TO

RUDOLF VIRCHOW,

THE GREAT DISCOVERER AND DEFENDER OF SCIENTIFIC TRUTH,

THIS BOOK IS INSCRIBED

AS A TESTIMONY OF RESPECT AND ADMIRATION,

BY HIS AFFECTIONATE FRIEND,

THEODOR GOLDSTÜCKER.

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# ERRATA.

## IN THE PREFACE:

| | FOR | READ |
|---|---|---|
| Page 15, line 1 of note 12, | Prâtisákya, | Prâtiśákhya. |
| P. 21, l. 13, | *Páráśaryailáślibhyám,* | *Páráśaryaśilálibhyám.* |
| P. 36, l. 16, before "*da-kára,*" insert "*tha-kára*, P. on VII. 4, 46." | | |
| P. 61, l. 6 of note 62, | कृ । | कृ |
| P. 100, l. 4 of note 114, | (Kár. 1. *a. b.*) | (Kár. 1). |
| P. 105, l. 14 of note 120, | छन्दस्यमिच्योरपीति | छन्दस्यमिप्योरपीति |
| P. 112, l. 14 of note 130, | °निर्देशो | °निर्देश: |
| P. 210, l. 11, | Dákshâyana, | Dákshâyaṇa. |
| P. 227, l. 14, | *avatábhi—* | *avátábhi—* |
| P. 229, l. 10 of note 266, | या: पूषा | या(:) पूषा |
| P. 252, l. 11, 12, | not to understand the Veda such as it was current, | not to obtain that understanding of the Veda which was current. |

## IN THE FAC-SIMILE:

[In several copies only some of the following *errata* will be met with.]

| | FOR | READ |
|---|---|---|
| P. 9 *a*, l. 5, | कथ | कथं |
| P. 16 *b*, l. 9, | °चेचि | चेति |
| P. 25 *a*, l. 7, | स्यात् | स्यात् |
| P. 27 *a*, l. 6, | रतीर्थ॰ | स्तीर्थ॰ |
| P. 28 *b*, l. 1, | सृणांतं | सृणाति |
| P. 39 *a*, l. 8, | म्छानं | स्छानं (*i.e.* स्थानं) |
| P. 47 *b*, l. 4, | द्राघीयांसं | द्राघीयांसं |
| P. 47 *b*, between l. 4 and 5, | प | व |
| P. 48 *b*, l. 10, | स्वाख्या: | स्वाख्या: |
| P. 51 *b*, l. 7, | °मिध्मांति° | °मिध्मंगाति° |
| P. 57 *b*, l. 6 (last word), | ब्राह्मण | ब्राह्मण: |
| P. 59 *a*, l. 5, | स्थापन | स्थापनं |
| P. 61 *b*, l. 1, | गडुहं | गडुहे |
| P. 74 *b*, l. 3 (last word), | °धामि | °धाणि |
| P. 75 *a*, l. 4, | तस्मात्सवा° | तस्मात्सव:° |
| P. 78 *b*, l. 6 (last syllable), | °घ | °धा |
| P. 79 *a*, l. 10, | खिताजंसं | खिताजसं (The Anuswára is in the MS., but a stroke is drawn through it.) |
| P. 89 *a*, l. 8, | वर्तत | वर्तते |
| P. 94 *b*, l. 10, | अपाव्याद्दि।त° | अपाव्याद्दिति° |
| P. 97 *b*, l. 5, | नित्व | नित्वं |
| P. 98 *a*, l. 2, | वार्मुकेष | धार्मुकेष |
| P. 98 *b*, l. 4 (last word), | °पार्थ | °पौर्थ |
| P. 103 *a*, l. 1, | सध्वर्थत्वार्थ | सध्वर्थत्वार्थ (but the last letter is not distinct in the MS.) |
| P. 103 *b*, l. 9 (last syllable), | न | नं |
| P. 104 *b*, l. 5 (last syllable), | °रा | °र: |
| P. 106 *a*, l. 3, | °ह्रेय° | °ह्रेयं° |
| P. 114 *b*, l. 1, | क्रीड | क्रीडं |
| P. 114 *b*, l. 3, | मवंज्ञा | मवज्ञा |
| P. 117 *b*, l. 8, | पराधीन | पराधीनं |

# PREFACE.

WHEN collecting materials for a History of the Mímánsá philosophy, I happened to find in the Library of the East India House a Manuscript (No. 17), formerly belonging to the collection of Mr. Colebrooke, which bore on its outer page the remark: "ऋग्वेदकुमारेलभाष्यं २२००," (*i.e.*, "the number, of 32 syllables, in this commentary of Kumár*e*la on the Ṛigveda is 2,200"), and ended on leaf 120 with these words: "ग्रंथसंख्या । २२०० । छ । कुमारेलभाष्यं समाप्तं ।" (*i.e.*, "the number, of 32 syllables, in the book is 2,200; end of the Commentary of Kumár*e*la"). The remark of the title, which differs in its handwriting from the rest of the book, seems to have been made by a Hindu, who, with much exactness, counted the number of the syllables for the copying of which he had to pay his scribe; but it certainly did not come from one conversant with Sanskrit literature. Nor can a better opinion be entertained of the Shaikh who finished copying this volume—"Samwat 1643 (or 1586 after Christ), when the sun was progressing south of the equator, in the autumn season, during the light fortnight of the month Kárttika (October-November), in the city of Benares, for the perusal of Devayíka (Devakíya?), the son of Jání and Mahídhara"—or of the writer of his Manuscript,—since the Shaikh professes to have copied the latter with the utmost accuracy, faults and all;—for neither were the contents of this volume a commentary on the Ṛigveda, nor would a learned man have mis-spelt several words, and very common ones, too, of his own composition, and, above all, the name of one of the most celebrated authors of India. In short, the Manuscript in question contained no other matter than a portion of the Mánava-Kalpa-Sútras, together with a commentary of Kumárila-Swámin, the great Mímánsá authority.

A discovery of this ritual work, which had thus remained latent under a wrong designation, would at all times have been welcome to those engaged in the study of Vaidik literature; it gained in interest from the facts that a doubt had been raised, I do not know on what grounds, whether a copy of it had survived, and that a commentary of Kumárila on these Sútras, had, so far as my knowledge goes, never yet been spoken of in any European or Sanskrit book.

It was but natural, under these circumstances, that I should think of making the knowledge I had obtained generally available, by editing this manuscript; but, to my utter disappointment, I soon perceived, after having examined it in detail, that it belonged to that class of written books, the contents of which may be partially made out and partially guessed, but which are so hopelessly incorrect that a seeming restoration of their text would require a greater amount of conjecture than could be permitted to an editor, or might be consistent with the respect due to the author of the work itself.

When, therefore, another copy of the Mánava-Kalpa-Sútras with the Commentary of Kumárila was not to be procured, and when I began to surmise that the volume in the possession of the East India House was a unique copy of this rare work, I resolved, with the consent of Professor Wilson, to have a fac-simile of it lithographed and printed. This resolution was strengthened by the consideration that even a correct text of these Sútras would be serviceable only to the few scholars who are familiar with this branch of the oldest Sanskrit literature, and that they would be able, by the aid they might get from other existing Sútras on the Vaidik ritual, and the Mímánsá works, to turn to account even this incorrect manuscript, in spite of the many doubts it leaves. It was strengthened, too, by the conviction I entertain, that unique manuscripts, or those which are rarely met with,—every existing copy of which consequently possesses a literary value much exceeding that of ordinary manuscripts,—ought to be saved from possible casualties by mechanical contrivances, the most practical of which, as

answering the requirements of the case and entailing the least expense, seems to be that which has been used in the production of the present fac-simile.

I must, however, confess that after several disappointments in trying to secure the necessary aid, I should probably have been compelled to abandon my plan, had I not been able to avail myself of the assistance of a talented young lady, Miss Amelia Rattenbury, who, while devoting herself to the study of Sanskrit, came to my rescue, and, with much patience and skill, accomplished the tracing of the original.

Her work may, indeed, in some parts, be still open to criticism, so far as the exact thickness of the letters on a few pages is concerned, or if some shortcomings, especially those which are noticed in the Errata, be too much insisted upon; but I must in fairness state that several omissions of Anuswáras or strokes, as pointed out in the Errata, are not her fault, but the result of accidents which occurred in transferring the fac-simile to stone; and such defects could not, it would seem, have been wholly avoided, notwithstanding the careful attention which was paid to the work by the lithographic printers, Messrs. Standidge and Co., and, I may add, in spite of the great trouble I took myself in revising the proofs on the stones, and in thus combining the work of a Sanskritist with that of an apprentice in lithography. Several sheets which failed to show distinctly some Anuswáras or parts of the letters themselves, though transferred to the stone and originally visible there, I cancelled at once; but this expeditious process became, by frequent repetition, so little convenient, that I had to submit at last, though reluctantly, to a list of Errata which, however small, seems to be at variance with the notion of a fac-simile.

On the whole, however, and after this censure, the severity of which, I trust, no one will see occasion to increase, I must express my belief, that the text which is laid before the reader is, when amended by the aid of the Errata list, not merely a thoroughly correct representation of the contents of the special manuscript from which it is copied, but, at the

same time, a good specimen of a fac-simile of a Sanskrit manuscript.[1]

Of the work itself I have but little to say, for the Sanskrit scholars who will take an interest in it are well acquainted with the general characteristics of those ritual books which bear the name of Kalpa-Sútras, and they know, too, that the Mánava-Kalpa-Sútras teach the ceremonial connected with the old recension of the Yajurveda, the Taittiríya-Samhitá. The portion of these Sútras contained in the present fac-simile comprises the first four books of the whole work: the first or *Yájamána* book, in two chapters (from fol. 1 to 54 *a*, and 54 *a* to 55 *b*); the second on the *Agnyádhána* (from fol. 55 *b* to 84 *b*); the third on the *Agnihotra* (from fol. 84 *b* to 106 *a*); and the fourth on the

[1] It is necessary to observe that the original, in its actual bound condition, *measures 9¾ inches in length and 3⅝ inches in breadth, with the exception of fol. 62* which is 4 inches broad. The surplus of margin in the fac-simile belongs, therefore, to the latter. The binder, in reducing the leaves of the original to the size stated, has in various instances encroached upon the writing, and cut away either portions of letters or even whole letters; which circumstance will account for the defects in the marginal additions of, especially, fol. 1, 3 *a*, *b*, 5 *b*, 11 *a*, 12 *a*, 13 *a*, 14 *a*, 25 *a*, 26 *a*, 32 *b*, 33 *a*, 34 *a*, 48 *a*, *b*, 50 *b*, 52 *a*, 53 *a*, 54 *a*, 58 *a*, 60 *a*, 61 *a*, 62 *a*, 66 *b*, 68 *a*, 70 *b*, 74 *b*, 80 *b*, 81 *a*, 86 *b*, 89 *b*, 107 *b*, 108 *b*, 113 *a*. Another destructive animal, the white ant, has also added to the work of devastation in the interior of the MS., but much more rarely; on the margin of fol. 16 *a* two strokes ( = ) indicate the eaten portion. Towards the end of the MS., especially from fol. 90 upwards, the original has the appearance of having been smeared or powdered over; and this carelessness, caused no doubt by putting the leaves together before the writing was dry, has produced in several instances the errors of the fac-simile, especially as it became sometimes difficult or even impossible to tell whether a dot represented an original *anuswára* or a smear. I have to mention, besides, that the leaves of the original are bound so as to read downwards, and that the same arrangement has been preserved in the present work in order not to allow it to deviate from the appearance of its modern prototype. There is good reason, however, to suppose that the ancient Hindus had the leaves of their MSS. arranged so as to read in the reverse or upward direction. For one liberty which has been taken in the fac-simile, I am personally answerable. The remark on the outside page, mentioned above, with its mis-spelling of the name of Kumárila and its literary error, will not be found in this volume; its place is filled by the likeness of the god of literary accuracy who is invoked in the commencement of the work.

*Cháturmásya* sacrifices, in six chapters (from fol. 106 *a* to 108 *a*, from there to the end of fol. 109 *a*, from 109 *b* to 112 *a*, from there to 113 *a*, from 113 *a* to 115 *a*, and hence to the end).[2] That these books are the *first* portion of the Mánava-Sútra results not merely from the matter treated in them, but also from a fact which accidentally came to my cognizance after the printing of the present volume had been completed.

Professor Müller, who is engaged in writing a history of

[2] There occur in the text and commentary of these books the following words for *sacrifices, sacrificial and other acts connected with them*: अंशु, अग्निचयन, अग्निपरिस्तरण, अग्निप्रस्तरण, अग्निमन्थन, अग्नियज्ञ, अग्निष्टोम, अग्निसंस्कार, अग्निहोत्र (दध्नहोमाग्निहोत्र, प्रथमाग्निहोत्र), अग्निहोम, अग्न्याधान, अग्न्याधेय (आग्न्याधेयिक), अग्न्याधेयेष्टि, अग्रपाक, अतिरात्र, अधियज्ञ, अधिश्रयण, अनुतापन, अनुमन्त्रण, अनुयाज, अन्वाधान, अन्वारम्भणीया, अभिघार, अभिघारण, अभिनिर्वाप, अभिमर्शन, अभ्यञ्जन, अभ्युक्षण, अभ्यूहन, आग्नेययाग, आग्नेयीष्टि, आग्न्याधेयिक, आघारण, आज्यहोम, आज्याहुति, आधान, आमन्त्रण, आरम्भणीया, आवपन, आवसथ्य, आस्तरण, आहुति (यूपा°), आह्वान, इष्टि (ऐष्टिक), उत्पवन, उद्धनन, उद्वाप, उद्धूनन, उद्वासन, उद्वाह (औद्वाहिक), उन्नयन, उपक्लृप्ति, उपचार, उपयमन, उपयाम, उपवपन, उपवसथ, उपसद्, ऐष्टिक, काम्यहोम, काम्येष्टि, क्षालनपात्र, गोदोह (गोदोहन), घर्मेष्टि, चातुर्मास्य, चान्द्रायण, जप, तृणविमोक्ष, तृणावाप, दर्श, दर्शपौर्णमास, दध्नहोमाग्निहोत्र, दीक्षा, देवयजन (°नी), दोह (गो°), द्वादशाहिक, नाराशंस, नित्यहोम, नियतभोजन, निर्मन्थ, निर्वपण (निर्वाप), निष्टपन, निष्पावन, पत्नीसंयाज, परिमार्जन, परिवापण, परिषेक, परिस्तरण, परिहरण, पर्यग्निकरण, पर्युक्षण, पशुबन्ध, पशुश्रपण, पाक, पाकयज्ञ, पाणिग्रहण, पिण्डनिधान, पिण्डपितृयज्ञ, पितृकार्य, पितृमेध, पितृयज्ञ, पिष्टपेषण, पिष्टलेप, पूर्णाहुति, पौर्णमास, प्रणयन (अग्नि°), प्रथमाग्निहोत्र, प्रायश्चित्त, प्रैष, प्रोक्षण, प्रोहण, फलीकरण, बर्हिःप्रहरण, बर्हिःस्तरण, बलिहरण, ब्रह्मवरण, भक्तदान, मन्त्रस्तोम, मन्त्रावृत्ति, यज्ञ (यज्ञिय), याग, यूपवेष्टन, यूपसंमार्जन, यूपाहुति, राजसूय, राष्ट्रभृत्, वपन, वरण (ब्रह्म°), वरुणप्रघास, वषट्कार (वषट्कृत), वस्त्रविन्यास, विहार (वैहारिक), वेदिकरण, वेदोपयाम, व्रतविमोक्ष, व्रतोपायन, शुनासीर्य, श्मश्रुवपन, श्रपण, संस्कार, संसर्ग, सत्त्र, संनहन, संनिवपन, साकमेध (°धिक), सान्तपन (°नीय), सोमपान, सोमाधान, सोमेष्टि, स्तरण, स्वाहाकार, स्विष्टकृत्, होम; for *sacrificial substances, implements, prayers, or objects incidentally mentioned as referring to them*: अग्नि (आहवनीयाग्नि, आहिताग्नि, उद्धताग्नि, गार्हपत्याग्नि, इध्-

Vaidik literature, had met among the MSS. of the East India House, which he consulted for his labour, one (No. 599) which bore at its end the intimation of being a part of the Mánava-Sútras; and when he showed me the MS., I saw at once that it was written by the same writer who had copied the original of the present fac-simile, in a similar, though smaller and less elegant, handwriting, and immediately after he had copied the first four books. For he states himself in his closing words'

ग्नि, शालाग्नि), अग्निष्ठ, अग्निहोत्रहवणी, अज, अश्व, अश्वत्थ, अष्टाकपाल, आज्य, आनडुह, आमिक्षा, आहवनीयाग्नि, आहिताग्नि, इडा, इध्म, इध्माबर्हिस्, इष्टिपशु, उत्तरवेदि (औत्तरवेदिक), उद्धताग्नि, उपभृत् (औपभृत), उपल, उलूखल, ऊर्णा, एककपाल, ओदन, ओषधि, कपाल (अष्टा°, एक°, दश°, नव°, पञ्च°, षट्°, सप्त°), कर्षू, कांस्य, काष्ठ, कुण्डल, कुम्भी, कृष्णाजिन, क्षौम, खनित्र, खादिर, खलेवाली, गार्हपत्याग्नि, गुग्गुलु, गोक्षीर, गोमय, ग्रावन्, घृत, चमू, चरु, चरुस्थाली, चर्मन्, चात्वाल, जपमन्त्र, जरद्गव, जुहू (जौहव), तण्डुल, तिल, तुष, दक्षिणा, दक्षिणागार, दक्षिणाग्नि, दक्षिणापात्र, दण्ड, दधि, दर्भ, दर्भपिञ्जूल, दर्भरज्जु, दर्वी, दशकपाल, द्विस्रवाह (द्विस्रौही), दृषद्, द्रप्स, धान्य, धिष्ण्य, ध्रुवा (ध्रौव), नवकपाल, नवनीत, पञ्चकपाल, परिधि, पर्णशाखा, पवित्र, पशु, पशुपुरोडाश, पात्र (पात्री), पिञ्जूल (दर्भ°), पिष्ट, पूतीक, पृथुग्रावन्, प्रणीता, प्रस्तर, प्राचीनावीत, बर्हिस्, बलि, ब्रह्मौदन (ब्राह्मौदनिक), भक्ष, भद्रस्रुच्, भस्मन्, मधुपर्क, मन्त्र, महाहविस्, मांस, माष, मुञ्ज, मुद्गर, मुसल, मूल, मृग, मृदङ्ग, मेषी, मौञ्ज, यज्ञायज्ञिय, यज्ञोपवीत (°विन्), यव, यवागू, याज्यानुवाक्या, यूप, योक्त्र, रज्जु, रथ, लेखा, लेप, लोमन्, वत्स, वस्त्र, वामदेव्य, वारवन्तीय, वेदि (उत्तरवेदि, वेदिश्रोणि), वेहत्, व्रीहि, शकट, शतमान, शतायुध, शमी (शमीशाखा), शर, शराव, शाखा, शाला, शालाग्नि, शुल्क, शूर्प, श्मश्रु, श्यामाक, श्रेणी, षट्कपाल, सप्तकपाल, समिष्टयजुस्, संभार, सान्नाय्य, सोम, स्तम्बयजुस्, स्रुच् (स्रौच), स्रुव, स्फ्य, हविर्धान, हविस्, हिरण्य; for *the time of sacrificial acts, asterisms, etc.*: अनुमती, अमावास्या, उपसत्काल, कृत्तिका, चैत्री, दक्षिणाकाल, द्यावापृथिवी, पुनर्वसु, प्रातर्, फाल्गुनी, भुवस्, भू, माध्यन्दिन, मार्गशीर्ष, मृगशिरस्, रात्रि, वर्षाः (वार्षिक), रेवती, रोहिणी, वसन्त, वैशाखी, व्युष्ट, शरद्, शिशिर, शुनासीर, संवत्सर, सद्यःकाल, सायम्, सूर्योदय, स्वर्, स्वर्ग, हेमन्त; for *priests, sacrificer, etc.*: अध्वर्यु (आध्वर्यव), आग्नीध्र, आधानर्त्विज्, उद्गातृ, ऋत्विज्, चमसाध्वर्यु, पत्नी, पुरोहित, प्रतिप्रस्थातृ, ब्रह्मन् (ब्रह्मत्व), यजमान (याजमान), यज्ञपति, यष्टृ, होतृ (हौत्र); for *divinities (and their derivatives)*: अग्नि, अग्निषो-

that he finished copying "the fifth part of the Agnishṭoma book of the Mánava-Sútra, Samwat 1643 (or 1586 after Christ), when the sun was progressing north of the equator, in the winter season, during the light fortnight of the month Pausha (December-January), on the fifteenth lunar day, in the city of Benares"; and the next syllable, immediately succeeded by a blank in the MS., makes it probable that he wrote this portion, too, for the perusal of the son of Mahídhara. His conscience, however, seems to have been more sensitive regarding the accuracy with which he had performed his task, at the end of the Agnishṭoma portion, than it was before, since he makes a very touching appeal to the indulgence of the reader, and

मीथ, अग्नीन्द्र (इन्द्राग्नि), अदिति, अपांनप्तृ, अपोनप्तृ (अपोनप्त्रीय), आग्नेन्द्र, आग्नेय, आदित्य, आश्विन, इन्द्र, इन्द्राणी, ऐन्द्र, ऐन्द्राग्न, गन्धर्व, तनूनपाद्, त्र्यम्बक, देव, देवता, पूषन्, ब्रह्मदेव, ब्रह्मदेवत, बृहस्पति, मरुत् (मारुत), महेन्द्र, मैत्रावरुण, मैत्रायण, रक्षस्, रुद्र, वरुण (वारुण), वायु, विश्वदेवाः (वैश्वदेव), विष्णु, वैश्वानर, सूर्य (सौर्य), सोम, सौमपौष्ण, सौर्यवारुण, हिरण्यगर्भ.



is even modest enough to count himself amongst the scribes of limited intellect.[3]

The contents of this latter manuscript, viz., the description of the Agnishṭoma rites in five Adhyáyas,[4] now, too, explain the meaning of the concluding words of our MS. (fol. 120 *b*):

[3] I subjoin a literal copy of the last page (37) of this MS. with *all the faults*, which will give some idea of the unhappy fate of these Mánava-Sútras in the hands of their ignorant transcriber: यादृशं पुस्तकं दृष्ट्वा । तादृशं लिषितं मया ॥ यदि शुद्धमशुद्धं वा मम दोषो न दीयते ॥ १ ॥ अदृष्टभावात्मनि विभ्रमाद्वा ॥ यदर्थहीनं लिषितं मयात्र । तत्सर्वमार्यैः परिशोधनीयं कोप न कुर्यात्खलु लेषकस्य ॥ २ ॥ यावत्तुल्यो पि यो वक्ता नानाशास्त्रविशारदः । मुह्यते लिषमाणो पि किं पुनः स्वल्पबुद्धयः ॥ श्री स्वस्ति ॥ संवत् १६४३ वर्षे शाके . . . . . . प्रवर्तमाने उत्तरायणे हेमन्त ऋतौ महामांगल्यप्रदः ॥ पौषमासे शुक्लपक्षे १५ मास्यो तिथौ अद्येह काशिवास्तव्यं मोडज्ञातीय ॥ वा . . . . . . . . . . . . . ॥ ॥ लिषितंम् । लेषकपाठकयोः शुभं भवतु ॥ मानवसूत्रस्य अग्निष्टोमाख्यस्य पंचमभागस्य पुस्तकमलेखि ॥ श्रीः ॥ छ ॥ छ ॥ चमसाध्वर्यवः । होता १ ब्रह्म ॥ २ उद्गाता ३ यजमानः । ४ प्रशास्त्रः । ५ ब्राह्मणाछंदसि ६ पोता ॥ ७ नेष्ट । ८ आग्नीध्रः । ९ अच्छावाकः । १० एते दश चमसाध्वर्यवः; and after this last piece of scholarship is added in a different hand: "स्वपुस्तकं ॥ सौमसूत्रं ॥ अध्याः ५" (!).

[4] Whether the work which is mentioned in the Catalogue of the Sanskrit MSS. at

प्रागसोमभाष्यं संपूर्णं (which ought to be प्राक्सोम°), for they clearly point to a continuation, treating on the Soma rites, which continuation is given in the MS. 599, so far as the text of the Sútras goes, though this MS. does not contain any further commentary of Kumárila.

The text of the first four books of the Sútras in our MS. is, unhappily, only fragmentary. Sometimes, but rarely, a Sútra is given in full before the gloss of Kumárila; for the most part, however, the copy of the text, as is the case with many manuscripts of Commentaries on Sútras, starts from the assumption that the reader possesses a MS. which contains the words of the Sútra, and refers to them by merely giving the first and the last word of the sentence which is the subject of the commentary. Now and then, it is true, some further words of the Sútra emerge from the gloss of Kumárila, but, though it is possible to understand the purport of his comment, it would be a fruitless task to try to construe from it the full detail of the text, since much of the latter is left unnoticed, as requiring, apparently, no gloss.

The interest connected with the present volume centres, therefore, chiefly in the commentary of Kumárila, and in the fact itself that it is this great Mímánsá writer who composed a commentary on the Mánava-Sútras of the Taittiríya-Samhitá. For, since in Sanskrit literature, commentaries on works which involve scientific convictions or religious belief were, as a rule, written by those alone who shared in these convictions or meant to defend this belief, it is a matter of significance that this celebrated representative of the Mímánsá doctrine, who lived before Śankara, the commentator of the Vedánta-Sútras,[5] should have attached his remarks to a Sútra belonging to the Black-Yajus School.

Benares, p. 118, under the title सोमसूत्रपञ्चविधानम् (No. 2503) be the same as the Agnishṭoma portion of the Mánava-Sútras, I have had no means of ascertaining. The same Catalogue records the existence of the मानवसूत्रम् (p. 78, No. 761), but without naming the Commentary of Kumárila.

[5] Compare the Preface to the first edition of Wilson's Sanskrit Dictionary, p. xviii *seqq.*

That this circumstance cannot be accidental is rendered probable by collateral facts. Kumárila quotes on two occasions (fol. 14 *a* and 85 *b*) the opinion of Śabara-Swámin on passages in the Sútras, and as it is not the commentary of this author on the Jaimini-Sútras to which he refers, his quotation can only imply that Śabara had composed, besides, a gloss either on the Mánava-, or on other Sútras of the same school. Śabara, however, is, like Kumárila whom he preceded, one of the principal authorities of the Mímánsá philosophy.[6] Mádhava also, the commentator on the Vedas, who may be considered as the last writer of eminence on the Mímánsá, composed or indited a commentary on another Sútra work of the Taittiríya-Saṁhitá, the Sútra of Baudháyana. Of commentators on other Sútras of the Black-Yajur-veda I do not speak, since they have not attained a prominent rank among the Mímánsists. But it ought not to be left unnoticed, on the other hand, that neither the Kalpa works connected with the Ṛigveda, nor those belonging to the Sáma-, or White-Yajur-veda, had commentators who, at the same time, wrote Mímánsá works.

It would seem, therefore, and I shall have to advert to this point in detail in a more appropriate place, that the Kalpa-Sútras of the Taittiríya-Saṁhitá represented or countenanced, more than other Kalpa-Sútras, the tenets and decisions of the Mímánsá philosophers.

This intimate connection between the two will enable us, then, not merely to remove all doubt, if any exist, as to the identity

[6] I may mention, on this occasion, other quotations made by Kumárila. He speaks several times of other Śákhás, without, however, specifying them (fol. 9 *b*, 17 *a*, 33 *a*, 36 *b*, 41 *b*, etc. etc.), once even of a Krúraśákhá, (fol. 50 *a*); of older teachers (Púrváchâryás, fol. 43 *b*—44 *a*, 85 *a*, Vṛiddhácharya, 119 *a*), of the Varáha Sútras (fol. 75 *a*, 93 *b*, 120 *b*), the Bháshyakára, who is probably the same as Śabara (fol. 115 *a*), the Bráhmaṇabháshyakára (fol. 60 *b*, 63 *a*, 75 *b*), the Gṛihyabháshyakára (fol. 60 *a*), the Háritabháshyakṛit (fol. 75 *b*); he names the Bahvṛichás (20 *a*, 23 *b*); the Yajurveda (fol. 9 *a* and *b*), and Yájurvedika (fol. 12 *b*, 67 *a*), the Káṭhaka (fol. 9 *a*, 98 *b*), the Taittiríyaka (fol. 60 *a*, 61 *b*, 66 *b*), a Bráhmaṇa (fol. 114 *b*); and the Sámaveda (fol. 9 *b*); Manu is usually called by him Sútrakára or Sútrakṛit (*e.g.* fol. 43 *b*, 71 *b*, 75 *b*, etc., 29 *a*, 32 *a*, 35 *b*, etc); other authors of Sútras, Sútrakárás or Sútrakṛitas (fol. 38 *a*, 77 *b*).

of the author of the present commentary with the author of the Várttikas on the Jaimini-Sútras,—even if this identity were not proved by the peculiar style of Kumárila's composition, by his writing alternately in prose and śloka, by his pithy remarks, and his strong expressions; but it will throw light, too, on the nature of the commentary itself.

It is not a commentary in the ordinary sense, merely explaining obsolete or difficult words, and giving the meaning of the sentences; it is often nothing else than a regular discussion and refutation of divergent opinions which were probably expressed in other Kalpa works. And the constant use it makes of current Mímánsá terms, in their Mímánsá sense, such as *apúrva*, *paramápúrva*, *úha*, *bádha*, to which may be added also, *vidhi*, *anuváda*, *arthaváda*, *purushártha*, *kratwartha*, *bheda* (*mantrabheda*, *vákya-bheda*), on account of the frequent application these latter words find in the Mímánsá writings,—impresses on the discussions of Kumárila the full stamp of a Mímánsá reasoning.

There is one fact which deserves special mention, though it has only an indirect bearing on the present work. In the Sútras, I. 3, 10-12, Jaimini treats of the question whether the Kalpa works have the same authority as the Veda or not; in other terms, whether they must be ascribed to divine or to human authorship, and decides in favour of the latter alternative. Kumárila, in his Várttikas on this chapter, gives instances of the works of several authors which would fall under this category; he names, in the course of his discussion, the Sútras of Baudháyana, Varáha, Maśaka, Áśwaláyana, Vaijavápa, Dráhyáyaṇa, Láṭyáyana, Kátyáyana, and Ápastamba; but though his "*et cætera*" imply that he did not intend to give a complete list, it is certainly remarkable that he should not have named the Mánava-Sútras, which he has commented upon, more especially as he makes reference to the Dharmaśástra of Manu.

Śabara, also, his predecessor, who mentions, in his Bháshya on the same Sútras of Jaimini, the Máśaka-, Hástika-, and Kauṇḍinya-Kalpa-Sútra, does not speak of the Mánava. And, to conclude, the same omission strikes us in the Jaiminíya-nyáya-málá-vistara of

Mádhava, who names the Baudháyana-, Ápastamba-, Áśwaláyana-, and Kátyáyana-Kalpa-Sútras, but makes no allusion to our work.

It may be, and it even is probable, that Kumárila wrote his gloss on the Mánava-Kalpa-Sútra after he had finished his Várttikas on the Sútras of Jaimini. But this circumstance alone cannot account for the omission of this Kalpa work from his Várttikas, nor does it offer any explanation of the general silence in regard to it of the other renowned writers on the Mímánsá philosophy.

I believe that the reason for this silence must be sought for in the decision of Jaimini, and in the legendary character of Manu, the reputed author of our Kalpa work. At the time of Śabara, Manu was no doubt already viewed by his countrymen in the same light in which he appears in the Dharmaśástra that bears his name but professes distinctly not to be the immediate work of Manu himself, and, consequently, could be safely alluded to. This mythical character, however, of Manu results from the legends connected with a personage of this name in the Śatapathabráhmaṇa and the Ṛigveda itself. To prove, therefore, on the one hand, that the Kalpa-Sútras are human work, and to hold before the reader's eye the name of an individual who, if less than a god, was, at all events, believed to be more than a man, would have been a proceeding which might either have shaken the conviction which it was intended to produce, or tinged the doctrine of the propounders with a hue of heresy which certainly neither Śabara, nor Kumárila, nor Mádhava meant to impart to his commentary. Probably, therefore, it appeared safer to evade this awkward illustration of the human character of a Sútrakára, and to be satisfied with instances of a more tangible and less delicate kind.

From our point of view, however, and I conclude from the point of view of the Mímánsists themselves, there is no reason to doubt that *a* Manu, the author of the present Sútras, was as much a real personage as Baudháyana and the other Sútrakáras who were never raised to a superhuman dignity. I can no more

see a valid argument for doubting the existence of this Manu, because his name would mean, etymologically, "a thinking being, a man," and because mythology has lent this character to the father of the human race, also called Manu, than there would be for doubting the real existence of the Bráhmaṇa caste, merely because they ascribe their bodily origin to the Creator of the World. And as to the name of Manu (man) itself, it does not seem more striking or even more strange than other proper names in the Vaidik time; than, for instance, the proper names Práṇa, *life*; Eka, *one*; Itará, or Anyatará, *either of two*; Panchan, *five*; Saptan, *seven*; Ashṭan, *eight*; Śiras, *head*; Loman, *hair*; Vindu, *drop*, etc.

To assign a date to the Mánava-Kalpa-Sútras, even approximately, is a task I am incapable of performing; though, judging from the contents of this work, it may seem plausible to assert that they are more recent than the Sútras of Baudháyana and older than those of Ápastamba. But I have not any means of ascertaining when these latter works were composed.

It may not, however, be superfluous to add that they were either younger than Páṇini or, at least, not so much preceding his time as to be ranked by him amongst the old Kalpa works. For in an important Sútra of his grammar he states that the names of old Kalpa works are formed with the affix *in*, and it follows therefore that none of the works of this kind, which are likely to be still in existence, and amongst them the Mánava-Kalpa-Sútras, are, from Páṇini's point of view, old Kalpa works.[7] And when I express the opinion that there is no tenable ground for assigning to Páṇini so recent a date as that which has been given to him, viz., the middle of the fourth century before Christ, but that there is on the contrary a presumption that he preceded the time of the founder of the Buddhistic creed,—I have advanced as much,

[7] Páṇini, iv. 3, 105. This Sútra is comprised under the head rule iv. 3, 101, which extends as far as 111. In the gloss on some of these Sútras the Káśiká, the Siddhk., and the Calcutta Paṇḍits who composed or compiled the printed commentary, have introduced the word अधीयते in addition to प्रोक्तम्, I hold, arbitrarily,—since it is neither indicated by the head rule, nor met with in the Mahábháshya.

or as little, as, I believe, can be safely advanced on the date of the present Kalpa work.

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After the foregoing lines were written I received Professor Max Müller's "*History of Ancient Sanskrit Literature, so far as it illustrates the primitive religion of the Brahmans* (1859)." To acknowledge the merits of this work, which shows the great importance of the religious development of India; to acknowledge the light it throws on the obscurest parts of Hindu literature, and the comprehensive learning it has brought to bear on many an intricate topic connected with the rise and progress of Hindu grammar, law, and theology, must be the first and not the least gratifying feeling of every one interested in Sanskrit, and more especially in Vaidik philology. The greater, however, this new claim of the editor of the Ṛigveda to our gratitude, the more does his work impose on us the duty of examining, among the topics of which it treats, those which seem to require additional evidence before they can be considered as having attained a definite settlement. I take advantage of this opportunity, therefore, to re-open the discussion on two points, which seem to me to fall under this predicament, especially as they concern every work of the Vaidik literature, and equally bear on the present ritual book. I mean the question of the introduction of writing into India,[8] and the general question of the chronology of Vaidik works.[9]

Müller's view on the first of these questions is contained in the following words (p. 524): "If writing came in towards the

[8] Müller's History, p. 497—524. This chapter is reprinted in the Journal of the Asiatic Society of Bengal (No. ii. 1859), with the following note which became my first inducement to treat the matter on this occasion: "This paper is an extract from a work now in the press on the history of ancient Sanskrit literature. Professor Müller has sent it for the Society's Journal in the hope of eliciting some fresh information from European or native scholars in India on the interesting questions which it discusses."

[9] The same, pp. 244, 313, 435, 572.

latter half of the Sûtra period,[10] it would no doubt be applied at the same time to reducing the hymns and Brâhmanas to a written form. Previously to that time, however, we are bound to maintain that the collection of the hymns, and the immense mass of the Brâhmaṇa literature, were preserved by means of oral tradition only;" and (p. 507): "But there are stronger arguments than these (viz., the arguments alleged by him, pp. 497-507), to prove that, before the time of Pâṇini, and before the first spreading of Buddhism in India, writing for literary purposes was absolutely unknown. If writing had been known to Pâṇini, some of his grammatical terms would surely point to the graphical appearance of words. I maintain that there is not a single word in Pâṇini's terminology which presupposes the existence of writing etc."

Müller maintains, therefore, that not merely *before* the time of Pâṇini, but to Pâṇini himself, writing was unknown; and as according to his view, "Pâṇini lived in the middle of the fourth century B.C." (pp. 245, 301 ff.),[11] it would follow that, according to him, India was not yet in possession of the most useful of arts at the time when Plato died and Aristotle flourished.

I must confess that I could not, and cannot, look upon this assertion otherwise than as a splendid paradox, which, it is true, makes up for its want of power of convincing by the ingenuity of the defence with which it is supported, and the interest which may be derived from the extraneous matter it has brought to its aid; and, had I happened to read this chapter before the rest, I should probably have thought that the idea of conceiving India without reed and ink until, or after, Pâṇini's death, did not originate with Muller before the close of his learned work, and then only that he might crown, as it were, its merits by some extraordinary feat. But though justice requires me to admit that such is not the case, —that, on the contrary, the same opinion pervades the earlier por-

[10] This period extends, according to his views, from 600 to 200 B.C. (p. 244).

[11] This date will be the subject of ulterior remarks.

tions of his book,[12] I must still say that it does not seem to have taken root in his mind with that strong conviction which produces an impression on others, for it appears psychologically doubtful that an author, having that conviction, could even metaphorically speak of the "prayer-*book*" of the Hotṛis (pp. 187, 473), or say that Kátyáyana, whom he defines as "the contemporary of Pâṇini" (p. 138, and elsewhere), "*writes* in the Bhâshya" (p. 138), "*wrote* the Vârttikas" (p. 148), "*writes* in prose" (p. 229), or that he could call the Sûtrakáras "*writers* of Sûtras" (p. 215).

No one, I believe, will easily imagine a civilized people who at the time of the Mantras (the period prior to that of the Sútras and Bráhmaṇas), were such as to possess "arts, sciences, institutes, and vices of civilized life, golden ornaments, coats of mail, weapons of offence, the use of precious metals, of musical instruments, the fabrication of cars, and the employment of the needle . . . . . . the knowledge of drugs and antidotes, the practice of medicine, and computation of the divisions of time to a minute extent, including repeated allusions to the seventh season or intercalary month" . . . . and again, "laws of property,"[13] "laws of inheritance, and of simple contract, or buying and selling,"[14]—having a civilization which Professor Wilson characterizes in the preface to his excellent Translation of the Ṛigveda (vol. ii., p. xvii), as "differing little, if at all, from that in which they were found by the Greeks at Alexander's invasion,"—no one, I believe, will easily imagine a people in such a state of civilization unacquainted with the art of writing, though no mention of this art

[12] *E.g.* p. 137, "the rules of the Prâtiśâkyas were not intended for written literature;" p. 200, note, "the question whether the Hindus possessed a knowledge of the art of writing during the Sûtra period, will have to be discussed hereafter;" p. 362, "if we remember that in these old times literary works did not exist in writing" [to 'remember' this on p. 362 is difficult, since the theory is propounded p. 497—524]; p. 311, "in India, where before the time of Pâṇini we have no evidence of any written literature, etc."

[13] See Wilson's Translation of the Ṛigveda, vol. ii. p. xvi.

[14] *Ibid.* vol. iii. p. xvii.

be made in the hymns to the gods. And is it really plausible that even 600 or 700 years later, the greatest grammarian of India composed a most artificial and most scientific system of grammar, utterly ignorant of the simplest tool which might have assisted him in his work? Should it be possible to realize an advanced stage of social development without a knowledge of writing, then it is needless, of course, to refer to the arts, sciences, measures, and coins mentioned in the Sútras of Páṇini; yet I will advert, within the limits of these preliminary remarks, to one fact, at least, which it may be as well not to overlook.

We know from Herodotus that Darius, the son of Hystaspes, subdued the Hindus;[15] and we have inscriptions of this king himself which tell us that amongst the nations subdued by him were the Gadara and Hidhu or the Gandháras, and the peoples living on the banks of the Indus.[16] Could Páṇini, therefore, who was a native of Gandhára, had he lived after Darius, as Müller supposes to be the case, have remained ignorant of the fact that writing was known in Persia? And if not, would he not, in composing his work, have profited by this knowledge, provided, of course, that he was not acquainted previously with this art, independently of his acquaintance with the Persian alphabet? This question is answered, however, I believe, by a word which is the subject of one of his special rules (IV. 1, 49), the word *yavanání*, explained by Kátyáyana and Patanjali as meaning the "*writing* of the Yavanas." Both Weber and Müller mention this word, the former as meaning "the writing of the Greeks or Semites (Ind. St. I. p. 144), or, as he later opines, of the Greeks alone (IV. 89); the latter (p. 521) "a variety of the Semitic alphabet, which, previous to Alexander, and previous to Pâṇini, became the type of the Indian alphabet." It would seem to me, that it denotes the writing of the Persians, and probably the cuneiform writing which was known already, before the time of Darius, and is peculiar enough in its appearance, and different enough from the alphabet of the

[15] iv. 44: μετὰ δὲ τούτους περιπλώσαντας Ἰνδούς τε κατεστρέψατο Δαρεῖος, etc.

[16] Compare Lassen's Ind. Alterth. i. 422; ii. 112, 113, and the quotations given there.

Hindus, to explain the fact that its name called for the formation of a separate word.

While I intend to address myself now to the special arguments offered by Müller, for the theory that writing was unknown to Pâṇini, I find myself, as it were, arrested by his own words; for, after having proposed his reasons in support of this theory (from page 497 to page 520), he makes the following remark on the word *lipikara*, "a writer or engraver," which I quote in full:—"This last word *lipikara* is an important word, for it is the only word in the Sûtras of Pâṇini which can be legitimately adduced to prove that Pâṇini was acquainted with the art of writing. He teaches the formation of this word, iii. 2, 21." Whether it *is* the only word which can be legitimately adduced for such a proof, I shall have to examine. But even on the supposition that it is, I must really question the purport of the whole discussion, if Müller himself admits that Pâṇini would have pointed to this word *lipikara* had it been his task to defend himself against the imputation of being ignorant of the art of writing. For it becomes obviously immaterial whether the word *lipikara* occurs once or a hundred times in the Sûtras,—whether another similar word be discoverable in his Grammar or not; one word is clearly sufficient to establish the fact, and to remove all doubt. This admission of Müller, which upsets all he has tried to impress upon our minds, is doubtless very creditable to his candour; for it shows his wish to elicit the truth, and fully confirms our faith in what he says at the end of his essay: "It is possible I may have overlooked some words in the Brâhmaṇas and Sûtras, which would prove the existence of written books previous to Pâṇini. If so, it is not from any wish to suppress them." But since he has not even tried to invalidate by a single word the conclusion which necessarily follows from this admission, it would be like carrying owls to Athens if I endeavoured to prove what is sufficiently proved already by himself.

Nevertheless, I will do so; not only out of respect for his labour, but because the observations I am going to make may tend to show that there is much more evidence in Pâṇini than

this solitary word for the assumption that he was not merely conversant with writing, but that his Grammar could not even have been composed as it is now, without the application to it of written letters and signs.

The chief argument of Müller is a negative one: the absence of words which mean book, ink, paper, and the like. Thus he says of the Vaidik hymns (p. 497): "Where writing is known, it is almost impossible to compose a thousand hymns without bringing in some such words as, writing, reading, paper, or pen. Yet there is not one single allusion in these hymns to anything connected with writing;" or (p. 512) "If we take the ordinary modern words for book, paper, ink, writing, etc., not one of them has yet been discovered in any Sanskrit work of genuine antiquity." [17] I do not think that such an argument, in its generality, can ever be held to be a conclusive proof. It is not the purpose of the Vaidik hymns to tell us that pen and ink were known to the Áryas; it becomes, therefore, entirely a matter of chance whether so prosaic an object be mentioned in them or not,—whether the poets borrow their figures from paper and book, or from the life of the elements. The very instances Müller has adduced from the Psalms will probably leave in every one's mind the impression that these songs might easily have existed, without any damage to their reputation, even if they had not contained the three verses which bespeak the scholarship of their authors; and the book of Job too, if it had not that literary longing which is contained in Müller's *happy quotation:* "Oh that my words were now written! oh, that they were printed in a book!" But what applies to poetical songs, avails with still greater force in a grammatical work. Páṇini's object is to record such phenomena of the language as are of interest from a *grammatical* point of view. Sometimes the words which belong to his province, will be at the same time also of historical and antiquarian interest; but it does not follow at all, that because a word of the latter category is omitted in his rules, it is absent

[17] Not even *lipi*?

from the language also; the extreme conclusion would be that it is a word of no grammatical interest; and this conclusion itself, to be correct, would imply that Páṇini was a perfect author, and did not omit any word or words which ought to have been noticed by him on grammatical grounds.

"There is no word," says Müller, "for book, paper, ink, writing, etc., in any Sanskrit work of genuine antiquity" (p. 512). Of *lip*, "to write," I need say no more, since it is the base of *lipi*. I agree with him that the verbs *adhi* or *vach* (in the caus.) which are used in the sense "to read," contain no proof of their applying to a written work, since the former means literally "to go over mentally, to acquire," and the latter "to cause to speak." [18] I am equally willing to admit that the divisions of literary works which are frequently met with, such as *anuvákas*, *praśnas*, *maṇḍalas*, *-pathas*, *vargas*, *súktas*, etc., cannot be compared with such words as "*volumen*, a volume, *liber*, *i.e.* the inner bark of a tree; or βίβλος, *i.e.* βύβλος, the inner bark of the papyrus; or *book*, *i.e.*, beech-wood" (p. 515). But I cannot admit that there is no word of genuine antiquity meaning book, or division of book, which cannot be compared with those latter words of the cognate languages. One word is indeed supplied by Müller himself, at the end of his essay; it undoes, as it were, all that precedes on this subject, in the same way as *lipikara* undid his arguments against Páṇini's acquaintance with writing.

After the words I have quoted above, "if so, it is not from any wish to suppress them," he continues (523): "I believe, indeed, that the Brâhmaṇas were preserved by oral tradition only, but I should feel inclined to claim an acquaintance with the art of writing for the authors of the Sûtras. And there is one word which seems to strengthen such a supposition. We find that several of the Sûtras are divided into chapters, called *paṭalas*. This is a word never used for the subdivision of the Brâhmaṇas. Its meaning is a covering, the surrounding skin or membrane; it is also used for a tree. If so, it would seem

[18] Thus Páṇini himself says, V. 2, 84, श्रोत्रियँश्छन्दोऽधीते.

to be almost synonymous with *liber* and *βίβλος*, and it would mean *book*, after meaning originally a sheet of paper made of the surrounding bark of trees." But he seems to have entirely overlooked—no doubt on account of its common occurrence—the word *káṇḍa*, which is the name of a division of the Taittiríya-Saṁhitá and -Bráhmaṇas, not to speak of the frequent application it has found at a later period in denoting chapters of ritual books, or ritual books themselves, such as *kámyeshṭi-káṇḍa*, *kámyapaśu-káṇḍa*, *paurodáśika-káṇḍa*, *ágneya-káṇḍa*, *hautra-káṇḍa*, *adhwaryu-káṇḍa*, *yajamána-káṇḍa*, *sattra-káṇḍa*, etc. And *káṇḍa*, before meaning *book*, means "the part of the trunk of a tree whence the branches proceed,—a stalk or stem;"—it is, therefore, a fair representative of our word *book*. But, if such is the original purport of *paṭala*, and of the more frequent *káṇḍa*, I cannot conceive on what grounds Müller founds his doubt (p. 513) of *pattra* meaning the leaf of a book, in works of genuine antiquity, since *pattra* means, originally, the leaf of a tree, and since palm-leaves, even now, bespeak the use which has been made of them for literary purposes. For, though Urvaśí writes her amatory letter on a "birch-leaf,"—which, then, is called, not merely *pattra*, but *bhúrja-pattra*,—it does not follow that ordinary letters of literary works must also have been engraved on what was probably a rarer material than the leaf of a palm-tree or of a lotus.

Besides *káṇḍa* and *paṭala*, there are, however, two other important words, in the sense of work, which could not but attract the attention of Professor Müller—the words *sútra* and *grantha*. The former, which means, literally, "string," has become, according to him (p. 512), the well-known name of an extensive class of works, by assuming the figurative sense, "strings of rules." The latter, he says (p. 522), "is derived from a root *grath*, which means *nectere*, *serere*. *Grantha*, therefore, like the later *sandarbha*, would simply mean a composition. It corresponds etymologically with the Latin *textus*. Thus it is used by the commentator to Nir. i. 20., where he says that former teachers handed

down the hymns, *granthato 'rthataścha*,[19] 'according to their text, and according to their meaning.' In the later literature of India, *grantha* was used for a volume, and, in *granthakuṭi*, a library, we see clearly that it has that meaning. But in the early literature *grantha* does not mean *pustaka*, or book; it means simply a composition, as opposed to a traditional work."

That "sûtra" *may* have assumed the sense of "string of rules," before it became the name of a book, is possible; but that it must have gone through *this* metaphorical process, and no other,—as the certainty with which Müller explains the term would imply,—[20] is not corroborated by any proof he has given; nor is it even plausible. Before, however, I give my own opinion on this word, it will be necessary, first, to ascertain whether the word *sútra*,—which is used in the singular both as a name for a whole collection of rules, and as a name for a single *sútra*,—denoted, originally, the latter, and then became the designation of the former, or *vice versâ*. Thus, the Káśikávṛitti calls Páṇini's Sútra, V. 4, 151, *gaṇa-sútram*, and speaks of the *five Sútras*, I. 3, 72—76, *swaritanita iti pañchabhis sútrair átmanepadam, etc. . . . . . . evam panchasútryám udáháryam;* and Patanjali says, in the introduction to Páṇini, *Sútráṇi chápyadhíyána ishyate vaiyákaraṇa iti*, "he who studies the *Sútras* is termed a grammarian." But if we examine the use which Páṇini himself makes of this word, we find that he always uses *sútra* as a term for the whole collection of rules, and not as an expression for a single Sútra: IV. 2, 65, "*Sútrách cha kopadhát;*" IV. 3, 110, "*Páráśaryaśiláślibhyám bhikshunaṭasútrayoh*" (where the dual shows that the analysis requires *bhikshusútre* and *naṭasútre*). In his Rules, IV. 2, 60, and V. 1. 58, the number of the word is less clear, since it is part of a compound; yet the instances of Patanjali to the Várttikas, and some explanations of the Káśiká (*e. g. Kalpasútram adhíte*, *Kálpa-*

[19] Similarly, *e. g.*, Kullúka on Manu, VII. 43, त्रिवेद्दीमर्थतो ग्रन्थतश्चाभ्यसेत्. See also, "Muir's Original Sanskrit Texts," vol. ii. p. 175.

[20] "We meet with *Bráhmaṇas*, the sayings of Brahmans; with *Sútras, i. e.*, the strings of rules." (p. 512.)

*sútraḥ*, and *ashṭáv adhyáyáḥ parimáṇam asya sútrasya ashṭakam páṇiníyam*) leave little doubt that it is likewise to be taken there as a singular. In a similar manner it is used in Patanjali's comment on II. 3, 66, v. 2, "*Śobhaná khalu páṇineḥ sútrasya kṛitiḥ.*"[21] It would seem, therefore, since no higher authority than Páṇini can be quoted, that *sútra*,—when used in the sense of a single rule,—is

[21] In the Sútra VIII. 3, 90, and the Gaṇa to V. 4, 29, its sense is the literal one; it is mentioned, too, as a masc. and neuter in the Gaṇa to II. 4, 31.—It is necessary for me to observe, that in the quotations from Páṇini I always distinguish between the text of the Sútras, the Várttikas of Kátyáyana,—and those alone can be held to be Kátyáyana's Várttikas which appear in the Mahábháshya,—Patanjali's Commentary, the Várttikas found in the Káśiká and in the Siddhántakaumudí, and these latter works. The importance of this distinction requires no remark, since all conclusions must become unsafe if the observations or instances of one writer are given as evidence for or against another, especially before it has been decided whether, for instance, Páṇini and Kátyáyana were contemporaries or not. I regret that Professor Müller has paid little attention to this circumstance, for he has frequently confounded the Commentaries, even the latest, with the text of the Sútras of Páṇini; and the very circumstance that he has sometimes pointed out the commentary as distinct from the text, and *vice versá*, creates still more confusion where he has omitted to do so. Thus, he quotes correctly (p. 44, note 2), "VIII. 3, 95 (*text*)," or, "IV. 1, 176 (*text*)" or, (p. 45, in the same note), "IV. 3, 98 (*text*);" and I admit that an *attentive* reader will conclude that the quotations not marked "*text*" are taken from the commentary; yet, "VI. 3, 75," is not commentary but text. And what does the word "commentary" mean? Patanjali, Káśiká, Siddh.-k., or the Calcutta Paṇḍits? Again, when he says (p. 69, n. 1): "It is remarkable that, in Páṇini also, the word *śloka* is always used in opposition to Vedic literature," not one of his quotations given to prove this important point, viz., IV. 2, 66; "IV. 3, 102, 1;" IV. 3, 107; "II. 4, 21," belongs to Páṇini, but the two former to Pantajali; and the two latter to the Káśiká. On p. 347, n., the Saulabháni Bráhmaṇáni are attributed by him to Páṇini himself, but Páṇini says nothing about them. The instances to the quotations, of page 361, n. 3, ("IV. 3, 101; IV. 2, 64"), and those to n. 4. (IV. 3, 108), belong to the Káśiká,—none to Páṇini. Nearly all the instances referred to, p. 364, n. 3, belong to Patanjali; and p. 369, nn., where "*com.*" and "*text*" are contradistinguished, "VI. 2, 10" is not Páṇini. P. 370, n. 10, "IV. 3, 104," ought to have been marked "com.," and a similar confusion exists, pp. 362, 371, 521, 522, etc.; while, on the other hand, the *commentary* is correctly quoted in most of the instances of p. 184, 185, 193, 252, 330, 339, 353, 357, though without any mention whether the commentary of Patanjali, or of the Káśiká, etc., be meant. The *text* is marked correctly, pp. 125, n. 2; 340, 368, n. 1 (IV. 3. 128), 5; 369, n. 1, 3; 371, n. 2, 6; 372, n. 2, 8; 373, n. 3; and the *gaṇas* correctly, p. 369, n. 6; 370, n. 7, 8, 9, 10; 372, n. 8; 373, n. 8. I do not altogether think that this want of accuracy,

*pars pro toto*, and that its original sense is that of a whole collection of rules.[22] If such be the case the question arises, whether it is

in a writer like Professor Müller, is entirely the result of oversight; it seems to me, on the contrary, that the reason for it lies in the words of his note to p. 46:—"It was impossible to teach or to use Pâṇini's Sûtras without examples, which necessarily formed part of the traditional grammatical literature long before the great Commentary was written, and are, therefore, of a much higher historical value than is commonly supposed. The coincidences between the examples used in the Prâtiśâkhyâs and in Pâṇini, show that these examples were by no means selected at random, but that they had long formed part of the traditional teaching." This coincidence, to be of that value which is described in the words quoted, would require first the proof that the Prátiśákhyas, viz. the existing ones of Śaunaka and Kátyáyana, are *older* than Páṇini; otherwise, it ceases to be of any consequence, as regards Páṇini. As to his statement in general, however, I must observe, that it can surely not be received as authoritative in the absence of all proof. I must myself, on the contrary, quite demur to its admissibility. The coincidences, in the first place, between the instances of the existing Prátiśákhyas and those in the Commentaries of Páṇini, considering the great bulk of the latter, are perfectly trifling. Again, as to the other instances, about 2000 Sútras of Páṇini are not criticised by Kátyáyana, nor commented upon by Patanjali; with regard to the instances, therefore, in this considerable number of rules, our oldest authority is nearly always the Káśiká, the infallibility of which Commentary I have had, sometimes, reason to doubt. Scarcely any instances of this category can be traced to the Prátiśákhyas, and, unless it can be proved by Müller that these instances belong to *antiquity*, I do not consider it at all safe to found any conclusions on them, *as regards antiquity*. But on no account can it be consistent with critical research to use even the instances of Patanjali as evidence for or against the Várttikas, and much less for or against the Sútras of Páṇini, since Kátyáyana *never* gives *instances*, but, like Páṇini himself, either lays down a general rule, or specifies the words which are the subject of his rule.

[22] Compare also the following passage of the Mahábháshya (ed. Ballantyne, p. 68). Patanjali: अथ व्याकरणमित्यस्य शब्दस्य कः पदार्थः। सूत्रम्॥ Kátyáyana: सूत्रे व्याकरणे षष्ठ्यर्थो ऽनुपपन्नः॥ Patanjali: सूत्रे व्याकरणे षष्ठ्यर्थो नोपपद्यते व्याकरणस्य सूत्रमिति। किं तदन्यत्सूत्राद्व्याकरणम्। यस्यादः सूत्रं स्यात्; Kaiyyaṭa ....... षष्ठ्यर्थ इति। द्वाभ्यामपि शब्दाभ्यामष्टाध्याय्याः प्रतिपादनाद्व्यतिरेकाभावः। सामान्यविशेषशब्दतया तु द्वयोः प्रयोगो न विरुध्यते। यदा त्वष्टाध्याय्येकदेशः सूत्रशब्देनोच्यते तदा षष्ठ्यर्थो ऽप्युपपद्यते; Nagojíbh ........: ननु सूत्रसमुदायस्य व्याकरणस्येदं सूत्रमित्युपपद्यते ऽत आह। द्वाभ्यामिति। सूत्रपदेनाप्यष्टाध्याय्येव यदोच्यते तदापीष्यते ऽयं प्रयोगः स न सिध्येदित्यर्थः। ननु किमुच्यते षष्ठ्यर्थो ऽनुपपन्न इति पर्यायतया सहप्रयोगो ऽपि न स्यादत आह। सामान्यविशेषेति। सूत्रं सामान्यं व्याकरणं विशेषः। सूत्रशब्देनाष्टाध्याय्येव। तदेकदेशे तु योगव्यवहार एव योगे योगे उपतिष्ठत इत्यादौ। यदा त्विति। सूत्राणि

the figure implied by Müller's rendering "strings of rules" that has led to the word *sútra* being used in the sense of "book," or not. As, I believe, I am able to show that Páṇini was perfectly well acquainted with the art of writing, and that written books had even existed long before his time, my own opinion is, that the name for book was, as in the case of *paṭala* and *káṇḍa*, borrowed rather from a material fact than from the metaphorical idea of the logical connection of rules. And here I appeal to evidence, and to the admission which will be made to me that there are peculiarities and habits in the life of nations, which may be supposed to have existed at the earliest times such as we see them now. Everyone who has studied Sanskrit MSS. in the libraries of London and Paris, will have found that the oldest specimens of these MSS. are written on palm-leaves, which are pierced in the middle, and kept together by means of a "string." The naturalness of the material of these MSS., and the primitive manner in which they are bound,—if we can use the term "binding," for a parcel of leaves, covered on both sides with oblong pieces of wood, and kept together by a *string* which runs through the middle,—bespeak, in my opinion, the habits of high antiquity, religiously preserved up to a recent date by a nation which, beyond all other nations, is wont to cherish its antiquity, and to defend it, even in practical life, against the intrusions of modern arts. The MSS. I have seen are certainly not more than a few centuries old, as may be easily inferred from the fragility of the material of which they are composed; but I hold them to be genuine specimens of the manner in which books were formed at the earliest periods of the civilization of India. No one, however, ought, I should conceive, to be less surprised at seeing the word "string" becoming the name of "book," than a German who would call his own book "*Band*," translating, as it were, literally, the Sanskrit *sútra*, and having recourse to the same figure of speech.

Since I contrast, in these remarks, opinion with opinion,—not

पाणिनीयानि इति भाष्ये पक्षमात्रत्वादिति भावः। वस्तुत एकदेशस्य सूत्रत्वे ऽपि तस्यापि साक्षात्परम्परया वा व्याकरणत्वात्सम्बन्धोपपत्तिरेवेति तत्त्वम्.

claiming any greater value for mine than that which may be permitted to the impressions and views of the individual mind,—I will not conceal that I hold the very nature of the works called "Sútra," to have arisen from, and depended on, the material which was kept together by the "string." I cannot consider it plausible that these works,—"written, as they are, in the most artificial, elaborate, and enigmatical form,"—which have been so well defined and described in Müller's work (p. 71, ff.),—in which, to use his words, "shortness is the great object of this style of composition,"—should have been composed merely for the sake of being easily committed to memory. "To introduce and to maintain such a species of literature," argues Müller (p. 74), "was only possible with the Indian system of education, which consisted in little else except implanting these Sûtras and other works into the tender memory of children, and afterwards explaining them by commentaries and glosses." But, though I do not dispute that these Sútras were learnt, and are learnt, by heart up to this day, this circumstance alone does not explain why the matter thus to be inculcated must have been written in such a manner "that an author rejoiceth in the economizing of half a short vowel as much as in the birth of a son;" why, "every doctrine thus propounded, whether grammar, metre, law, or philosophy," must have become "reduced to a mere skeleton." Müller himself says (p. 501),—and I fully concur with him,—that "we can form no opinion of the powers of memory in a state of society so different from ours as the Indian Parishads are from our universities. Feats of memory, such as we hear of now and then, show that our notions of the limits of that faculty are quite arbitrary." And, as he himself produces proof that the three Vedas and their Bráhmaṇas *were* learnt by heart, it does not appear at all likely that the peculiar enigmatic form of this Sútra literature was invented simply to suit the convenience of a memory the capacities of which must have been extraordinary.

The reason which accounts for this form is, in my opinion, of a far more prosaic kind. I hold that it is the awkwardness, the fragility, and, in some parts of India, perhaps the scarcity of

proper natural leaves, which imposed upon an author the happy restraint of "economizing half a short vowel;" that the scantiness of the writing material compelled authors to be very concise, and betrayed them, as a consequence, into becoming obscure.

Vaidik hymns and sacrificial Bráhmaṇas stand, clearly, under a different predicament to works on grammar or philosophy. A god cannot be invited with *anubandhas* to partake of the sacrificial meal, nor the religious feelings of a nation be roused with hard and unintelligible phraseology; but the purpose of a grammar may be attained, if there be need to save space, by an artificial method; and a philosophical doctrine may be propounded in riddles, as we can testify in our own days. I draw here, of course, a line between genuine and artificial Sútras, —the former, in my opinion, a creation of material necessity; the latter, a mere imitation when this necessity had ceased. The Sútras of Páṇini, in their dignified brevity, and the Sútras of the Buddhists, in their tedious prolixity, are, probably, the two opposite poles;[23] but it requires, I conceive, no great effort to see that there is a gap, even between Páṇini and the Yoga-Sútras, nay, between him and the Mímánsá- and Vedánta- Sútras as well as the Nyáya-Sútras and the Sánkhya-Pravachana.

Turning now to the second word I have mentioned above, with the word Sútra, I will say at once, that *grantha* likewise appears to me to have become the name of a book, not on account of the connection which exists between the different parts of a literary composition, but on account of the connection of the leaves which form its bulk. Professor Weber, who makes Páṇini live

[23] The lamented Burnouf has given a description of these Sútras, in his invaluable work on the "Buddhisme Indien," p. 36, ff. He particularly points out,—and the fact is important,—that amongst these caricatures of the Bráhmanic Sútras, there are several which have the enigmatic brevity of the latter; he distinguishes, therefore, between Sútras which may be attributed to Śákyamuni, and Sútras which belong to subsequent periods. See "Introduction à l'Histoire du Buddhisme Indien," p. 104, ff.

about 140 years after Christ,[24] but who, nevertheless, is favourable to the view I take of Páṇini's acquaintance with writing, says, in the "Indische Studien," vol. iv. p. 89, that "the word *grantha*, which is several times used by Páṇini, refers, according to its etymology, decidedly to written texts;" yet he informs us (p. 436), that "the word grantha is referred by Böhtlingk-Roth to the *composition*." Whether the latter remark is made "*pújártham*," or whether this author,—according to his habit of leaving the reader to make his own choice amongst a variety of conflicting opinions,—intended to establish a *vibháshá*,[25] or whether he has altered his original view, is more than I can decide, since he has neither supported his first opinion with any explanatory remark, nor expressed adhesion or dissent when he concluded his fourth volume of the "Indische Studien."[26]

That *grantha*, according to its etymology, *may* mean "a literary composition," and that it has been used in that sense, is undeniable; yet I contend that it did not bear this metaphorical sense before it was used in the literal meaning of "a *series* of leaves;" or, in other words, before it designated a written book. Previously to supporting this opinion with other arguments than those which are implied in my remarks on *sútra*, I consider it necessary to remove the suspicion which has been thrown by Müller on this legitimate word. He quotes the four Sútras in Páṇini where it occurs,[27] but remarks in the note of p. 45, "The word *grantha*, used in the Sûtra (IV. 3, 87), is always somewhat suspicious."

[24] "Akademische Vorlesungen über Indische Literaturgeschichte," p. 200, 202.

[25] Such is really the case in the "Indische Literaturgeschichte," p. 183, note.

[26] Should I have overlooked any observation of his on this word, it would be quite unintentional, since I have been guided in my quotations by the excellent indices he has appended to his volumes. All I mean to convey is, that the only justification he gives for the sense, "written work," of *grantha*, viz., the etymology of the word, does not appear to be a sufficient one, since Müller is certainly right when he remarks (p. 522), that *granth*, nectere, serere, might be taken also in a figurative sense.

[27] Compare also, IV. 3, 101, v. 2; 105, v. 2; the Káśiká on V. 1, 10, v. 1: पौरुषेयो ग्रन्थः ; on IV. 2, 62: ब्राह्मणसदृशो ग्रन्थो ऽनुब्राह्मणम् ; on IV. 2, 63: वसन्तसहचरितो

The reason for this sweeping doubt is contained, I suppose, in the words which immediately follow: "That some of the Sûtras which now form part of Pâṇini's Grammar, did not proceed from him, is acknowledged by Kaiyyaṭa (*cf.* IV. 3. 131, 132);" and in the first note of p. 361, where he writes, "Pâṇ., IV. 3, 116, कृते ग्रंथे । Kaiyyaṭa says that this Sûtra does not belong to Pâṇini." That there are *three*, perhaps *four* Sútras in Páṇini's Grammar, which

ग्रन्थो ग्रन्थन् एधुचाति ; on III. 1, 89, v. 1 (a Várttika of the Bháradwájíyas, according to Patanjali): ग्रन्थते ग्रन्थः ; on VII. 3, 4: स्वरमधिकृत्य कृतो ग्रन्थः सौवरो ग्रन्थः.—Of one of the Sútras he quotes, viz. I. 3, 75, Müller observes, (p. 522) that it is used there "so as to apply to the *Veda*." This remark concerns the commentator, but not Páṇini, who, as he correctly states, a few lines afterwards, uses *grantha* as "opposed to a traditional work." I do not believe that the commentator is absolutely wrong, as will appear from my subsequent remarks; but I think that he might have chosen a better instance. By commentary, however, I do not understand Patanjali's Bháshya, which has no remark on this Sútra, nor the Káśiká, which has the counter-instance, उपयच्छति चिकित्सां वैद्यः; the first trace of this instance I find in the Siddh.-k. (fol. 167 a.),—uncorrected in the Praudhamanoramá,—whence it has crept into more recent books, *e. g.*, the abridged Commentary of Nágoji on Páṇini's Sútras. This instance, one of many, will corroborate my statement in note 21, that the compilation of the Calcutta Paṇḍits,—however meritorious, and superior to its mutilated and unauthorized reprint,—so far from admitting of being identified with Páṇini himself, ought not to be used as *evidence for* or *against* Páṇini, without a knowledge of the source whence it has derived its instances.

I feel grieved that I cannot leave this note without destroying one of the most poetical illusions of Professor Weber, connected with this word *grantha*. From the stream of imaginary narrative which meanders through the desert of his "Literaturgeschichte," emerges, *à propos* of the Rámáyaṇa (p. 182), the remark, that this masterpiece of Hindu poetry was probably preceded by some other epic works. To prove that which cannot be proved without a knowledge of the date of the Rámáyaṇa, which we have not,—and without a knowledge *of those* epic poems, which likewise we have not,—but which is plausible enough without any proof, he quotes Páṇini's Sútra, IV. 3, 88, which treats on the titles of some *granthas*. Among these *granthas* (which are, to his imagination, epic poems), is one called *Śiśukrandíya*, which therefore is, to him, a forerunner of the Rámáyaṇa. The same ingenious conjecture occurs in his "Indische Studien," vol. I. p. 155, where he grows somewhat indignant at Wilson, who, in his Dictionary, renders this term "a work treating of infantine or juvenile grievances," for he adorns Wilson, for this rendering, with a query and note of admiration ("Wilson dict. ? !"). Now, whether *śiśukrandíya* ought to have been, by right, the title of an epic poem (in the same manner as we learn, from another work what the words in the Vedas *ought* to have meant, if they had profited by the last results of Sanskrit

probably did not belong to his work originally, I will concede;[28] but amongst these three or four Sútras out of 3996, there is no

and comparative philology), I am unable to say. Nevertheless, I believe that Wilson is right; for the *Káśiká* explains this word, शिशूनां क्रन्दनं शिशुक्रन्दनं तमधिकृत्य कृतो ग्रन्थः शिशुक्रन्दीयः, and the *Gaṇaratna-mahodadhi* has even an additional remark: शिशवो बालास्तेषां क्रन्दनमधिकृत्य कृतो ग्रन्थः शिशुक्रन्दीयः । बालपुस्तकः. —It is, in other terms, "a book for children, written with reference to their cries,"—a kind of nursery-book for naughty babies.

[28] Dr. Otto Boehtlingk was the first who drew attention to this fact, in the volume which he has annexed to his garbled and unauthorized reprint of the meritorious labour of the Calcutta editors of Páṇini. In a note of p. xx. of his Preface, he enumerates *seven* Sútras, which, according to him, "were originally Várttikas, and only at a later time became embodied into the text of Páṇini;" viz., "IV. 1, 166, 167; IV. 3, 132; V. 1, 36; VI. 1, 62, 100, 136." It certainly raises a strong doubt as to the authenticity of a Sútra, if it occurs also as a Várttika of Kátyáyana; but I hold the indispensable conditions for confirming such a doubt to be—1. that the Várttika must really belong to Kátyáyana; 2. that the wording of the Várttika must be *identical* with that of the doubted Sútra; and 3. that both must have the *same tendency*. In the first place, however, we are entitled to consider as Várttikas of Kátyáyana only such as occur in, and,—what is invariably then the case,—are commented upon by, the Bháshya of Patanjali. Várttikas found in the Káśiká or Siddhántakaumudí, but not in the Bháshya,

Sútra containing the word *grantha;* for I believe Müller was mistaken when he says that Kaiyyaṭa acknowledges that the

may be, and *evidently* are in many instances, the critical additions of later times. They afford no basis for doubting the genuineness of a Sútra in Páṇini; nor is a mere remark of Kaiyyaṭa, the commentator of Patanjali, that "some" consider a Sútra as having been a Várttika, sufficient to cancel the Sútra from amongst the original rules. Secondly, if a Várttika is not worded in the same manner as the Sútra,—excepting, of course, the usual addition of Kátyáyana, इति वक्तव्यम्,—the mere similarity of both is no sufficient ground for doubting the originality of the Sútra; for the difference in the wording of the Várttika may have, as it *very frequently* has, the mere object of criticizing the manner in which Páṇini delivered his rule. Lastly, if the Várttika and Sútra are identical in words, but not in tendency, there is not the slightest ground for doubting the authenticity of the Sútra, though Kaiyyaṭa may historically record that "some" have preferred to "throw it among the Várttikas." In applying these tests to the enumeration given by Dr. Boehtlingk, we find, that IV. 1, 166 does *not* occur literally in the Várttika 3 of IV. 1, 163; for, though the Calcutta editors write वृद्धस्य च पूजायाम्, and append their mark, that it occurs in the Siddh.-k. (the printed edition of this work contains on p. 66*a*, line 1, the words वृद्धस्य च पूजायामिति वाच्यम्),—the wording of this Várttika, in the Bháshya is (MS., E.I.H., 330), वृद्धस्य च पूजायां युवसंज्ञा वक्तव्यम् (probably युवसंज्ञेति वक्तव्यम्); but even if the additional words belong, as is possible, not to the Várttika, but to the Bháshya, it is clear

Sútra IV. 3, 116 did not belong to Páṇini. I have not been able to discover anywhere, in the Mahábháshya, either by the aid of my memory or my indices, that Kaiyyaṭa expresses any opinion whatever on this Sútra; but even should the mistake be mine, there would be little importance in the mere doubt of Kaiyyaṭa, since Patanjali, when commenting on the Várttikas to IV. 3, 105,

that the tendency of the Várttika and that of the Sútra are not identical; for, in the Várttika, the rule is *absolute*, while in the Sútra, IV. 1, 166, it is *optional*, through the *anuvṛitti* of the preceding वा of IV. 1, 165. Therefore, Patanjali comments on the Várttika in question, तत्रभवन्तो गार्ग्यायणाः । तत्रभवन्तो वात्स्यायनाः without the option recorded by the Káśiká on IV. 1, 166, in the instances, तत्रभवान्गार्ग्यायणो गार्ग्यो वा । वात्स्यायनो वात्स्यो वा । दाक्षायणो दाक्षिर्वा.—A similar negative conclusion applies to IV. 1, 167. The Várttika mentioned by the Calcutta editors, to IV. 1, 162, does *not* occur in the Bháshya; it is *not* identical, even in the Siddh.-k., with the Sútra, IV. 1, 167; it has *not* the same tendency as the Sútra, the latter being optional, the former absolute. There is no ground, consequently, for doubting that the "some" of Kaiyyaṭa, who maintain the antiquity of the Sútra, are correct.—IV. 3, 132, is suspicious, for it occurs as a Várttika in the Bhásyha to IV. 3, 131, and fulfils the three above-named conditions; equally so V. 1, 36, which is a Várttika to V. 1, 35, and VI. 1, 62, which occurs as a Várttika to VI. 1, 61. On the other hand, VI. 1, 100, need not be rejected absolutely, for its wording is not identical with that of the Várttika of VI. 1. 99; nor is it clear that both coincide in tendency. VI. 1, 99, restricts the rule to the condition of the word इति following a combination like पटत्पटत्; VI. 1, 100, exempts a similar combination, if ending in डाच् from this condition (comp. V. 4, 57): it would seem, therefore, that the Várttika to VI. 1, 99, maintains the condition, but corrects the option वा, by the word नियमम्. I must admit, however, that Patanjali gives the instance पटपटायति, which would countenance the probability of this Sútra, also, not being an original one. Lastly, the Sútra VI. 1, 136, अडभ्यासव्यवायेऽपि neither occurs as a Várttika in the Bháshya, nor even as a Várttika in the Káśiká or the Siddh.-k.; nor has its original existence, in fact, been doubted by anybody except Dr. Boehtlingk, who writes in his so-called Commentary (p. 256), "This Sútra has been interpolated at a later time; it owes its origin to the following two Várttikas to the preceding Sútra, अड्व्यवाय उपसंख्यानम् ॥ १ ॥ अभ्यासव्यवाये च ॥ २ ॥ Compare Siddh.-k. p. 144*a*;" where, however, the reader will not find anything relating to the subject, while, on p. 145*a*, he will discover the Sútra, IV. 1, 136, such as it is in the Calcutta edition of Páṇini. That both Várttikas are a criticism of Kátyáyana, who clearly disapproved of the condensed wording of the Sútra 136, did not even occur to the mind of Dr. Boehtlingk; but, considering the condition of his knowledge of Páṇini, as displayed in this "Commentary," and even in his very last work, I cannot but express the belief, that his "αὐτὸς ἔφα" to strike out a Sútra of Páṇini, goes for very little indeed,—especially as it touches upon the sphere of reasoning.

distinctly quotes twice the Sútra IV. 3, 116, which is a positive proof that it existed at his time, and was genuine enough.[29]

I will now give an instance from the Mahábhárata, which, in my belief, would be perfectly unintelligible, if *grantha* were taken only in the sense of "composition," and not also in that of "written book," or "volume." I am met here, however, with an objection; viz., that I ought first to show that the Mahábhárata possesses the qualification which Müller has appended to his quoted remark, or, in other words, that it is a work of "the early literature," since he says that "*grantha* does not mean *pustaka*, or book, in 'the early literature,'" while he admits that it has that sense in the later literature. Both Müller and Weber agree that there was *a* Mahábhárata at the time of Áśwaláyana, since they quote a passage from his Gṛihya-Sútra, where the name occurs (Müller, p. 42; Weber, "Literaturgeschichte," p. 56), and neither denies that a work prior to Áśwaláyana would have a claim to be called a work of the earlier literature. Both scholars however question,—and very rightly too,—the claim of the *present* Mahábhárata, to having been *that* Mahábhárata which is quoted by Áśwaláyana. It is, of course, impossible for me to treat here, as it were incidentally, not merely of the question concerning the age of the Mahábhárata, but the relative ages of the various portions of this work, since it must be evident to everyone who has read it, that it is, in its present shape, a collection of literary products belonging to widely distant periods of Hindu literature. To do justice to a subject of this kind, I should have not merely to enter into details which would be here out of place, but to discuss the prior important question, as to how far the printed text in which this colossal

[29] There is no Bháshya on IV. 3, 116, and, therefore, no commentary of Kaiyyaṭa on this Sútra. On the Várttika 2, to IV. 3, 105, कृते ग्रन्थे मक्षिकादिभ्यो ऽण् which is a criticism on Páṇini IV. 3, 116, on account of the addition, मक्षिकादिभ्यो ऽण्, and, therefore, a proof that the latter Sútra was originally existing, Patanjali says: कृते ग्रन्थ इत्यत्र (*i.e.*, IV. 3, 116) मक्षिकादिभ्यो ऽण् वक्तव्यः । मक्षिकाभिः कृतं माक्षिकम्; and on a third Várttika योगविभागात्सिद्धं which is not printed in the Calcutta edition, he observes, योगविभागः करिष्यते । कृते ग्रन्थे (IV. 3, 116) ततः संज्ञायां (IV. 3, 117) न कृत इत्येतस्मिन्नर्थे यथाविहितं प्रत्ययो भवति.

epos is generally known to us, may be relied upon; and I should feel all the more bound to do so, as my collations of considerable portions of this text with the best MSS., in this country and abroad, fully convince me that it is neither advisable to make a translation of the Mahábhárata,—a labour which, if done once, should be done once for all,—nor to found a detailed criticism of the several portions of this work, on the printed text, however much I admire the industry, patience, and scholarship, of those who have accomplished the task of laying before us a first edition of this enormous work. Without their labours, it would have been still more difficult than it now is, to perceive the defects of the MSS.; but this tribute, which I gladly pay to their merits, does not dispense with my expressing the conviction, derived from my own labours, that no conclusion founded on special passages of the present text, is safe, before the differences of the MSS.—sometimes great—are thoroughly sifted and discussed with the help of the Commentaries.[30]

In proceeding now to give an instance which I hold to belong to the early (though not the earliest) portions of the Mahá-

[30] Weber ("Indische Studien," I. p. 148) and Müller (pp. 44, 45, note) give a valuable synopsis of the leading characters of the Mahábhárata, as they occur in the text and the commentaries of Páṇini. This synopsis, I conceive, must convince even the most sceptic, that Páṇini cannot have ignored the renown of these personages, nor consequently, it is probable, the real or poetical events on which this renown was founded. It forms the subject-matter of the Mahábhárata. Some stress has been laid by both scholars on the circumstance, that the name Páṇḍu or Páṇḍava does not occur in the Grammar of Páṇini (Weber, "Indische Studien," p. 148; Müller, p. 44); but, since both have constructed their list as well from the Gaṇas and commentaries as from the Sútras, it will not be amiss to add, that *Páṇḍava* occurs in Kaiyyaṭa's gloss on Patanjali to IV. 1, 168, v. 4, and in the Káśiká on IV. 1, 171, when the observation of the former implies, what I pointed at in a former remark, that the word Páṇḍu does not occur in the Várttika, as the name of Yudhishṭhira's father, because the word Páṇḍava is too common a derivation to require a grammatical rule; Várttika, पाण्डोर्ड्यण् वक्तव्यः —Patanjali, पाण्ड्यः — Kaiyyaṭa, पाण्डोरिति । बाह्वादिप्रभृतिषु (IV. 1, 96, etc.) येषां दर्शनं लौकिके गोत्रभाव इति (words of Patanjali on a previous Várttika) वचनाद्युधिष्ठिरादिपितुः पाण्डोरपत्यवाचिनः । पाण्डव इत्येव भवति.—Káśiká on the same Várttika (differently worded; quoted in the Calcutta edition, under the Sútra IV. 1, 168, in the MSS. under IV. 1, 171), पाण्ड्यः । अन्यस्मात्पाण्डव एव. The word पाण्डवेय occurs in the Káśiká on the Gaṇa IV. 1, 123.

bhárata, I must submit, therefore, to having its validity acknowledged or rejected, according to the value the reader may attach to my opinion. Not to be misunderstood, however, I will add that I consider it as posterior to Pánini. But, as the date I shall assign hereafter to this grammarian will be older than the date originated by Dr. Boehtlingk, the passage in question will still be entitled to rank among the earlier literature. In the *Śántiparvan* of the Mahábhárata we read:[31] "Vasishṭha spoke (to Janaka) 'The doctrines of the Vedas and the (philosophical) Śástras which thou hast uttered, are rightly uttered by thee, but thou understandest them not; for the text (*grantha*) of the Vedas and Śástras is possessed by thee, yet, king, thou dost not know the real sense of the text (*grantha*) according to its truth; for he who is merely bent upon possessing the text (*grantha*) of the Veda and Śástra, but does not understand the real sense of the text, his possession of them is an idle one; he carries *the weight of the book* (*grantha*) who does not know the sense of it; but he who knows the real sense of the text (*grantha*), his is not an idle acquisition of the text." In this instance, *grantha* is used in its double sense, composition or text, and *book*; for there can be no doubt that in the passage, "*Bháraṁ sa vahate tasya granthasya*," "he carries the weight of the *grantha*," the last word can only refer to the material bulk of the book.

I will conclude my observations on this word with a remark on the phrase, "*granthato 'rthataścha*," which must undoubtedly be rendered in the sense proposed by Müller, "according to the text and according to the meaning." An analogous contrast, exactly in the same sense, is that of *káṇḍa* and *padártha*, which is of fre-

[31] V. 11339—11342 (the corrections are founded on the com. and MSS.): यदेतदुक्तं भवता वेदशास्त्रनिदर्शनम् । एवमेतद्यथा चैतन्न गृह्णाति (for चैतन्निगृ°) तथा भवान् ॥ धार्यते हि त्वया ग्रन्थ उभयोर्वेदशास्त्रयोः । न च ग्रन्थस्य तत्त्वज्ञो यथावत्त्वं (for यथा च त्वं) नरेश्वर ॥ यो हि वेदे च शास्त्रे च ग्रन्थधारणतत्परः । न च ग्रन्थार्थतत्त्वज्ञस्तस्य तद्धारणं वृथा ॥ भारं स वहति तस्य ग्रन्थस्यार्थं न वेत्ति यः । यस्तु ग्रन्थार्थतत्त्वज्ञो नास्य ग्रन्थागमो वृथा ॥

quent occurrence in Mímánsá writers.[32] That, in the latter case, the meaning "text" is a secondary one of *káṇḍa*, no one will dispute, since there is nothing in this word which points to "composition." It must be allowable therefore to conceive, that its synonyme *grantha* may, through the same mental process as *káṇḍa*, have assumed the secondary meaning of "text."

There is another important word which Müller will not admit as evidence of Páṇini's having had a knowledge of writing,—for it is used by this grammarian,—the word *varṇa*. But the only reason he gives for invalidating its testimony is, that this word which, etymologically and otherwise, really means "*colour*,"—when having the sense of letter "does not mean colour in the sense of a painted letter, but the colouring or modulation of the voice" (p. 507). In the absence of any proof for this assertion, he adds, in a note: "Aristotle, Probl. x. 39: τὰ δε γράμματα πάθη εστὶ τῆς φωνῆς." In this respect he coincides, for once, with Weber, not merely in the point at issue, but also in the remarkable brevity of his argument. For all that Weber says on the subject ("Indische Studien," iv. 109) is: "The name *varṇa* is probably (*wohl*) to be understood of the 'colouring,' specializing (*specialisirung*) of the sound; compare *rakta*, which is employed in the Ṛikprátiśákhya in the sense of 'nasalised' (*nasalirt*). With *writing* it has nothing to do." Now, I confess, that I always become somewhat suspicious when I meet with a definition which prefers the language of similes to plain prose. How, I must ask, for instance, does the figure of colouring apply to the notion of specialising? It is striking, moreover, that Weber, who starts with a *probability*, in two lines reaches a positive certainty, founded only on the analogy of *rakta*. And, in turning again to Müller's words, I must, in the first place, ask, what does an analogy taken from Aristotle prove for the Sanskrit word? But, supposing it could prove anything, would it not be more plausible to make use of it in favour of the contrary conclusion to that which Müller

[32] *E.g.* in Mádhava's Jaiminíya-nyáya-málá-vistara, where वाक्यानुक्रम is contrasted with पदार्थानुक्रम, for instance, V. 2, 1, 2, 3, 4, 5, 6, 7, etc. etc.

has drawn? Aristotle speaks of γράμματα, which word applies originally to none but *written* signs; and if *he* may apply γράμμα to the voice, might not the same liberty be claimed for a Sanskrit word meaning a written letter? Again, the notion of "colouring," itself supposes necessarily a condition which may be called indifferent or colourless: green, blue, red, are colours, because there is an indifferent condition, called white. A coloured sound is not intelligible, except on the supposition that there is also an indifferent, or uncoloured sound. Hence we speak, for instance, in modern terminology, of *i*, *u*, *ṛ*, *e*, *o*, etc., as coloured vowels, because we contrast them with the fundamental uncoloured vowel *a*. But I shall show that *varṇa* is applied indifferently to all vowels, inclusive of *a*.

I do not dispute that *varṇa* is used like γράμμα, "letter," *also* for the spoken letter,[*] but I hold that there is strong evidence to prove that its *original* sense is that of *written* letter, as arising naturally from its primitive sense "colour," and that the appearance of this word in Páṇini or other authors, may serve as one of many arguments that they practised the art of writing. To make good this statement I must advert to another word which may also mean letter, and in this sense is always the latter part of a compound, the former of which is the letter itself designated by it, viz., the word *kára*; *e. g. a-kára*, the letter *a*; *i-kára*, the letter *i*, etc. It corresponds with *varṇa*, in the synonymous expressions, *a-varṇa*, *i-varṇa*, etc. Kátyáyana looks upon it in the light of an affix, probably on account of its being always compounded with the letter itself; and Kaiyyaṭa enlarges upon the expression *varṇa*, in saying that this word means, in the Várttika quoted, "that which expresses a *varṇa* or adequately realizes a *varṇa* (*i.e.*, is the adequate value of a *varṇa*)." He, therefore, like Kátyáyana, contrasts the purport of *kára* and *varṇa*, though *a-kára* and *a-varṇa*, *i-kára* and *i-varṇa*, may appear to be,—and we shall see

[*] *Thus Nagojibhaṭṭa explains, in the commencement of the Vivaraṇa,* नादो वर्णः; *or Kaiyyaṭa says:* घोषवन्तो ये वर्णाः *etc.*

from what reason,—convertible terms.[34] To understand, however, this contrast, and the use of two other terms which I shall have to name, I will first give instances from Páṇiní, the Várttikas of Kátyáyana, and the Bháshya, which will illustrate the manner in which these grammarians have used both terms.

We find: *a-kára*, Śivas. 1, v. 1 (omitted in the Calcutta edition of Páṇini); II. 4, 30, v. 4,; IV. 4, 128, v. 2; III. 3, 108, v. 3, P.;—*á-kára*, Śivas. 1, v. 1 (om. Calc. ed.); I. 1, v. 4; I. 1, 56, v. 11; III. 1, 8, P.; VI. 1, 87, kár. 2. P.;—*i-kára*, III. 3, 108, v. 3, P.; IV. 4, 128, v. 2;—*í-kára*, VII. 1, 39, v. 3; VIII. 2, 15, v. 1. P.;—*u-kára*, VI. 1, 185, par. 1. P.;—*ṛi-kára*, P. on Śivas. 2 and Vártt. (om. in the Calc. ed.); I. 1, 9, v. 2; VI. 1, 101, v. 1. P.; VIII. 4, 1, v. 1; *ṛí-kára*, VI. 1, 87, v. 1 (om. Calc. ed.);—*ḷri-kára*, P. on Śivas. 2; Śivas. 4, v. 5, (om. Calc. ed.); I. 1, 9, v. 2; VI. 1, 101; v. 2, P.;—*e-kára*, P. on a Vártt. to Śivas. 3 (om. Calc. ed.), IV. 3, 23, v. 6;—*o-kára*, P. on a Vártt. to Śivas. 3 (om. Calc. ed.); V. 3, 72, v. 1; VII. 2, 1. v. 1, 2, 3; VIII. 3, 20, v. 1;—*au-kára*, VIII. 2, 89, P.;—*ka-kára*, P. on a Vártt. to Śivas. 4, 5 (om. Calc. ed.); VII. 3, 44, v. 1. P.;—*ṅga-kára*, I. 3, 12, v. 1. P.;—*cha-kára*, P. on III. 1, 8;—*jha-kara* and *ña-kára*, P. on a Vártt. to Śivas. 8 (om. Calc. ed.);—*ṇa-kára*, P. on a Vártt. to Śivas. 6 (om. Calc. ed.); VI. 1, 1, v. 10; VI. 4, 120, v. 1; VIII. 3, 55, v. 1. P.—*ṭa-kára*, P. on a Vártt. to Śivas. 4 (om. Calc. ed.); VII. 2, 48, v. 1;—*da-kára* and *pa-kára*, P. on a Vártt. to Śivas. 4;—*dha-kára*, VIII. 3, 78, v. 1, P. and v. 3;—*na-kára*, P. on a Vártt. to Śivas. 2;—*bha-kára*, P. on a Vártt. to Śivas. 8 (om. Calc. ed.); V. 3. 72, v. 1;

[34] Várttika 3, III. 3, 108: वर्णात्कारः; Patanjali—वर्णात्कारप्रत्ययो वक्तव्यः । अकार इकारः; Kaiyyaṭa—वर्णाद्दिति वर्णवाचिनो वर्णानुकरणादित्यर्थः । यद्यपि वर्णा-त्मकमपि भवति । यच्च ष्यावितीति (VII. 4, 32) यथा तथा क्वचिद्वर्णसमुदायानुकरणा-दपि एवकार इति. To remove the apparent strangeness of the manner in which I have rendered अनुकरण which usually means "imitating, doing in conformity with," I subjoin two other instances from Kaiyyaṭa, where the same word is also used by him in the sense of "adequate, or real value." Kátyáyana having given this derivation of अक्षर, "अक्षोतेर्वा सरो ऽक्षरम्," and Patanjali having added अश्नोतेर्वा पुनरयमौणादिकः सरन्प्रत्ययः, Kaiyyaṭa observes अश्नोतेर्वेति । सरन्प्रत्ययस्यानुबन्धलोपे कृते ऽनुकरणं सर इति etc.; or सर्वेषामकाराणां यत्सामान्यं तदनुकरणमकारः.

—*ma-kara*, P. on a Vártt. to Śivas. 7;—*ya-kára*, P. on a Vártt. to Śivas. 6;—*la-kára*, I. 3, 3, v. 2;—*va-kára*, P. on a Vártt. to Śivas. 5;—*śa-kára*, P. on a Vártt. to Śivas. 5;—*sha-kara*, VI. 1, 1, v. 10;—*sa-kára*, V. 3, 72, v. 1;—*ha-kára*, P. on a Vártt. to Śivas. 5 (all these Vártt. to the Śivas. om. in the Calc. ed.).

On the other hand: *a-varṇa*, P. on a Vártt. to Śivas. 1 (om. Calc. ed.); IV. 1, 1, v. 3; VI. 3, 97, v. (not of K., but mentioned in P.); VIII. 3, 64, v. 3; VII. 1, 82, v. 2; and in the *Sútras*: VI. 1, 182; VI. 2, 90; VI. 3, 112;—*i-varṇa*, P. on a Vártt. to the Śivas. 1 and 3 (om. Calc. ed.); VII. 2, 10. P.; VIII. 2, 106, v. 1. P.; Sútra VII. 4, 53; *u-varṇa*, P. on a Vártt. to Śivas. 1. (om. Calc. ed.); V. 3. 83, v. 5, and Kár. 1; VII. 2, 10. P.; VIII. 2, 106, v. 1. P.;—*varṇa y* (or *y-varṇa*) Sútra VII. 4, 53.[35]

The foregoing combinations of a letter of the alphabet with *kára* and *varṇa* are, I believe, all that occur in the grammarians named, and they show at once, that *kára* enters into composition with all vowels and all consonants, provided the latter are *followed by the letter a*—(for it may be assumed without risk that the absence of some combinations, such as *kha-kára*, *gha-kára*, etc.,

[35] The instances quoted are restricted, as I have stated, to the Sútras of Páṇini, the Várttikas of Kátyáyana, as they occur in the Bháshya of Patanjali, and to the latter, (marked P.) Some of the above-named Várttikas are marked in the Calcutta edition, "Káś.," or "Siddh.-k.," but they occur, too, in the Bháshya. These instances might have been multiplied, and had it been necessary to add quotations from the Káśiká, Siddh.-k., or the words of the Calcutta editors: f. i. by *ṛi-kára*, VI. 1, 91, Káśiká; Kaiyyaṭa on Śivas. 5;—*ṭha-kára*, VIII. 3, 7, Káśiká; VIII. 3, 34, Káśiká; VIII. 4, 54, Káśiká;—*ḍha-kára*, VIII. 3. 55, Káśiká;—*tha-kára*, I. 2, 23, Káśiká; VIII. 3, 7, Káśiká; VIII. 3, 34, Káśiká;—*na-kára*, VIII. 2, 16, Káśiká;—*pha-kára*, I. 2, 23, Káśiká; VIII. 4, 54, Káśiká;—*śa-kara*, I. 3, 8, Káśiká;—or *ṛi-varṇa*, I. 1, 9, v. 1, Siddh.-k.; V. 3, 83, v. 5, Káśiká (thus quoted in the Calcutta edition, but not met with in the MS. 2441 of the E.I.H.); VIII. 4, 1, v. 1, Káśiká and Siddh.-k.;—*ḷri-varṇa*, I. 1, 9, v. 1, Siddh.-k. The very unusual *ra-kára* in the Commentary to VIII. 2, 15 (it occurs chiefly in mystical, not in grammatical, works; *e.g.* in the dialogue between Umá and Śiva of the Rudrayámalatantra), I must leave to the responsibility of the Calcutta editors; for the Bháshya on the Várttika does not speak of the letter *ra*, and the Káśiká and Siddh.-k. have, instead of *rakárántát*, the usual *rephántát*. I have omitted, of course, to quote passages of the Sútras, etc., where *varṇa* or *kára* have other meanings than "letter."

is merely a matter of chance, not of necessity; compare the additional instances of the note 35)—while *varṇa* is joined merely to vowels and to such consonants as are *without a vowel sound*[36] (*cf.* Sútra, VII. 4, 53).

This circumstance is significant, but at once intelligible, if we draw a distinction between a spoken sound and a written letter. To sound a consonant (*k*, *t*, *p*, etc.) we must combine it with a vowel; in writing, we may omit that vowel, and should omit it, unless it have its own peculiar value: the spoken *k* has a different value to the written *ka*, which means *k* and *a*. Unless, therefore, Páṇini intended, for instance, to give a rule on *y* and *a*, he could not employ a term *ya*, which merely refers to the spoken sound *y*; or, if he did so, he would have had to give a special rule to the effect that the sound *a* in this combination is mute or insignificant, as he has given various rules to a similar effect when he employs for his technical purposes *anubandhas* or letters without significance. Now, such a rule on the suppression of vowels which appear in his grammar, but are not to be sounded when the word with which they are combined becomes a spoken word, is given by him (I. 3, 2), but for a distinct and *special* purpose, and not with the intent of *general* application; a vowel, such as it is treated in this rule, is (and ought to have been always edited with the appropriate sign) *anunásika*. Therefore, when Páṇini gives a rule in which the vowel *a* is appended to a consonant, but valueless,—though the absence of its value would not follow from the rule quoted (I. 3, 2) or otherwise,—the commentators notice such an exceptional case as worthy of a special remark, and defend it in their fashion if they deem it advisable.[37] In other words, expressions like *a-kára*, *i-kára*, *u-kára*, etc., and *a-varṇa*, *i-varṇa*, *u-varṇa*, etc., are

[36] Páṇini never uses *varṇa* of a consonant followed by the vowel *a*; but the late Káśiká writes ञम इत्येतौ वर्णौ, or घढध इत्येतान्वर्णान्, or जबगडद इत्येतान्वर्णान्, if the MSS. are to be trusted.

[37] The Káśiká, *e.g.*, observes on the Śivasútra लण्,—हकारादिष्वकार उच्चारणार्थो नानुबन्धः । लकारे ण्कारो ऽनुनासिक इत्संज्ञः प्रतिज्ञायते; or the Sútra VII. 1, 25 अद्ड्डु° where the first ड is mute, is excused by Kátyáyana in this way: सिद्धं त्वनुनासिकोपधात्.

equivalent, because the value of a *spoken vowel* coincides with that of the ***written vowel-sign***; they admit of a doubt whether *kára* or ***varṇa***, or both or neither, apply to a written sign; but when we see that ***sa-kára***, ***bha-kára***, ***ṇa-kára***, ***sha-kára***, *ta-kára*, etc., are portions of rules, in which not ***sa***, ***bha***, ***ṇa***, *sha*, *ta*, etc., but *s*, *bh*, *ṇ*, *sh*, *t*, etc., are meant, we perceive at once that *kára* must apply to the uttered sound. On the other hand, when Páṇini speaks (VII. 4, 53) of two ***varṇas***, ***yí***, *i.e.* of a ***varṇa y*** and of a ***varṇa i***, we must conclude that ***varṇa*** did not apply to the spoken sound, but to the written sign, since the value ***y*** without a vowel would be unpronounceable.

I will give some additional proof for this conclusion on the meaning of both these words. In the foregoing remarks I rendered *kára* in combination with *i*, *u*, *sa*, etc. "letter," since we use this word in its double acceptation, uttered sound and written sign. If *kára*, however, is the uttered sound, it will be a synonyme of *śabda*, and we find it therefore, *e.g.* in the comment of the Káśiká, used as a convertible term with *śabda*.[38] *This is never the case with varṇa.*

Since an uttered sound may comprise more than *one* letter, we find *kára*, as Kaiyyaṭa already remarks (compare note 34), equally applied to complicated sounds, *e.g. eva-kára* (III. 4, 67, v. 3 and 6; I. 4, 8, Káś.; VI. 2, 80 P.); and Páṇini, who never uses it for expressing a simple letter-sound (because his terms are such as apply to a written book), applies it to the sound *vashaṭ* in *vashaṭ-kára* (I. 2. 35). *Varṇa is never used in a similar manner.*

In this respect *kára* coincides with the term *karaṇa*, which occurs in combinations quite analogous, *e.g*, *iti-karaṇa*, I. 1, 44, v. 1, P.; IV. 2, 21, v. 2, P.; *duk-karuṇa*, VII. 1, 25, v. 3; *ḍit-karaṇa*, VII. 1, 25, v. 4; 3, 118, v. 6; *chit-karaṇa*, III. 1, 8, v. 4, P; or even combined with *kára*, as *evakára-karaṇa*, VI. 2, 80, Kás., etc. *Varṇa*, on the contrary, is used by Kátyáyana and Pa-

[38] Páṇini (VIII. 2, 37) uses the expression सध्वोः, which is rendered by the Kásiká सकारे ध्वशब्दे च. The word शब्द is used in a similar manner, *e.g.*, in these combinations: तिशब्द, VI. 2, 81, Káśiká (ति being there the last syllable of त्रिति); तुशब्द, VI. 2, 50, Káśiká (तु being affix); अद्ड्शब्द, VII. 1, 25, v. 4, P. (अद्ड् being the ending of pronouns in the neuter); भ्यम्शब्द VII. 1, 30, v. 1, P. (भ्यम् being the declension ending).

tanjali in the same manner as in Páṇini's Sútra which speaks of the *varṇa y*, viz., of *unutterable consonantal sounds*, which therefore must have been written signs. Thus, a discussion is raised by Kátyáyana on the Sútra VI. 4, 49, which treats of the elision of *ya*, in reference to the question whether *ya* is to be dropped or merely *y*; and on this occasion, he calls the former *sangháta*, "combination," (viz., of *y* and *a*), and the latter *varṇa*. In a Várttika to VII. 3, 50, a similar discussion is started on *ṭha*; again, *ṭha* is called there *sangháta*, and the unpronounceable *ṭh*, *varṇa*. The same term *sangháta* is applied to *ka* in a Várttika to VII. 3, 44, and *varṇa* to the vowelless *k*.

The same sense of *varṇa* is conveyed by a definition of Patanjali concerning the term *upadeśa*, which literally means demonstration, and then assumes the special sense of grammatical mode of denotating, or of grammatical appearance, and of the book in which such grammatical denotations occur:[39] it means, for instance, the grammatical appearance of the radicals in the Dhátupáṭha, or the Dhátupáṭha itself; and, in like manner, the grammatical appearance of the letters in the Śivasútras, "the root of Páṇini's Gram-

[39] Patanjali on the Sútra I. 3, 2: किं पुनरुपदेशनम् । शास्त्रम्. A Várttika on I. 3, 3: सिद्धं तु व्यवसितान्त्यत्वात्; on which Patanjali comments: सिद्धमेतत् । कथम् । व्यवसितान्त्यत्वात् । व्यवसितान्त्यो हलित्संज्ञो भवतीति वक्तव्यम् (Kátyáyana, says Patanjali, ought rather to have said व्यव॰ .... भवति; these latter words of Patanjali have been mistaken by the Calcutta editors for the Várttika itself; and they of course again make their appearance in the reprint of Dr. Boehtlingk, who besides, and for the sake of greater clearness, adds: "Ein Várttika:", and prints ॰त्वेन, as if he had looked into the Mahábháshya and amended the "Várttika" from the original work.—Patanjali then continues:) के पुनर्व्यवसिताः । धातुप्रातिपदिकप्रत्ययनिपातानामादेशाः.—On account of the double sense of *upadeśa*, "book, etc." and "grammatical appearance," Patanjali raises this question when speaking of the Sútra VI. 1, 45: कथमिदं विज्ञायते । एच उपदेश इति । आहोस्विदेजन्तं यदुपदेश इति, when Kaiyyaṭa is still more explicit: कथमिति । यदोपदेशशब्देन करणसाधनेन शास्त्रमुच्यते तदा विशेषणस्यानुपादानादेव नास्ति तदन्तविधिरित्ययं पक्षो भवति एच उपदेश इति । यदा तु कर्मसाधन उपदेशशब्द उपदिश्यमानार्थवाची षष्ठ्यर्थे च सप्तमी तदोपदेशस्यैवाविशेषणात्तदन्तविधावित्ययं पक्षो भवति एजन्तं यदुपदेश इति.—A similar question of Patanjali occurs in his com. on VI. 1, 186: यदुपदेशादिति कथमिदं विज्ञायते । अकारो य उपदेश इति । आहोस्विदकारान्तं यदुपदेश इति.

mar," as Nagojibhaṭṭa calls them. For when Kátyáyana, in several introductory Várttikas, enlarges on the purpose of the letters, as they occur in the Śivasútras, Patanjali asks:[40] "Now, what is *upa-deśa*, or technical denotation? Pronunciation. How is that? The radical *diś*, 'to show,' (whence *upa-deśa* is derived) implies the act of pronouncing; for, after having pronounced the *varṇas*, one may say, 'these *varṇas* are *upadishṭa*, or technically denoted.'" Patanjali distinguishes, therefore, between *varṇas* and *upadishṭa-varṇas*; only the latter are, according to him, the pronounceable *varṇas*; and it would have been useless for him to draw this distinction, if *varṇa* itself originally signified the spoken letter.

What the *simple* consonantal sound is to the pronounceable consonant, the *simple* vowel is, in some measure, to the diphthong or combined vowel sound. It is, perhaps, on this ground that, while we find a general name for vowel-letters, viz., *swara-varṇa* (IV. 1, 3, v. 7), the compounds *e-varṇa*, *o-varṇa*, *ai-varṇa*, *au-varṇa*, neither occur in Páṇini nor Kátyáyana, for *e* is *a* and *i*, *o* = *a* and *u*, *ai* = *a* and *e*, *au* = *a* and *o*. Their general name is, in "older grammars," *sandhy-akshara;* and in Kátyáyana and Patanjali, for *e* and *o*, *praślishṭa-varṇa*, for *ai* and *au*, *samáhára-varṇa*.[41] The Káśiká, it is true, speaks of these vowels simply as *varṇas*;[42] but, in the first place, it does not form a compound *e-varṇa*, etc., like *i-varṇa*, etc.; and, secondly, however great the value of this commentary, it cannot always be considered as fulfilling the conditions of critical accuracy, and cannot therefore be quoted as evidence against Páṇini or Kátyáyana. But even if there were in Páṇini's Grammar such compounds as *e-varṇa*, *o-varṇa*, their occurrence

[40] Patanjali on the Introduction: अथ क उपदेशः । उच्चारणम् । कुत एतत् । दिशिरुच्चारणक्रियः । उच्चार्य हि वर्णानाह । उपदिष्टा इमे वर्णा इति.

[41] Kaiyyaṭa to Patanjali on Śivas. 3 and 4: संध्यक्षराणीत्यन्वर्था पूर्वाचार्यसंज्ञा. Whether this term "older teachers" applies to the present Prátiśákhyas where the same term occurs, or not, will be included in the subsequent discussion on the relation of these works to Páṇini's grammar.—Patanjali on the same Śivas.: ऐमावैचौ समाहारवर्णौ the same on I. 1, 9: (ए ओ) प्रश्लिष्टवर्णावेतौ.

[42] Káśiká on the Śivas. 3: ए ओ इत्येतौ वर्णौ; on Śivas. 4: ऐ औ इत्येतौ वर्णौ.

would not invalidate the conclusion that *varṇa* represents the written sign, since it is the combination of *varṇa* with a consonant that alone can enable us to decide the question at issue. And that there are other values in Páṇini which could not have been spoken, though they are an essential portion of his Grammar, will be seen afterwards.

How far *varṇa* coincides, and is synonymous with *akshara*, "syllable," or not, is obvious: it coincides with the latter term when it means vowel, otherwise not.[43] The distinction between these terms may therefore be comprised in the following definition: *kára* denotes the pronounceable sound, which *must* always be one syllable, but may also consist of more than one syllable; if denoting one syllable, it may mean a simple vowel (*a*, *á*, *i*, *í*, *u*, *ú*, *ṛi*, *ṛí*, *ḷṛi*,), or a complex vowel (*e*, *o*, *ai*, *au*), or a simple consonant made pronounceable by a vowel (usually the vowel *a*); *karana* denotes more especially the pronounceable sound represented either by more than one syllable or by one syllable containing more than one consonant. *Varṇa*, on the contrary, implies merely the simple letter,—among vowels, especially the simple vowel; among consonants, merely the *single consonant, not accompanied with a vowel sign*. Lastly, *akshara* means "syllable" in our sense of the word, and may sometimes therefore coincide in value with *kára*, or *varṇa*, in the same way that *kára* and *varṇa* are apparently convertible terms when they are the latter parts of compounds, the former of which are *a*, *á*, *i*, *í*, *u*, *ú*, *ṛi*, *ṛí*, *ḷṛi*.

I have, in the foregoing observations, purposely abstained from alluding to the use which has been made of these terms in the existing Prátiśákhyas of Śaunaka and Kátyáyana; in the first place, because it was my object to show their meaning in Páṇini's work, as well as in those old Commentaries which have strictly adhered to his terminology, and because it would have been an uncritical proceeding to confound the meaning or bearing of these terms in works belonging to a different class of Hindu litera-

[43] Kaiyyaṭa on VIII. 2, 89: अक्षरमच्; the same on the Introduction to the Śivas.: अक्षरं व्यञ्जनसहितो ऽच्; Nagojibh.: यथा हि यजामह इति पञ्चाक्षरमिति.

ture;[44] secondly, because the date of these works, themselves,—or, at least, their relative position towards Páṇini,—will have to be ascertained, before any conclusion can be drawn from a difference which may have existed between them in the use of these terms. Though I shall recur to this point, I may now state my belief, that even if grammatical works older than Páṇini had used *varṇa* in the general sense of *akshara*, such a circumstance would not disprove the fact that *varṇa* might have meant a written sign even before Páṇini's time. There is, for instance, an introductory Várttika of Kátyáyana which countenances the assumption that *varṇa* had such a sense in some older grammarian; but the very manner in which it is brought before the reader shows that Kátyáyana contrasts the use of this word in Páṇini with that in his predecessor, and confirms, therefore, the definition I have given before. At the same time, it leaves the question undecided whether *varṇa* was, or was not, a written letter in this older work. The Várttika I am alluding to occurs at the end of the general introduction, and refers to the following Vaidik passage mentioned in the beginning of the introduction: "Whoever establishes this speech according to its words, its accent, and its syllables, he is fit to institute or to perform sacrificial work; and that it is a duty to study grammar, follows from the words 'let us be fit to institute, or to perform sacrificial work.'"[45] The Várttika then says: "*akshara*, you must

[44] This confusion, unhappily, does not seldom occur in the definition of words, as found in our dictionaries; thus, अभ्यस्त is used by Yáska in the general sense "reduplicated," and as applied to a *dhátu*, or radical portion of the verb (Nir. IV. 23: इरिर इतीर्तिंषयसुझो ऽभ्यस्तः; or IV. 25: रिरिचाग्रातिरभ्यस्तः); in Páṇini, however, it means the first two syllables of a reduplicated *anga* or base (VI. 1, 5); अभ्यास means *reduplication*, in the *Nirukta* (V. 12), on the form बभस्ति, आदिनाभ्यासेनोपहितेनोपधामाददते बभस्तिरत्तिकर्मा; in *Páṇini* it means the first *syllable* of reduplication (VI. 1, 4). To philosophical terms this remark applies in a still stronger sense; they have been generally dealt with as if the same term, *e.g.*, मनस्, आत्मन्, बुद्धि, etc., had the same sense in all the philosophical systems, which is not the case.

[45] Patanjali: यो वा इमां पदशः स्वरशो ऽक्षरशो वाचं विदधाति स आर्त्विजीनो भवति । आर्त्विजीनाः स्यामेत्यध्येयं व्याकरणम्; Kaiyyaṭa: ऋत्विजमर्हतीत्यार्त्विजीनो यजमानः (Páṇini, V. 1, 71) । ऋत्विक्कर्मार्हतीति याजको ऽप्यार्त्विजीनः (*ib.* Várttika).

know, means *na kshara*, *i. e.*, not perishable," and continues, "or *akshara* comes from *aś*, 'to pervade,' with the affix *sara* (*Kaiyyaṭa*: 'because it pervades the sense');" and concludes, "or they call *varṇa* so in the Sútra of a former (grammarian)" [*Patanjali*: *i. e.* "or in the Sútra of a former (grammarian) *varṇa* has the name *akshara*." *Kaiyyaṭa*: "For it is said in another grammar, that the *varṇas* are *aksharas*." *Nagojibhaṭṭa*: "In a similar manner the term *aksharasamámnáya* means a multitude of *varṇas*, as seen in the Vedas].[46]

Before I proceed to give other evidence as to Páṇini's knowledge of writing, I will draw attention to two words which have here a claim to notice; and first to the word *úrdhwa*. It is used adverbially in the sense of "after;" for instance, in Manu, ix. 77, *úrdhwam saṁvatsarát*, "after a year," or, Chhándogya-Upanishad: *tata úrdhwam vakshyámi*, "after that I shall say." But *úrdhwa* means, originally, "upwards, above, high, or (in combination with an ablative) higher." It is possible to conceive progress as an act of rising, when the sense "after" would follow from this latter acceptation. But it is more probable that the metaphorical sense of the word was first applied to passages in books,—where it is frequently used in this way,—before it became a more general one; and, if so, the figure would naturally follow from the description I have given of a Hindu book; for the beginning of a Sanskrit MS.,—as may still be seen in some of the oldest specimens,—was at the bottom of the pile of leaves which constitute its bulk. What is "above," in a Hindu book, is, therefore, "after;" while, with us, the term "above" denotes the opposite sense, from the circumstance of the progress of our books being a descending one. And this assumption is corroborated by a second synonymous word, viz.: *udaya*, which also means, originally, "going upwards," and

Kátyáyana: अक्षरं न क्षरं विद्यात् । अश्नोतेर्वा सरोऽक्षरम् । वर्णं वाहुः पूर्वसूत्रे. Patanjali (on the latter): अथवा पूर्वसूत्रे वर्णस्याक्षरमिति संज्ञा क्रियते; Kaiyyaṭa: ..... पूर्वसूत्र इति । व्याकरणान्तरे वर्णा अक्षराणीति वचनात् .....; Nagojibhaṭṭa ....... पूर्वसूत्रशब्दे षष्ठीतत्पुरुष इति भावः । एवं चाक्षरसमाम्नाय इत्यस्य श्रुतिरूपो वर्णसंघात इत्येव तात्पर्यम्.

then, "after, following," and which, moreover, is never used in this sense, except of passages in books. It occurs frequently thus in the Prátiśákhyas; but, for the reasons stated before, I content myself with quoting, for its occurrence in Páṇini, the Sútra VIII. 4, 67.[47]

"If writing," says Müller, "had been known to Pâṇini, some of his grammatical terms would surely point to the graphical appearance of words. I maintain that there is not a single word in Pâṇini's terminology which presupposes the existence of writing" (p. 507).

As Weber, in his "Indische Studien" (vol. iv. p. 89), had already mentioned two grammatical terms of "Pâṇini," viz., *swaritet* and *udáttet*, which he considers as "founded on graphical appearance," I cannot suppose that Müller has overlooked the remark of this scholar, but must assume that he has silently rejected it, either on account of its incorrectness or its inconclusiveness. It is true, that the latter term does not occur at all in the Sútras of Páṇini, nor the former, such as it is given by Weber; but, in the first place, there can be no doubt that, in the Sútra I. 3, 72, *swaritañitas* must be analysed *swaritetas* and *ñitas* (comp. the commentaries), and on the other hand, Müller can neither have ignored that Páṇini's expression, *anudáttañgitas* (I. 3, 12), is equivalent to *anudáttetas* and *ñgitas*, nor that the term *anudáttet* distinctly occurs in the rules III. 2, 149 and VI. 1, 186. His absolute silence on this point was probably, therefore, not caused by Weber's partial inaccuracy, but by the reference the latter gives when naming these terms,—the reference to Dr. Boehtlingk's "Comment" on the Sútra I. 3, 11. For it must be readily admitted that the gloss of this writer is quite enough to raise the strongest apprehensions as to the sanity of Páṇini, provided that it does not induce the reader to arrive at a peculiar view of the

[47] For the same reasons I do not avail myself of the word [illegible] "above," though it occurs in the same sense, "after," *e.g.*, in Kátyáyana's Prátiśákhya, I. 33. (The word अवस्तात् is used in the sense "before," *e.g.*, in Uvaṭa's com. on this Prátiśákhya, I. 85; उपरिष्टात्, in the sense "after," *e.g.*, in the introduction of the Jaiminíya-nyáya-málá-vistara).

fitness of Pánini's "*editor*" himself to compose a comment on this great grammarian.[48]

[48] I subjoin a literal copy of this gloss, which but poorly illustrates the character of the second volume of Dr. Boehtlingk's "*edition*" of Páṇini. It runs thus:—"Wo der Circumflex gestanden hat, will ich nicht entscheiden; wenn zu *Páṇini's* Zeiten die Accente in der gewöhnlichen Schrift nicht gebraucht wurden, konnte der Circumflex über einen beliebigen Buchstaben des *adhikâra* gesetzt werden, ohne Verwirrung hervorzubringen. Die Handschriften unseres Grammatikers, die ich verglichen habe, sind alle aus der neusten Zeit und bezeichnen diesen Accent ebenso wenig wie die nasalen Vocale im *upadeça*. Wenn ich 2 *vártikas* zu unserer Regel recht verstehe, so wurde bei einem *adhikâra* ein Buchstabe angefügt (der vielleicht der Träger des Circumflex war) und zwar so oft als der *adhikâra* in der Folge ergänzt werden musste; konnte er nicht so weit ergänzt werden, dann musste man ihn die fehlenden Male bei den vorhergehenden (?) Regeln ergänzen. Hier die beiden *vártika's* selbst: यावतिथो ऽनुबध्यते तावतो योगानधिकारो ऽनुवर्तत इति वक्तव्यं ॥ १ ॥ भूयसि प्रागमुत इति वक्तव्यं ॥ २ ॥." Translation: "Where the circumflex [*sic.*, this rendering of *swarita* shows that the writer has no idea of the nature of this accent] was placed, *I will not decide* (*sic.!*); if, at the time of Páṇini, accents were not used in common writing, the circumflex could be put over any letter of an *adhikára* without causing confusion. The MSS. of our grammarian which I have compared (*sic*) are all of the most recent date, and mark this accent as little



I must, therefore, while rejecting Weber's reference, defend first his quotation of the Sútra with the assistance of Kátyá-

as the nasal vowels in the *upadeśa*. If I understand rightly two *Várttikas* to our rule, a letter (which, perhaps, was the bearer of the circumflex) was added to an *adhikára*: that is to say, as often as the *adhikára* had to be supplied in the sequel; if it could not be supplied so often, one had to supply it when wanted, at the preceding (?) [this query belongs to Dr. B.] rules. Here are the two Várttikas themselves: [then follow the Sanskrit words as given above].—The latter words ("if it could not," etc.) are beyond my comprehension; for, what reasons could prevent an *adhikára* from being supplied, and if there was such an obstructed *adhikára*, how could it be supplied at a preceding rule? I doubt, however, whether this sentence, which is intended to represent the meaning of the second Várttika as quoted above, was understood by its own author. But the very words of this "Várttika" revenge themselves on the person who has ill-used them so much: they betray the character of the work which has commented on them. For, however intelligible they are in themselves, it must be observed that the Calcutta Paṇdits have made a mistake in the wording of this Várttika. Dr. Boehtlingk, therefore, in giving himself the appearance of having quoted a rule laboriously examined in an original work, is simply detected in reprinting, without any examination whatever, the error of the Calcutta editors. *And this, I may add, is generally the case* in his "comment." The fact, in short, is this:—the Káśiká and Siddh.-k. have no Várttikas on this Sútra, and in the Maháhháshya the words given belong to two dis-

yana and Patanjali. Páṇini says (I. 3, 11): "An *adhikára*, or heading rule (will be recognized in my Grammar) by the accent

tinct passages, which have been erroneously contracted by the Paṇḍits into one; viz., to a passage of a Várttika, भूयसि प्राग्वचनम्, and to a passage from the commentary of Patanjali: भूयसि प्राग्वचनं कर्तव्यम् । प्रागमुत इति वक्तव्यम् ("Kátyáyana ought to have said—instead of प्राक्, प्राक् with a word following in the ablative"). The second of these passages is therefore merely a correction, by Patanjali, of the vague expression of Kátyáyana, and the इति वक्तव्यम् which conveys the correction, becomes purposeless, or assumes a different bearing, in the version of the Calcutta edition. And I may add, that the Paṇḍits have erred, too, in publishing what is their first Várttika, for they mistook the comment of, and a quotation made by, Patanjali, for the text of a Várttika. The reprint has been, of course, as conscientious in the latter case as in the former. Compare for both Várttikas the following note with its translation. But to shew in its proper light the *astounding explanation* of Dr. Boehtlingk on this second Várttika, I shall illustrate his ingenuity by taking some instances of the Kášiká, as quoted in its comment on this Sútra, and apply to them his comment on the first Várttika. According to the Kášiká, the Sútras VI. 4, 129; III. 1, 91; VI. 4, 1; IV. 1, 1; III. 1, 1, are among those marked with a *swarita*, to indicate that they are *adhikáras*; the first of these *adhikáras* extends over 47, the second over 541, the third over 613, the fourth over 1190, and the fifth over 1821 Sútras. If we credit, therefore, the explanation of Dr. Boehtlingk, a letter of the alphabet (he does not say which; probably, therefore, any



*swarita*."[49] Upon this *Patanjali* remarks: "Why does he say that?"—*Várttika*: "An adhikára...... to every rule belonging to it; its object is to avoid a (repeated) designation."—*Patanjali*: "'An adhikára (says Kátyáyana) is made (so as to

one) was added, perhaps, as he says in the parenthesis, as the bearer of this swarita, "that is to say, as often as the *adhikára* had to be supplied in the sequel." In other words, in the five instances quoted such a letter was added to the Sútra VI. 4, 129, 47 times, and so on to the other Sútras severally 541, 613, 1190, and 1821 times! And this method, he conceives, had been devised in a kind of literature, where shortness is the chief object, and where "an author rejoiceth in the economizing of half a short vowel as much as in the birth of a son." Surely, it requires neither knowledge nor scholarship, but merely something else, to deter a rational writer from eliciting such a sense from a sane book.

[49] Páṇini I. 3, 11: स्वरितेनाधिकारः—Patanjali: किमर्थमिदमुच्यते.—Várttika omitted in the Calc. ed. at this Sútra, but mentioned VI. 1, 158, where it occurs as a quotation) अधिकारः प्रतियोगं तस्यानिर्देशार्थः—Patanjali: अधिकारः क्रियते प्रतियोगं तस्यानिर्देशार्थ इति । किमिदं प्रतियोगमिति । योगं योगं प्रति प्रतियोगं योगे योगे तस्य ग्रहणं माकार्षमिति—Kaiyyaṭa: स्वरितेनेतीत्थंभूतलक्षणे तृतीया । स्वरितेनाधिकारो लक्ष्यत इत्यर्थः । स्वरितत्वं सूत्राणां केवलमधिकारज्ञानार्थं प्रतिज्ञायते न तु

apply) to every rule belonging to it; its object is to avoid a (repeated) designation.' What does that mean, 'to every rule belonging to it?' 'To every rule belonging to it,' means in reference to each such rule; and he wants to imply that I must not make special mention (of the adhikára) in each such rule."—*Kaiyyaṭa*: "The words, 'by the accent swarita' [in Sanskrit it is only one word], are the third case in the sense of 'such and such a mark' (as ruled by Páṇini, II. 3, 21); *i.e.* an adhikára is *marked* with the accent swarita. The plan to mark *words which are in the Sútra* with the swarita, is merely devised in order that the adhikára may become recognizable, *but it has nothing to do with practical application* [*i.e.* the swarita is not pronounced].

The word adhikára either expresses a condition or it expresses an act; in common language, adhikára is the same as *viniyoga*, or appointment to an office; and *this* is understood here. Patanjali asks: 'Why does Páṇini say that?' This question means: Will there be (in his grammar) as in common language, a connection of the matter treated under the same head, because the subjects refer necessarily to one another, and the like?" .... [Then follows in the Bháshya a discussion of Patanjali, the purport of which is to show that the word *adhikára*, which literally means *superintendence*, *government*, has, in grammar, an analogous sense to that which it has in common life].—*Várttika*: "But (there is) no knowing how far an adhikára goes."—*Patanjali* (repeats these words in the manner we

प्रयोगसमवायि । अधिकारशब्दो भावसाधनः कर्मसाधनो वा । विनियोगो लोके ऽधिकार उच्यते स एवेह गृह्यते । किमर्थमिति । आकाङ्क्षादिवशात्प्रकृतस्य संबन्धो लोक इव भविष्यतीति प्रश्नः.—.................... Várttika (omitted in the Calc. ed.) अधिकारपरिमाणाज्ञानं तु—Patanjali: अधिकारपरिमाणाज्ञानं तु भवति । न ज्ञायते कियन्तमवधिमधिकारो ऽनुवर्तत इति.—Várttika (omitted in the Calc. ed.)

अधिकारपरिमाणज्ञानार्थं तु—Patanjali: अधिकारपरिमाणज्ञानार्थमेव तर्ह्ययं योगो वक्तव्यः । अधिकारपरिमाणं ज्ञास्यामीति । कथं पुनः स्वरितेनाधिकार इत्यनेनाधिकारपरिमाणं शक्यं विज्ञातुम् । एवं वक्ष्यामि स्वरितेनाधिकार इति—Kaiyyaṭa: अधिकारपरिमाणाज्ञानं त्विति । यथा धातोरिति किं प्राग्लादेशेभ्यः । अथाध्यायपरिसमाप्तेः । अङ्गाधिकारः प्रागभ्यासविकारेभ्यः । अथा सप्तमपरिसमाप्तेरिति—

have seen before, adding the ellipsis 'there is,' as he usually repeats the words of a Várttika which he explains, in order to ensure its proper text, and then continues); "These words mean: It might not be known to what limit an adhikára is applicable." —*Várttika*: "However, that the extent of an adhikára might be known."—*Patanjali*: "Just that the extent of an adhikára might be known, on that account this rule (I. 3, 11) had to be uttered; in other words, that I may know how far an adhikára goes. But again, how can the extent of an adhikára be known through the Sútra, which says 'an adhikára (will be recognized in my grammar) by the accent swarita,' so that I could say: 'the adhikára (is recognized) by the accent swarita?' "—*Kaiyyaṭa*: " 'But, there is no knowing how far an adhikára goes,' says the Várttika; for instance,

Patanjali: स्वरितं दृष्ट्वाधिकारो न भवतीति केनेदानीमधिकारो भविष्यति । लौकिको ऽधिकारः । नाधिकार इति चेदुक्तम् । किमुक्तम् । अन्यनिर्देशस्तु निवर्तकस्तस्मात्परिभाषेति । अधिकारार्थमेव तर्ह्ययं योगो वक्तव्यः — Kaiyyaṭa: स्वरितं दृष्ट्वेति । प्रकृतस्याधिकारनिवृत्तये शब्दान्तरस्य स्वरितत्वं प्रतिज्ञायते ।



does adhikára III. 1, 91, stop before the Sútra III. 4, 78, or does it go to the end of the (third) book? Does the adhikára VI. 4, 1, stop before the Sútra VI. 4, 78, or does it go to the end of the seventh book?"—*Patanjali*: "Since, as soon as (another) swarita is *seen*, there is an end of the adhikára (indicated by the previous swarita); by what means, then, can there be now an adhikára? Adhikára is (as we have seen) a term of common life. Now, if you say there is no such adhikára (meant in this grammar), why was it said before [in a previous discussion], 'that a new injunction stopping (the applicability of the adhikára), a paribháshá (had to be given).' Therefore on account of an adhikára this rule had to be uttered."—*Kaiyyaṭa*: "(When Patanjali says), 'As soon as (another) swarita

तेन विंशतिकात्स्व इत्यत्र स्वरितत्वदर्शनात् । द्विगुपूर्वादित्यस्य निवृत्तिरनुमीयते — Patanjali: ननु चोक्तम् । अधिकारपरिमाणाज्ञानं त्विति । —Várttika: यावतिथो ऽनुबन्धस्तावतो योगानिति वचनात्सिद्धम् —Patanjali: यावतिथो ऽनुबध्यते तावतो योगानधिकारो ऽनुवर्तत इति वक्तव्यम् — Kaiyyaṭa: यावतिथ इति ।

is *seen*,' etc., (his words mean): to stop the (applicability of an) adhikára on a subject-matter, the plan is devised to mark another word with the swarita; thus, because the swarita mark is seen in the Sútra V. 1, 32, it must be inferred that the applicability of the adhikára, V. 1, 30 (which also was marked with the swarita) has ceased."—*Patanjali*: "Now, has not Kátyáyana said, 'But there is no knowing how far an adhikára goes?'" (Quite so; hence the) *Várttika* (continues): "This results from what is said elsewhere: '*whatever the numerical value of the letter which is joined (to an adhikára-rule)*, to as many rules . . . . . . .'"—*Patanjali:* "These words would have been better quoted thus: 'With whatever numerical value a letter is joined (as anubandha to an adhikára-rule), to as many (following) rules *the adhikára applies.*'"—*Kaiyyaṭa*: "For instance: to the Sútra V. I, 30, the mute letter *i* (the *second* in the Śivasútras) is to be joined; therefore it applies to *two* subsequent rules; and similarly in other adhikára rules."—*Patanjali*: "Now, what is to be done when an adhikára applies to more rules, while there are fewer letters of the alphabet?"—*Kaiyyaṭa*: "(When Patanjali says) 'Fewer (and more),' is this comparative (literally, is the affix of the higher degree, *i.e.* the affix of the comparative), used in reference to different species (of the same class)? (No;) it is used in an absolute sense. (For he means): If you think the rules belonging to the same adhikára are *few*, then (you would have to take his words as implying that) the letters of the alphabet may be (still) *fewer*; on the other hand, if

द्विचिपूर्वोन्निष्काद्दित्यचेकारो ऽनुबन्धः कर्तव्यः । तेन द्वयोर्योगयोरनुवृत्तिर्भवति । एवमन्यचापि वेदितव्यम् — Patanjali: अथेदानीं यचाल्पीयांसो ऽलः भूयसश्च योगानधिकारो ऽनुवर्तते कथं तच कर्तव्यम् —Kaiyyaṭa: अल्पीयांस इति । कथं पुनर्भिन्नजातीयापेचया प्रकर्षप्रत्ययः । परमतापेचया । अल्पे योगा इति चेन्मन्यसे तचाल्पीयांसो ऽलः । तथा बहवो ऽल इति चेद्भूयांसो योगाः—Várttika: भूयसि प्राग्वचनम् — Patanjali: भूयसि प्राग्वचनं कर्तव्यम् । प्रागमुत इति वक्तव्यम् । तत्तर्हि वक्तव्यम् । न वक्तव्यम् । संदेहमाचमेतद्भवति । सर्वसंदेहेषु चेदमुपतिष्ठते व्याख्यानतो विशेषप्रतिपत्तिर्न हि संदेहादलचणमिति—Kaiyyaṭa: भूयसीति । बहुत्व

you think the letters are *many*, then (his words would imply that) there may be still *more* rules belonging to the same adhikára."—*Várttika*: "If there are more (rules for the same adhikára than letters), the expression *prák*, 'before,' . . . . . ."—*Patanjali*: "If there are more (rules for the same adhikára than letters), Páṇini (says the Várttika) ought always to have made use of the expression *prák*, 'before;' or the Várttika ought to have rather said '*before, with a word following in the ablative.*'" [The Várttika means that the adhikára then should have been always indicated in the Sútra by the expression that such and such an adhikára is valid "before," *i.e.* goes no further than, such and such a rule or word; as is the case, *e.g.* I. 4, 56; II. 1, 3; IV. 4, 1 and 75; V. 1, 1 and 18; 3, 1 and 70, etc.] Ought Páṇini indeed (in such a case) to have expressed himself thus? No, he ought not. This is a mere question of a doubtful case, and in all such cases there avails the Paribháshá which says that 'the solution of the special (difficulty) results from explanation,[50] for it does not follow that because there is a doubt there is no criterion (to solve it).'"—*Kaiyyaṭa*: "The foregoing words, 'if there are more, etc.' mean that Páṇini (instead of giving, *e.g.* his rule, VI. 4, 1, as he does in the word *angasya*, *i.e.* 'this is the adhikára on base'), ought to have said, '*angasya prág dveh*,' *i.e.* 'this is the *adhikára* on *base* which avails before (*i.e.* does not go further than) VIII. 1, 1 (exclusively).' The words of Patanjali, 'ought Páṇini, indeed, etc.,' mean: ought Páṇini to have given the contents of the two preceding Várttikas?"

प्राग्द्वेरित्यादि वक्तव्यम । तत्तर्हीति । यावतियो ऽक्षिति भूयसि प्राग्वचनं चेत्यर्थः —Patanjali: . . . . . . . . . . . . किं प्रयोजनम्—Várttika (omitted in the Calc. ed.) स्वरितेनाधिकारगतिर्यथा विज्ञायेत—Patanjali: अधिकारगतिः। अधिकः कारः। अधिकं कार्यम्। गोस्त्रियोरुपसर्जनस्येत्यत्र गोटाङ्ग्रहणं चोदितं न कर्तव्यं भवति। स्त्रीग्रहणं स्वरयिष्यते। स्वरितेनाधिकारगतिर्भविष्यतीति स्त्रियामित्येवं प्रकृत्य ये विहितास्तेषां ग्रहणं विज्ञास्यते तत्र स्वरितेनाधिकारगतिर्भवतीति न दोषो भवति etc.

[50] "व्याख्यानतः." The word व्याख्यान "explanation" is defined in the Introduction of Patanjali: उदाहरणं प्रत्युदाहरणं वाक्याध्याहार इत्येतत्समुदितं व्याख्यानं भवति; "explanation is giving an instance, giving a counter-instance, and supplying the elliptical expression of a sentence: all these three together."

[Then follows, in the Bháshya, an observation of *Patanjali* on a doubtful passage, which is the subject of his comment in its appropriate place. He continues]: "What is the purpose of the Sútra?"—*Várttika*: "That the proper way of applying an adhikára might be known by means of the swarita."—*Patanjali*: "'Proper way of applying an adhikára.' (Just so). (*Adhi-kára* means) an agent placed over, or an act to be done, placed over. Now, at the Sútra I. 2, 48, the expression *goṭáñg* (used in the Várttika to this rule) must not be considered as the subject of the adhikára; for the expression *strí* will have the swarita. Therefore, according to the words of the Várttika ('that the proper way,' etc.) those affixes alone will have to be understood in that Sútra (I. 2, 48) which fall under the head *strí*, and, according to the Várttika's own words, there is no defect in the Sútra I. 2, 48." [To understand this latter illustration of our rule, it is necessary to know that *Kátyáyana*, in giving the Várttika *goṭáñgrahaṇam kṛinnivṛittyartham*, to the Sútra I. 2, 48, intends to point out an omission in the rule of Páṇini. Patanjali, however, shows that the swarita



over *strí* in this rule obviates the punctiliousness of the Várttika, and he therefore taunts Kátyáyana, as well on this occasion as when he comments on I. 2, 48, for not having understood 'the proper way of applying the adhikára,' by repeating to him his own criticisms on the Sútra of the present discussion. Then follow other illustrations of Patanjali as to the proper way of applying an adhikára, which it is not necessary for our immediate purpose to add to the foregoing translation].

The passage I have given here from the "Great Commentary" on Páṇini,—and which may serve too as a specimen of the manner in which the two grammatical saints, Kátyáyana and Patanjali, scrutinized every doubtful word of the Sútras,—will have shown that the rule of Páṇini, which teaches the manner of defining an *adhikára*, or heading rule, is interpreted by them as being based on *the application of writing* to his terminology. There are three modes, as we learn from them (and the fact is, of course, fully borne out by the Sútras themselves), by which Páṇini indicates a heading-rule in his Grammar. The one consists in his using the word *prák*,

"before," with a word following in the ablative, by which expression he implies that the heading continues up to that word, which will occur in a later Sútra. Another mode of his is merely to indicate the heading, the extent of which is then, as the Bháshya says, matter of "explanation." His third and last mode consists in putting the sign of a swarita,—*which was not intended for pronunciation*,—not over any word of the Sútra, arbitrarily, as Dr. Boehtlingk imagines, but, as common sense would suggest, over that word which is the heading, as over the word *strí*, in the Sútra I. 2, 48. Kátyáyana, moreover, indicates (by the expression *bhúyasi*), and Patanjali expressly states, that in those cases in which the number of Sútras comprised under an adhikára did not exceed the number of the letters of the alphabet, a letter representing a numerical value (without, of course, being "the bearer of a swarita"), was added to indicate the extent of the adhikára; and from the example given by Kaiyyaṭa we must infer that the numerical value of the letter was determined by the position it has in the Śivasútras, since *i* is to him an equivalent of the figure 2. And this representation of figures by letters of the alphabet derives an additional interest from the circumstance that it is quite different from the method we meet with at a later period of Hindu progress in mathematics and astronomy.[51] In short, we see that Patanjali and Kátyáyana not merely presuppose a knowledge of writing in Páṇini, but consider the use he has made of writing as one of the *chief means by which he has built up the technical structure of his work*.

I will obviate, at once, an objection which may be raised,—though it could scarcely be raised by those who treat Kátyáyana as a contemporary of Páṇini, or use the Commentaries as direct evidence for or against Páṇini,—I mean the objection that the comments of Kátyáyana and Patanjali would only testify to their own knowledge and use of written accents; but that neither necessitate the conclusion that Páṇini knew and employed, as they suppose him

[51] Compare the system of Áryabhaṭṭa, who uses vowels and nasals = 0; *ka, ṭa, pa, ja* = 1; *kha, ṭha, pha, ra* = 2; *ga, ḍa, ba, la* = 3, etc. See Lassen's Zeitschrift, II. 423 ff., "Journal Asiatique" (1835), vol. XVI., p. 116, etc.

to have done, written accents, nor that he was acquainted with the use of written letters for the purpose of denoting numerical values. And should there be any who attach more faith to Kaiyyaṭa, the late commentator on Patanjali, than to Patanjali himself and Kátyáyana, they might, perhaps, adduce an observation of this grammarian, "that the Sútras of Páṇini were read in one breath, (without any regard to accent)," in order to infer that the swarita might have been *sounded* over the word which it intended to mark as adhikára.[52] Such a conclusion, however, would be invalidated, not only by the natural sense of the passage quoted, but by the remark of the same grammarian, which is contained in the translation I have given before, and which states that the swarita was not intended, in our present case, for "practical application." It remains, therefore, to be seen whether this remark of Kaiyyaṭa is confirmed by analogous facts in Páṇini's Grammar.

[52] *Kaiyyaṭa* towards the end of the Introduction: एकश्रुत्या सूत्राणां पाठात्सर्वेषामुदात्तादीनामुपदेशः.—Another discussion on *adhikára* occurs incidentally in Patanjali's comment on I. 1, 49.

Páṇini frequently refers, in his Sútras, not only to grammarians who have preceded him, but to lists of affixes, and to arrangements of the verbal roots, which must have coincided with his own terminology. The personal relation of Páṇini to these collections or books will be the subject of future remark; it will suffice, at present, to show that Páṇini's work, and these works, were based on the same grammatical system. Páṇini refers, for instance, to a list of affixes which begin with *uṇ*;[53] where the mute letter *ṇ*—which has exactly the same technical value in the affix *uṇ* as it would have in

[53] उणादि; compare Páṇini, III. 3, 1; 4, 75.—This word is sometimes written उनादि; but wrongly, for the Sandhi rules apply not only to real words, but equally to the technical language of the Sútras. Since उण्, in उणादि, is a pada (púrvapada), it has to follow the Sandhi rule given, VIII. 3, 32. Real padas ending in ण्, it is true, are rare, and perhaps still rarer as first parts of a compound; but a word वृषणश्व becomes on that very ground the subject of an exceptional rule; its first part is said to be not पद but भ (I. 4, 18, v. 3). As the phonetic rules of the grammarians bespeak the necessities and predilections of the Hindu organ of speech, technical names could not but follow the general rules of pronunciation, and there is no cause, therefore, to establish an exception for the term उणादि.

Páṇini's affixes *aṇ*, *ṇa*, or in other terms containing this anubandha—proves that these affixes rested on the terminology which governs the Sútras of Páṇini. He speaks of *bhuvádi*, *adádi*, *tudádi*,—in short, of the ten classes of radicals, just as they are given in *the* Dhátupáṭha, and even of subdivisions of this work, *e.g.*, *dyutádi*, *pushádi*, *bhidádi*, *muchádi*, *yajádi*, *radhádi*, etc.;[54] and if there existed a doubt that the expressions quoted, which contain the first word of a list, necessarily imply the whole list, and in the order in which the words of such a list appear in this work,[55] the doubter would have at least to admit that the anubandhas or technical letters which accompany each radical in the Dhátupáṭha, possess the grammatical value which is expressly defined as inhering in them by special rules of Páṇini.[56] He refers to the Upadeśa, which is, according to Patanjali, a list, not only of the radicals, but of nominal bases, affixes, particles, increases of the base and grammatical substitutes, all of which are "settled," as Kátyáyana says.[57]

Now, if we consult the Sútras which treat of the verbal roots, we find, for instance, that, as a rule, a root is *uaátta* on the last

[54] Compare *e.g.* Páṇini I. 3, 1; II. 4, 72 and 75; III. 1, 69, 73, 77, 78, 79, 81, 25; III. 1, 55; 3, 104; VII. 1, 59; VI. 1, 15; VII. 2, 45, and other instances which are quoted in the excellent *Radices Linguæ Sanscritæ* of *Westergaard*.

[55] It is barely possible, however, to admit such a doubt; for Páṇini does not restrict himself to generally mentioning radicals by giving the first word of the order, such as *bhuvádi*, *adádi*, etc.; he refers, also, to distinct numbers. Thus, VII. 2, 59, he speaks of *the four* radicals beginning with वृत्, and the rule he gives applies to no other four radicals than वृत् and the three radicals which follow it in the Dhátup. (§ 18, 19—22); he speaks, VII. 2, 75, of *the five* radicals beginning with कॄ, and his rule avails only for कॄ and the four radicals which follow it in the Dhátup. (§ 28, 116—120); or, VII 3, 98, of *the five* radicals beginning with रुद् (= Dhátup. § 24, 59—63); or, VI. 1, 6, of *the six* radicals beginning with जक्ष् (= Dhátup. § 24, 63—69); or, VI. 4, 125, of *the seven* radicals beginning with फण् (Dhátup. § 19, 73—79), etc. In all these instances, therefore, the order of the radicals in the Dhátupáṭha, as referred to by Páṇini, is the absolute condition of his rule.

[56] Compare the quotations in Westergaard's Radices, p. 342, 343.

[57] Compare Páṇini I. 3, 2; VI. 1, 45, 186; 4, 37; VIII. 4, 14, 18; (the term occurs frequently, too, in the Várttikas and Kárikas,) and see note 39.

syllable (VI. 1, 162). Yet (VII. 2, 10) Páṇini states that a radical has not the connecting vowel *i*, if in the Upadeśa it is a *monosyllable* and *anudátta*. As the former rule concerns a radical, which is part of, and embodied in, a real word, while the latter describes the theoretical existence of the radical in the Dhátupáṭha, we may imagine, it is true, that for the purpose of grammatical teaching a pronunciation of the radical was devised in the Upadeśa different to that which it has in real language. But, even on the supposition that a radical could be pronounced *anudátta*, is it probable that Páṇini or the authors of the Dhátupáṭha could have recourse to so clumsy a method for conveying the rule implied by the term *anudátta*? Would they, gratuitously, have created the confusion that must necessarily arise from a twofold pronunciation of the same radical, when any other technical *anubandha* would have enabled them to attain the same end? Let us suppose, on the contrary, that *anudátta*, in the Upadeśa, does not mean the spoken, but the *written* accent, and the difficulty is solved without the necessity of impugning the ability or the common sense of the grammarians.

This inference is strengthened, moreover, by another analogous fact, which may be recalled before I give further proof from a synopsis of Páṇini's rules and the appearance of the radicals in the Upadeśa. This fact is contained in the last Sútra of Páṇini's grammar, where he teaches that the short vowel *a*, which in his rules is treated as *vivṛita*, or pronounced with the expansion of the throat, is, in reality, *samvṛita*, or pronounced with the contraction of the throat. This Sútra did certainly not intend to impose upon the pupil the task of pronouncing, during his grammar lessons, the short vowel *a* in such a manner as no Hindu can pronounce it, or of sounding, when learning the properties of this vowel, instead of it, some nondescript deputy vowel-sound: it can only mean that, for the sake of technical purposes defined by the commentators, Páṇini made a fiction in his grammar, which, of course, he had to remove when terminating his book. This fiction, however, being based on

a *phonetic impossibility*, would be a very awkward one if it applied to oral teaching only; it becomes quite unobjectionable if it is supported by a *written* text.[58]

If a radical in the Upadeśa, says Páṇini (I. 3, 12) has the *anudátta* (or *ñg*) as anubandha, it is, in general, inflected in the

[58] I call it a *phonetic impossibility*, since अ, if it were pronounced विवृत, would assume the properties of आ; but as Páṇini does not allow such an अ to occupy the same portion of time which is required for the pronunciation of आ, a *short* अ pronounced with the expansion of the throat, becomes, to a Hindu organ of speech and from Páṇini's point of view, impossible. For this reason, Patanjali, too, who on a previous occasion had defined the letters which occur in the Upadeśa, *i.e.*, the *upadishṭa-varṇas*, as *pronounced* or pronounceable letters [see note 40], looks upon this last Sútra of Páṇini as merely given to counteract the effect of the Upadeśa; he thus implies that this is the only case in which an *upadishṭa-varṇa* was not pronounceable: अ अ (VIII. 4, 68) ॥ किमर्थमिदमुच्यते । अकारो ऽयमक्षरसमाम्नाये विवृत उपदिष्टस्तस्य संवृतताप्रत्यापत्तिः क्रियते.—Kaiyyaṭa: किमर्थमिति । अकारस्याकारवचने प्रयोजनाभावात्प्रश्नः । अकारो ऽयमिति । सवर्णार्थमिह शास्त्रे विवृतदोषयुक्तो ऽकार उपदिष्टः । तस्य प्रयोगे संवृतत्वमेवेत्याकारस्यार्थमिदं प्रत्यापत्तिवचनम् । अक्षरसमाम्नायग्रहणं सकलशास्त्रोपलक्षणम्.



*átmanepada*; if its anubandha is the *swarita* (or *ñ*) it is, under certain conditions, inflected in the *átmanepada*; under others, in the *parasmaipada* (I. 3, 72); if it has neither of these *anubandhas* (nor is subject to any of the rules I. 3, 12—77), it is inflected in the *parasmaipada* only (I. 3, 78). Again, from the Dhátupáṭha we learn that, for instance, the radicals *jyá*, *ri*, *li*, *vri*, *bhri*, *kshi(sh)*, *jñá*, are *anudátta* (*i.e.*, do not assume the connecting vowel *i*), but have neither the *anudátta* nor the *swarita* as *anubandha*.[59] The latter term implies that the sign which bears this denomination is added *after* the significant element. Since, however, the roots named are monosyllables *in the Upadeśa*, and since it is impossible to pronounce an accent without a vowel-sound supporting it, the assumption that the *anudátta* and other accent-*anubandhas* were spoken sounds, would lead to the conclusion that the same verbal root was simultaneously *anudátta* and *not anudátta*.[60]

[59] Westergaard's Radices, § 31, 29—36.

[60] Other instances may be gathered from Westergaard's Radices. I must exclude, however, some which are not countenanced by the best MSS. I have consulted; those,

If I had adhered to the terminology of the Dhátupáṭha, as it is met with in the best MSS. of Mádhava's commentary, the foregoing illustration would have become still more striking; for, according to them, the roots *jyá*, *rí*, etc., are *anudátta*, and have the *udátta* as their anubandha. In general, it may be observed, that the Sútra I. 3, 78 is apparently understood by Mádhava and other commentators as referring to roots which have *udátta* as anubandha: for a root which is neither *anudáttet* nor *swaritet*, is described by them as *udáttet*. There is some reason, however, to doubt whether the latter term really occurred in the Upadeśa referred to by Páṇini; and as the solution of this doubt, in an affirmative sense, would add another fact to those already obtained, it will not be superfluous to advert to it here.

The misgiving I entertain is based on Páṇini's own terminology. He speaks of roots which, in the Upadeśa, are *udátta* (VII. 3, 34) and *anudátta* (VI. 4, 37; VII. 2, 10), which are *anudáttet* and *swaritet* (see the preceding quotations, p. 45); but there is no trace in his grammar of radicals which are *udáttet*. And this omission is the more striking, as the number of roots which are marked *udáttet* in the present MSS. of the Dhátupáṭha is considerable. Nor is it satisfactorily explained by the negative tenor of the Sútra I. 3, 78, since there is no other instance in Páṇini's

especially, which are met with in the Radices under the term स्वरितेत्. For when we read in the latter work (*e.g.* § 22 and § 31, 1, etc.) that भृञ्, हृञ्, धृञ्, etc., डुक्रीञ्, प्रीञ्, श्रीञ्, etc., are अनुदात्ताः and स्वरितेतः, or (§ 31, 10, etc.) that लूञ्, स्तृञ्, पूञ्, etc. are उदात्ताः and स्वरितेतः, I could not adduce these and similar instances in support of my conclusions; since Mádhava is certainly right in giving, instead of the term स्वरितेतः, the word उभयपदिनः or उभयतोभाषाः, as the anubandha ञ् would become meaningless, if these roots had, besides, the anubandha स्वरित. The term स्वरितेत् is correctly indicated by Westergaard and the MSS., for instance, of the roots हिक्क, अञ्चु, etc. (§ 21); णिजिर्, विजिर्, विष्लृ (§ 25); मृष, शुचिर्, णह, रञ्ज, etc. (§ 26); तुद, णुद, etc. (§ 28); रुधिर्, भिदिर्, etc. (§ 29), etc., for all these radicals have not the anubandha ञ्. A proof of the accuracy of the commentators in this respect, is afforded by the instance of the root चक्ष् (§ 24, 7) which is described in the Dhátupáṭha as अनुदात्तेत्, and represented at the same time as चक्षिङ्, for they explain on this occasion that the anubandha ङ् does not indicate the átmanepada-inflection, marked by the term अनुदात्तेत्, but refers to the effect of the Sútra III. 2, 149.

work of a technical and important term being given vaguely and inferentially.

If, however, we apply to the present case the conclusions we have been already compelled to draw as to Páṇini's having used accents as written signs, we may surmise the reason why *udáttet* is not amongst the terms employed by this grammarian. Of the three accents, *udátta*, *swarita*, and *anudátta*, the two latter only are marked in the principal Vaidik writings, the *swarita* being indicated by a perpendicular line over the syllable, the *anudátta* by a horizontal line under it. The syllable not marked is *udátta*. It is possible, therefore, to say that a radical or syllable which is not marked is *udátta*, and that one with a horizontal stroke under it is *anudátta*; it is possible, too, to speak of a line *added* under or over the last letter of the radical; but it is surely impossible to call that 'addition' (*anubandha*) which, not being visible, could not be added at all. This explanation of the absence of the term *udáttet* is founded, of course, on the supposition that the system of marking the accents was the same at Páṇini's time, as it occurs in our MSS. of the principal Veda-Sanhitás; but it can hardly be doubted that this system is as deeply rooted in Hindu tradition as everything else connected with the preservation of the sacred books. If, then, it becomes certain that Páṇini knew written accent signs, which were not pronounced, it will not be hazardous to put faith in the statement of Kaiyyaṭa, that the swarita, which was intended as a mark of an adhikára, was also a written sign, a perpendicular stroke, "but had nothing to do with practical application."

That Páṇini, as Patanjali tells us, and Kátyáyana gives us to understand, used letters in his adhikára rules for the notation of numeral values, does not follow, we must admit, from his own words in the quoted Sútra (I. 3, 11), but there is a rule of his (VI. 3, 115) in which he informs us that the owners of cattle were, at his time, in the habit of marking their beasts on the ears, in order to make them recognizable. Such signs, he says, were, for instance, a swastika, a ladle, a pearl, etc.; yet he mentions besides, *eight* and *five*. Now, either the graziers used letters of the alphabet to denote these numerals, or they employed special figures,

as we do. In either case it is obvious that they must have been acquainted with writing; in the latter, moreover, that the age to which they belonged had already overcome the primitive mode of denoting numerals by letters, and that writing must have been, therefore, already a matter of the commonest kind. At all events, and whichever alternative be taken—if even the Hindu cattle paraded the acquaintance of the Hindus with the art of writing and of marking numerals,—one may surely believe that Pāṇini was as proficient in writing as the cowherds of his time, and that, like them, he resorted to the marking of numerals whenever it was convenient to him to do so.

The absence of a letter or grammatical element, or even of a word, the presence of which would have been required by a previous rule, is called by Pāṇini *lopa*. The literal sense of this word, which is derived from *lup*, "to cut off," is "cutting off." It will be conceded that it is not possible to "cut off" any but a visible sign, and that a metaphorical expression of this kind could not have arisen, unless the reality existed. Indeed, the very definition which Pāṇini gives of this term must remove every doubt, if there existed any. He says: "*lopa* ('cutting off') is the not being *seen*" (*scil.*, of a letter, etc.)[61] For, whatever scope may be given to the figurative meaning of the radical "to see," it is plainly impossible that an author could speak of a thing visible, literally or metaphorically, unless it were referable to his sense of sight. A letter or word, which is no more *seen*, or has undergone the effect of *lopa*, must, therefore, previously to its *lopa*, have been a visible or written letter to him. And the same remark applies to an expression which occurs several times in the Sûtras; for Pāṇini speaks more than once of affixes which are *seen*, or of a vowel which is *seen* in words.[62]

[61] I. 1, 60: अदर्शनं लोपः.

[62] अन्येभ्यो ऽपि दृश्यते III. 2, 178; 3, 130.—अन्येभ्यो ऽपि दृश्यते III. 2, 75.—अन्येषामपि दृश्यते VI. 3, 137.—अन्येष्वपि दृश्यते III. 2, 101.—इतराभ्यो ऽपि दृश्यन्ते V. 3, 14. —Though in the foregoing observations no conclusion of mine is founded on statements of the later grammarians alone, it may not be without some interest to mention now that these grammarians do not seem to have conceived as much as the idea of Pāṇini's

If it becomes evident from the foregoing arguments that Páṇini not only *wrote*, but that *writing* was a main element in the *technical* arrangement of his rules, it may not be superfluous to ask, whether the sacred texts had been committed to writing at the time at which he lived, or whether they were preserved then by memory only? That the mere fact of learning the Veda does not disprove the possibility of its having been preserved by written letters also, is clear enough, and is indirectly acknowledged by Müller himself.[63]

grammar ever having existed except in writing. For Kaiyyaṭa, amongst others, refers to a written text of this grammar, even when there is no necessity whatever of making allusion to such a circumstance. We must infer, therefore, that it was a matter of course to him to look upon Páṇini's rules as having been at all times written rules. Thus, in commenting on the vowel ऌ of the *pratyáhára* ऌक्, and in adverting to its last letter, he might have simply spoken of a letter ॡ, but he speaks of a *letter-sign* ॡ।, "अत्र हि वर्णरिव चिह्नेन प्रत्याहारस्थो विवृतो निर्दिष्टः *etc.*"—And when Professor Müller, as we shall presently see, avails himself of so late an authority as the *Mímánsá-Várttikas* of *Kumárila* to prove or to make plausible facts concerning the highest antiquity, I will quote, as a counterpart, another late work which introduces to us the god Śiva himself as recommending the *writing* and wearing of grammatical texts as a means for the attainment of boons and the prevention of evils. I need not add that I look upon neither work as a sufficient authority to settle the points of the present discussion. The passage alluded to occurs in the chapter of a mystical dialogue between Śiva and his wife, called *Jnánakáṇḍaiśvarárthasya*, where Śiva, after having explained to Párvatí the letters of the alphabet, concludes his instruction with the following words: एतद्व्याक- एवं देवि लिखित्वा भूर्जपत्रके । गोरोचनाकुङ्कुमेन तथा शल्यकचञ्चुना । कण्ठे वा यदि वा बाहौ मस्तके वा वरानने । सर्वव्याधिविनिर्मुक्तो द्विनानां त्रितये भवेत् । संतानार्थी पठेद्विद्वान्धारयित्वा समाहितः । अवश्यं लभते पुत्रं वन्ध्यायां मम तुल्यकम् । रणे राजकुले घोरे अपि व्याघ्रभयादिके । स्मरणादेव नश्यन्ति किमन्यत्कथयामि ते *i.e.*, "if a man *writes* this grammatical explanation on a birch-leaf, with a mixture of the yellow pigment Gorochaná and saffron, or if he has it written by a scribe with the quill of a porcupine on his neck or his arm or his head, he becomes after three days free from all disease; and if a wise man, wishing for progeny, reads and retains it attentively, he is sure to obtain a son, who will be like me, from his (previously) barren wife. If a battle (rages), or the royal family spreads terror, or if a tiger causes alarm, or on similar occasions, all danger vanishes in merely remembering (this grammatical explanation). What further shall I tell thee?" etc.

[63] History, etc., p. 246: "The ancient literature of India was continually learnt by heart; and even at the present day, when MSS. have become so common, some of its more sacred portions must still be acquired by the pupil from the mouth of a teacher, and not from MSS."

He quotes, it is true, a passage from the Mahábhárata, and one from Kumárila's Várttikas, which condemn, the one the writing of the Veda, and the other the learning it from a written text;[64] but I hold that neither quotation proves anything against the practice of writing the Veda at or before Pánini's time. Both passages might, on the contrary, be alleged to confirm the fact that the offence of writing the Vedas had already been committed when these verses were composed. They betray, it is true, as we should expect, the apprehension of their authors lest oral teaching might become superfluous, and the services of the Bráhmaṇa caste be altogether dispensed with; but they convey nothing else—not even the prohibition that the teacher or Guru himself might not have recourse to a written text of the Veda if he wanted to refresh his memory or to support his meditation. Nay, we may go further, and assert that by an authority certainly much older than both the authors of this passage of the Mahábhárata and the Mímánsá-Várttikas, all the first *three castes* were distinctly recommended to possess written Vaidik texts. For, let us hear what the lawgiver Yájnavalkya says: "All the religious orders must certainly have the desire of knowing the Veda: therefore the first three classes—the twice-born—should *see* it, think on it, and hear it." But how could Yájnavalkya order them to see the Veda, unless it could be obtained in writing?[65] And that Páṇini, too,

[64] p. 502: "In the Mahâbhârata, we read: 'Those who sell the Vedas and even those who write them, those also who defile them, they shall go to hell.' Kumârila says: 'that knowledge of the truth is worthless which has been acquired from the Veda, if the Veda has not been rightly comprehended, if it has been learnt from writing, or been received from a Śûdra.'"—The passage of the Mahábhárata quoted by Müller, occurs in the *Anuśásanap.* verse 1645. I doubt, however, whether his rendering of वेदानां चैव दूषकाः: "those also who defile the Vedas," is quite correct. It seems to me that it means "those who corrupt the text of the Vedas," and that it is synonymous with the expression वेदविक्रायकाः which occurs in the second act of the *Prabodha-chandrodaya* (ed. Brockhaus, p. 20, l. 14; ed. Calc. p. 12*a*, l. 5). The expression समयानां च दूषकाः which precedes by a few verses (*Anuśásanap.* v. 1639) *i.e.*, "those who vitiate agreements" is analogous. There is, unhappily, no comment of *Nílakaṇṭha* on either of these passages.

[65] Yájnav. III. 191: स ह्याश्रमैर्विजिज्ञास्यः समस्तैरेवमेव तु । द्रष्टव्यस्त्वथ मन्तव्यः

must have seen written Vaidik texts follows clearly, in my opinion, from two Sútras, in which he says: "(the augment *á*) is *seen* also in the Veda (viz., in other instances than those mentioned in a former rule)," and (the ádeśa *an*) is *seen* also in the Veda (viz., in other cases of *asthi*, *dadhi*, etc., than those mentioned previously).[66] It is on this ground that—while disapproving the loose manner in which the Siddhánta-kaumudí imparts to the word *grantha* in Páṇini's Sútra, I. 3, 75, the meaning *Veda*,—I cannot altogether reject the identity which is established by this commentary between the two words, though it would have been better, in a gloss on Páṇini, to have retained the distinction which he himself established for facilitating a clearer understanding of those Sútras which refer to revealed books, and of others which speak of unrevealed ones.[67]

श्रोतव्यश्च द्विजातिभिः. Vijnáneśwara, the modern commentator of Yájnavalkya, who, like Kumárila, is evidently not pleased with the recommendation of "seeing" the Veda, twists the construction of the latter passage into the following sense: "the twice-born should first hear (the expounding of) the Veda, then reflect on it and thus (by reflection) keep it present (to their mind)." In order to impart to the word "to see" the figurative sense, he reverses the entire, and, it would seem, natural order of the injunction, which recommends the twice-born first to look into the Veda, then to reflect on it, and ultimately *to ask the teacher to give his own explanation of it; the latter becoming, of* course, more effectual, if the pupil is already somewhat familiar with his subject.—This is the comment of the *Mitákshará*: यथाग्नित्वतयात्मप्रमाणभूतो वेदस्तस्मादस्यानुक्तमार्गेण सकलात्मभिर्निर्णायाप्रकारं जिज्ञासितव्यस्तमेव प्रकारं दर्शयति। द्विजातिभिर्द्रष्टव्यो ऽपरोक्षीकर्तव्यस्तत्रोपायं दर्शयति। श्रोतव्यो मन्तव्य इति। प्रथमतो वेदान्तश्रवणेन निर्णीतव्यस्तदनन्तरं मन्तव्यो युक्तिभिर्विचारयितव्यस्ततो ऽसौ ध्यानेनापरोक्षीभवति.

[66] VI. 4, 73, and VII. 1. 76: छन्दस्यपि दृश्यते.

[67] Compare note 27. I alluded above to the analogy which exists between the contrasted words *grantha-artha* and *káṇḍa-padártha*. After having shown that the Veda was a written book at Páṇini's time, I may now quote a passage from the Pariśishṭa of the Nirukta (I. 12): अयं मन्त्रार्थचिन्ताभ्यूहो ऽभ्यूढो ऽपि श्रुतितो ऽपि तर्कतो न तु पृथक्त्वेन मन्त्रा निर्वक्तव्याः प्रकरणश एव तु निर्वक्तव्याः, which is thus rendered by Mr. Muir, in his valuable work, "Original Sanskrit Texts" (vol. II., p. 188): "This reflective deduction of the sense of the hymns is effected by the help of oral tradition and reasoning. The hymns are not to be interpreted as isolated texts, but according to their context." In this passage the words श्रुतितो ऽपि तर्कतः are equivalent of मन्त्रतो ऽर्थतश्च.

There is but one other question which can be raised in connection with the present inquiry: Was writing known *before* Páṇini?

One word, of frequent occurrence in the Vaidik hymns, or rather the sense which is imparted to it, may enable us, perhaps, to form an opinion on this difficult problem. I mean the word *Ṛishi*. It is explained by old and modern commentators as "a seer of hymns," a saint to whom those Vaidik hymns referred to his authorship, were revealed by a divinity. Thus it is said in the Śatapatha-Bráhmaṇa that the *Ṛishi* Vámadeva obtained *seeing* the Ṛigveda-hymn, IV. 26, 1; or in the Aitareya-Bráhmaṇa that the Ṛishi *seeing* the hymn II. 41, 2, spoke it.[68] For reasons which will appear from the statement I shall have to make on the chronological relation of these works to Páṇini, I cannot appeal to these Bráhmaṇas as evidence for the present purpose; it is safer to quote Páṇini himself, who also speaks of hymns which are *seen* (IV. 2, 7), and who must therefore be supposed to record an impression current at, and very probably anterior to, his time. This probability, however, becomes a certainty when we consider the distinct evidence of Yáska, who says that "the Ṛishis see the hymns with all kinds of intentions," and who makes mention of a predecessor of his, a son or descendant of Upamanyu, who defined the word "*Ṛishi as coming from seeing; for he saw the hymns.*"[69]

There were authorities, consequently, before Páṇini's time, who

[68] *Śatap.* XIV. 4, 2, 22: तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे । अहं मनुरभवं सूर्यश्चेति.—*Aitar. Br.* 9, 1: तद्देतदृषिः पश्यन्नभ्यनूवाच मिथुना रङ्गसारथिरिति. Compare also Müller's "Ancient History," p. 237: शौनको ...... द्वितीयं मण्डलं दृष्टा, etc.; or *Uvaṭa* on the first verse of the Ṛik-prátiśákya (in the valuable edition of Mr. Regnier, "Journal Asiatique," tome VII. 1856, p. 181) ऋषयो मन्त्रद्रष्टारः; or *Nágojibhaṭṭa* on Páṇini, I. 1, 1: यज्ञकाण्डद्रष्टार ऋषयः; or the same on IV. 1, 79: ऋषिशब्देनात्र मन्त्रद्रष्टारः etc.

[69] *Nirukta*, 7, 3: एवमुच्चावचैरभिप्रायैर्ऋषीणां मन्त्रदृष्टयो भवन्ति; and 2, 11: ऋषिर्दर्शनात् । स्तोमान्ददर्शेत्यौपमन्यवः. Hence Ṛishi becomes a synonyme of a Vaidik hymn. Compare *Páṇini*, IV. 4, 96, or *Sáyaṇa* on Ṛig-v. I. 189, 8: ऋषिभिरतीन्द्रियार्थप्रकाशकैर्मन्त्रैः.

maintained the doctrine that the hymns were revealed—not to the sense of hearing, but to the sense of sight. That the act of *seeing* may be applied metaphorically to the faculty of thinking or imagining, and the term *seen* to what is imagined or thought, is no matter of dispute. But when we read numerous hymns of the Ṛigveda which neither express a truth, nor depict nature or events of life, but which simply manifest the desire of a pious mind;—when we read, for instance, such sentences as, "may this oblation, Agni, be most acceptable to thee;" or "may afflictions fall upon him who does not propitiate the gods;" or "we address our pious prayers to thee, Agni," etc., what *metaphorical* meaning could connect such words with the notion of seeing?

And we know, too, that it is not merely the general idea conveyed by a hymn, the ethical truth, or the picture of the elementary life, or the display of sacrificial rites, or the praise of the gods, or the imprecation against foes, which is looked to by the worshipper as having been revealed to a Ṛishi by a divinity,—but that the very words of the hymn, and the very order in which they stand, were deemed equally a gift from above. The various methods devised by the learned to preserve the words in their integrity and to prevent their order from being disturbed, prove that they did not view these hymns in the light of mere revelations of truths, but in that of revelations of words and of sentences held sacred in the very order and form in which they appear. Nor does the fact that there were various Śákhás with various recensions of several hymns or passages of hymns, invalidate this argument; for each Śákhá claimed its text as the original one, as *the* revealed text; and its belief was, therefore, based on the same ground which was common to all.

If, then, such is the case, the word *seer* loses altogether the power of metaphorical expression; it then applies only to the material fact of seeing material words, such as the divinity holds before the seer's material eye. The inference to be drawn from these premises is obvious. It seems to derive some corroboration from a collateral fact. The Vaidik writings from immemorial times being communicated by the teacher to his pupil orally, and

the pupil being bound to receive them in this and in no other way, their name, as we find it at the time of the Bráhmaṇas and Kalpa-Sútras, is *śruti*, "hearing," or the sacred text received by the sense of hearing. Though Páṇini does not use this term, we may fairly admit, on account of his using the word *śrotriya*,[70] that he was acquainted with it, and that the same mode of studying the Vedas was already usual in his time. Now the contrast is marked between "seeing" the Veda and "hearing" it. In metaphorical language both terms would be equivalent; they would express comprehension of the revealed truth. But there is no metaphor in the term "*śruti*." "Hearing" the Veda rests on a material fact. Why should "seeing" the hymns be considered to rest on a less solid ground?[71]

To extend this view from Yáska and the predecessors he quotes, to the authors of the hymns themselves, would, no doubt, be very hazardous. For even on the supposition that the etymology

[70] II. 1, 65, and V. 2, 84. Compare also the Gaṇas to V. 1, 130, 133, श्रुत in the Gaṇa to V. 2, 88, and श्रौति in the Gaṇa to IV. 2, 138.

[71] The title of Ṛishi was, at a later period, given to renowned authors, though they were not considered as inspired by a divinity. The Kalpa works, for instance, are admitted on all hands to be human and uninspired compositions; yet Kumárila writes in one of his Várttikas (I. 3, 10): न तावदृषिः कश्चित्स्मर्यते कल्पसूत्रकृत्। कर्तृत्वं यदृषीणां तु तत्सर्वं मन्त्रकृत्समम् ....... and again: आर्षेयवचनं नित्यपर्यायत्वेन गम्यते। आर्षेयत्वप्रसिद्धिश्च कल्पसूत्रेष्ववस्थिता। ....... and आचार्यवचनानां च प्रामाण्यं श्रूयते श्रुतौ। अङ्गानां च प्रणेतार आचार्या ऋषयो मताः, *i.e.*, "No mention occurs of an author of a Kalpa work who was not a Ṛishi; but all that Ṛishis compose is like that which the authors of Mantras compose ..... The word *ársheya* is a synonym of eternal, and the quality of *ársheya* is vested in the Kalpa-Sútras ....; moreover, the Veda says that the words of *Áchāryas* have authority, and the *Áchāryas* who have composed the Vedángas are deemed Ṛishis." And though these words of his make part of a Púrvapaksha, and the proposition that the Kalpa works have the same claim to divine origin as the Mantras, is refuted by him in the Siddhánta, his refutation merely concerns this latter part of the discussion, but does not invalidate the title of Ṛishi given by him to the authors of the Kalpas. For, as he said on a previous occasion: न ह्यत्यन्तानृतं वक्तुं शक्यते पूर्वपक्षिणा, 'the propounder even of a Púrvapaksha should not say that which is too much at variance with truth (if his Púrvapaksha is to be worthy of being part of a discussion).' The title Ṛishi had, therefore, already lost its primitive worth in the days of Kumárila, and had undergone the same *fate which is common to titles in general.*

proposed by the son of Upamanyu is correct,[72] no proof exists that Ṛishi is conceived in the hymns as implying the seer of *words* or *sentences*. He may be there the real representative of the Roeh who sees the general idea of his prayer or praise, but fashions it with his own—uninspired—words. There are, we may add in proof of this assertion, various instances in the poetry of the Ṛigveda, where the poet is spoken of as having "composed" (literally *fabricated* or *generated*), not as having "seen," a hymn; and they belong undoubtedly to real antiquity, as they show greater common sense. Thus it is said in the Ṛigveda (I. 171, 2) "this praise accompanied with offerings, Maruts, is made (lit. *fabricated*) for you by the heart;" or (VI. 16, 47): "we offer to thee, Agni, the clarified butter in the shape of a hymn made (lit. *fabricated*) by the heart;" or (I. 109, 1, 2): "..... my clear understanding has been given to me by no one else than by you, Indra and Agni; with it I have made (lit. *fabricated*) to you this hymn, the product of intelligence, which intimates my desire for sustenance. For I have heard that you are more munificent givers than an unworthy bridegroom or the brother of a bride; therefore, in offering you the Soma, I produce (lit. *generate*) for you a new hymn;" or (VII. 7, 6): "these men who have cleverly made (lit. *fabricated*) the hymn, have increased the prosperity of all (living beings) with food." [73] And when the poet says in a Válakhilya hymn: "Indra and Varuṇa, I have seen through devotion that which, after it was heard in the beginning, you gave to the poets—wisdom, understanding of speech;" *seeing* is obviously used by him in none but a metaphorical sense.[74]

[72] That in ऋष्, the ऋ may be a prefix, is countenanced by the following analogies: ऋह् (= ऋध्) and बर्ध्, ऋफ् and रफ्, ऋ (ऋणोति) and घृ (घृणोति), ऋत (respected) and घृत (respected), दृह् and बृह् (whence बृहत्) हृष् (to be glad) and रुष्, ऋम् and रम्.

[73] Compare, for other instances, Muir's "Original Sanskrit Texts," vol. II. p. 208, note 163, and p. 220.

[74] Compare *ibid.* p. 220: इन्द्रावरुणा यदृषिभ्यो मनीषां वाचो मतिं श्रुतमदत्तमग्रे । ...... तपसाभ्यपश्यम्. In the same sense *Yáska* says (I. 20): साक्षात्कृतधर्माण

There are in the Vaidik age, says Professor Müller (p. 70), "four distinct periods which can be established with sufficient evidence. They may be called the *Chhandas period*, *Mantra period*, *Bráhmaṇa period*, and *Sútra period*, according to the general form of the literary productions which give to each of them its peculiar historical character." In the continuation of his work he then defines the Chhandas period as embracing the earliest hymns of the Ṛigveda, such as he conceives them to be according to the instances he has selected from the bulk of this Veda (p. 525 *ff.*). The Mantra period is, in his opinion, represented by the remaining part of the Ṛigveda (p. 456 *ff.*); and the Bráhmaṇa period by the Sáma-veda-saṁhitá, "or the prayer-book of the Udgâtṛi priests," which is entirely collected from the Ṛigveda,[75] the Saṁhitás of the Yajurveda (p. 457), the Bráhmaṇa portion of the Vedas, properly so called, and "on the frontier between the Brâhmaṇa and Sûtra literature," the oldest theological treatises or Áraṇyakas and Upanishads (p. 313 *ff.*). Lastly, the Sútra period contains, according to him (p. 71 *ff.*), the Vaidik words written in the Sútra style, viz.: the six Vedángas or the works on "Sikshâ (*pronunciation*), Chhandas (*metre*), Vyâkaraṇa (*grammar*), Nirukta (*explanation of words*), Jyotisha (*astronomy*), and Kalpa (*ceremonial*)" (p. 113 *ff.*).

An author has, in general, the right of choosing his terms; nor should I consider it necessary to add a remark on the names by which Müller designates these four periods of his Ancient History, were it not to obviate a misunderstanding which he has not guarded against, though it may be of consequence to do so. Two terms which have served him for the marking of two periods of

ऋषयो बभूवुः, 'the Ṛishis had an intuitive insight into duty' (Muir, vol. II. p. 174); and Sáyaṇa, *e.g.* in his gloss on Ṛigv. I. 162, 7: ऋषयो ऽतीन्द्रियद्रष्टारः, or on IV. 36, 6: ऋषिरतीन्द्रियज्ञानी.

[75] Professor Benfey has pointed out, in his valuable edition of this Veda, the few verses which cannot be found in the Ṛigveda (Pref. p. xix). This redundance, which is apparently at variance with the general doctrine of the Hindu commentators, that the Sámaveda is extracted from the Ṛigveda, proves, in reality, that there must have been, at one time, another recension of the Ṛigveda than that which we possess now; a fact clearly proved also by Müller's "Ancient History."

the ancient literature, viz., *Sútra* and *Bráhmaṇa*, have been used by him nearly in the same sense in which they occur in the ancient writers; and if he embraces more works under these heads than those writers would have comprised, it may be fairly admitted that no misconception will result from this enlargement of the original acceptation of the words Sútra and Bráhmaṇa. But if he designates the two first epochs by the names of *Chhandas* and *Mantra*, with the explicit remark that he has made this division of four periods "*according to the general form of the literary productions which give to each of them its peculiar historical character*" (p. 70), it may be inferred that, as in the case of Sútra and Bráhmaṇa, he has chosen those names in conformity with the bearing they have in the ancient literature itself; that the Hindus, when using the words Chhandas and Mantra, meant by them the older and the more recent hymns of the Ṛigveda. Such, however, is not the case.

Mantra means, as Colebrooke has already defined the word—in conformity with the Mímánsá writers—"a prayer, invocation, or declaration. It is expressed in the first person or is addressed in the second; it declares the purpose of a pious act, or lauds or invokes the object; it asks a question or returns an answer; directs, inquires, or deliberates; blesses or imprecates; exults or laments; counts or narrates," etc. "Mantras are distinguished under three designations. Those which are in metre are termed *ṛich*, those chanted are *sáman*, and the rest are *yajus*, sacrificial prayers in prose," etc.[76]

[76] "Transactions of the Royal Asiatic Society," I. p. 448, 449.—Compare also Jaiminíya-nyáyamálá-vistara, I. 4, 1 (*púrvapaksha*): तथा चोक्तम् । उत्तमामन्त्रणात्मत्वात्तद्रूपाद्यभावतः । मन्त्रप्रसिद्ध्यभावाच्च मन्त्रतैषां न युज्यत इति । अपचे कुर्ष निर्वपामीत्युत्तमपुरुषः । अग्ने यशस्विन्यशसे समर्पयेत्यामन्त्रणम् । उर्वी चासि वस्वी चासीत्यलङ्कृतरूपम् । इषे त्वोर्जे त्वेति स्वान्तरूपम् । आदिशब्देनाशीर्देवताप्रतिपादनादयः etc. —II. 1, 7: तत्र समाख्यानमनुष्ठानस्मारकादीनां मन्त्रत्वं गमयति । उरु प्रथस्वेत्यादयो ऽनुष्ठानस्मारकाः । अग्निमीळे पुरोहितमित्यादयः स्तुतिरूपाः । इषे त्वेत्यादयस्त्वान्ताः । अग्न आ याहि वीतय इत्यादय आमन्त्रणोपेताः । अग्नीदग्नीन्विहरेत्यादयः प्रैषरूपाः । अधःस्विदासीदुपरिस्विदासीदित्यादयो विचाररूपाः । अम्बे अम्बिके ऽम्बालिके न मा नयति कश्चनेत्यादयः परिदेवनरूपाः । पृच्छामि त्वा परमन्तं पृथिव्या इत्यादयः

The first meaning of *Chhandas*, in the ancient writers, is metre; the second is *verse* in general, and in this sense it is contrasted with the prosaic passages of the Yajurveda. Thus the *Purusha-súkta* of the Ṛigveda—the late origin of which hymn is proved by its contents—says:[77] "From this sacrifice which was offered to the universal spirit sprang the Richas (Ṛig-verses), the Sámans (Sámaveda-verses), *the* metrical passages (Chhandas) and the Yajus;" which latter words seem to be referable only to the two characteristic portions of the Yajurveda, since Yajus in general designates its prosaic part. In a verse of the Atharvaveda it is contrasted, in a similar manner, with the Yajurveda, and seems to imply there the verses of the Atharvaveda: "From the remainder of the sacrifice sprang the Ṛichas, Sámans, the verses (*Chhandas*), the old legendary lore, together with the Yajus."[78] In the Sútras of Páṇini the word *Chhandas* occurs, in rules which concern Vaidik words, one hundred and ten times, and its sense extends over two hundred and thirty-three Sútras; in rules of this category it means Veda in general, comprising thus the Mantra- as well as the Bráhmaṇa- portion of the Veda. Whenever, therefore, such a general rule concerning a Vaidik word is restricted or modified in the Mantra portion, Chhandas then becomes contrasted with Mantra, and thus assumes the sense of Bráhmaṇa; or whenever such a general rule is restricted or modified in the Bráhmaṇa portion,

मन्त्ररूपाः । येरिमाऊः परमन्तं पृथिव्या इत्यादय उत्तररूपाः । एवमन्यदप्युदाहार्यम् etc.—II. 1, 10—12: पादबन्धेनार्थबन्धेन चोपेता वृत्तबद्धा मन्त्रा ऋचः । गीतिरूपा मन्त्राः सामानि । वृत्तगीतिवर्जितत्वेन प्रश्लिष्टपठिता मन्त्रा यजूंषीत्युक्ते न क्वापि संकरः —II. 1, 13: ........ ततो मन्त्राणां त्रैविध्यं सुस्थितम्.

[77] Ṛigveda (X. 90, 9): तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे । छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत. Sáyaṇa, it is true, renders छन्दांसि with गायत्र्यादीनि, when the word would simply mean "metre;" but it does not seem natural that the enumeration of the three Vedas should be interrupted by a word meaning "metre," while on the other hand the word Yajus alone might have left a doubt as to whether the metrical contents of this Veda are included in it or not.

[78] Atharv. XI. 7, 24: ऋचः सामानि छन्दांसि पुराणं यजुषा सह । उच्छिष्टाज्जज्ञिरे etc.—In this sentence *Chhandas* is separated from the word *Yajus* by the word *Puráṇa*, which here probably implies the legends of the Bráhmaṇas.

Chhandas then becomes contrasted with Bráhmaṇa, and therefore assumes the sense of Mantra.[79]

From no passage, however, in the ancient literature, can we infer that *Mantra* conveyed or implied the idea of a later portion, and *Chhandas* that of an earlier portion of the Ṛigveda hymns.

Some very questionable points in the detail of this distribution of the Vaidik literature will be noticed by me hereafter as touching the ground on which I have raised this inquiry into the chronological results of Professor Müller's work. There is, however, one general question which must be dealt with previously. If Müller had contented himself with simply arranging his subject-matter as he has done, we could readily assent to the logical or esthetical point of view which, we might have inferred, had guided him in

[79] Thus it is used by Páṇini in the general sense of *Veda*: I. 2, 61; 4, 9. 20. 81; II. 3, 3; 4, 28. 39. 73. 76; III. 1, 42. 50. 59. 84. 123; 2, 63. 88. 105. 137. 170; 3, 129; 4, 6. 88. 117; IV. 1, 29. 46. 59; 3, 19. 150; 4, 106, 110, etc. It is contrasted with *Mantra*, for instance, I. 2, 36 (comp. 34. 35. 37); III. 2, 73 (comp. 71. 72); with *Bráhmaṇa*, for instance, IV. 2, 66; IV. 3, 106 (comp. 105).—The meaning "desire" of the word *chhandas* has not been mentioned above, as being irrelevant for the present purpose; nor was it necessary to give passages from Páṇini where the word has the general sense "metre," such as III. 3, 34, etc., or as base becomes the subject of rules respecting its derivatives.—Professor Weber has adverted in his "Indische Studien" (vol. i. p. 29 note) to the manner in which Páṇini has used *chhandas*; he defines it, however, as meaning first, "desire;" then "a prayer of desire, prayer, *mantra*, contrasted with *bráhmaṇa*, IV. 2, 66; then in a more extended sense, even *bráhmaṇártham*, III. 2, 73" [or shall this mean, asks he, *bráhmaṇanirdeśártham*? Certainly not, for the word is contrasted in III. 2, 73 with the word *mantra* of III. 2, 71 (72), and implies therefore in this Sútra the sense *bráhmaṇa*]; and then "in the widest sense, generally, *veda*, as contrasted with *loke*, *bháshálydm* and its ślokas (IV. 3, 102 *n*)." [The latter instance is not happy, since it belongs to a Várttika of the Káśiká, and since there are more than a hundred Sútras of Páṇini which might have been referred to for the corroboration of the sense *Veda*]. Lastly he says, it means "metre."—But this reversal of the meanings of *chhandas* is not only objectionable etymologically; it prevents our understanding how *chhandas* could mean both a poetical and a prosaic passage of the Vedas. Hence, the incidental question of Weber and his conjecture,—which could not have arisen if he had started from the general sense *Veda*, which *if contrasted* (but only then) with *mantra*, would imply the sense *Bráhmaṇa*, and *vice versá*. It seems, moreover, that the sense "desire" marks the last stage of its development; in short, that *chhandas* means: 1. metre; 2. a verse; 3 *a*. a verse as prayer; *b*. Veda in general, which may become modified to Mantra or Bráhmaṇa; 4. desire.

planning his work. But he does not allow us to take this view, when he assigns dates to these periods severally. The "Chhandas period," he says, comprises the space of time from 1200 to 1000 B.C. (p. 572), the "Mantra period" from 1000 to 800 B.C. (pp. 497, 572), the Bráhmaṇa period" from 800 to 600 B.C. (p. 435), and the "Sútra period" from 600 to 200 B.C. (pp. 249, 313). In other words, his arrangement is meant to be an historical one. He does not classify ancient Sanskrit literature into a scientific, a ritual, a theological, and poetical literature, each of which might have had its *coeval representatives*, but he implies by these dates that when the poetical epoch, his Chhandas- and Mantra- epoch, had terminated its verses, the theological time, that of the Bráhmaṇas and Upanishads etc., set to work; and when this had done with theology, the ritual and scientific period displayed its activity, until it paused about 200 B.C. I need scarcely observe that such an assumption is highly improbable, unless we suppose that India which, from the time of Herodotus, has always enjoyed the privilege of being deemed the land of supernatural facts, has also in this matter set at defiance the ordinary law of human development. But this doubt seems to derive some support from Müller's own arguments. In the course of his researches he has confirmed the general opinion, that a Sútra work presupposes, of necessity, the existence of a Bráhmaṇa, and that a Bráhmaṇa cannot be conceived without a collection of hymns, the Saṁhitá. Thus the ritual Sútras of Áśwaláyana would have been impossible unless a Bráhmaṇa of the Ṛigveda—for instance, the Aitareya-Bráhmaṇa, —had been known to him; for he founds his precepts on it; and such a Bráhmaṇa, in quoting the hymns of the Ṛigveda, implies, as a matter of course, a previous collection of hymns, a Ṛigveda itself. Yet, though this argument is unexceptionable, and may be used, perhaps—not without objections of some weight—so as to presuppose in Áśwaláyana a knowledge of, and therefore as prior to him, a Sámaveda and a Taittiríya-Saṁhitá—where is the logical necessity that the Vájasaneyi-Saṁhitá and the Śatapatha-Bráhmaṇa (belonging to Müller's third period, 800—600 B.C.) existed before Áśwaláyana who lived, according to him, between 600 and 200

before Christ? His Sútras would be perfectly intelligible if neither of the two last-named works had been composed at all. And, again, where is the logical necessity that the Upanishads should have been written before the authors of the Kalpa Sútras, the Grammar, etc., since all these works are quite independent in spirit and in substance from the theosophy of Upanishads or Áraṇyakas. On what ground does Professor Müller separate Páṇini from these latter writings by at least 250 years, when there is no trace of any description in his Sútras, either that he knew this kind of literature or that his Grammar would not have been exactly the same as it is now if he had lived much before the time of these theological works? I shall recur to this latter question; but I cannot conclude the expression of my misgivings as to this historical division without questioning, too, the usefulness of these dates in general. They are not founded, as Müller himself repeatedly admits, on any basis whatever.[80] Neither is there a single reason to account for his allotting 200 years to the three first of his periods, nor for his doubling this amount of time in the case of the Sútra period. He records, it is true, his personal impression alone in speaking of 1200, 1000 years, and so on; but the expediency of giving vent to feelings which deal with hundreds and thousands of years, as if such abstract calculations were suitable

[80] "Ancient Sanskrit Literature," p. 244: "It will readily be seen, how entirely hypothetical all these arguments are ..... As an experiment, therefore, though as no more than an experiment, we propose to fix the years 600 and 200 B.C. as the limits of that age during which the Brahmanic literature was carried on in the strange style of Sûtras." p. 435: "Considering, therefore, that the Brâhmaṇa period must comprehend the first establishment of the threefold ceremonial, the composition of separate Brâhmaṇas, the formation of Brâhmaṇa-charaṇas and the schism between old and new Charaṇas, and their various collections, it would seem impossible to bring the whole within a shorter space than 200 years. Of course this is merely conjectural, but it would require a greater stretch of imagination to account for the production in a smaller number of years of that mass of Brâhmaṇic literature which still exists, or is known to have existed." P. 497: "I therefore fix the probable chronological limits of the Mantra period between 800 and 1000 B.C." [Where is the least probability of this date?] P. 572: "The chronological limits assigned to the Sûtra and Brâhmaṇa periods will seem to most Sanskrit scholars too narrow rather than too wide, and if we assign but 200 years to

to the conditions of human life, appears very doubtful, if we consider that there are many who will not read his learned work with the special interest and criticism which it inspires in a Sanskrit philologer, but will attach a much higher import to his feelings than he himself does. One omission, moreover, I cannot leave unnoticed in these general dates, since it has a bearing, not merely on the intervals of his periods, but on their starting points.

Colebrooke, in his essay on the Vedas, speaks of the Jyotisha, the ancient Vaidik calendar; and after having quoted a "remarkable" passage of this Vedánga, in which the then place of the colures is stated, continues (M.E. vol. i. p. 109, or As. Res. viii. p. 493): "Hence it is clear that Dhanishṭhá and Áśleshá are the constellations meant; and that when this Hindu calendar was regulated, the solstitial points were reckoned to be at the beginning of the one, and in the middle of the other: and such was the situation of those cardinal points, in the *fourteenth century before the Christian era*. I formerly (As. Res. vii. p. 283, or Essays, i. p. 201) had occasion to show from another passage of the Vedas, that the correspondence of seasons with months, as there stated, and as also suggested in the passage now quoted from the Jyotish, agrees with such a situation of the cardinal points."

We have evidence, therefore, from this passage of the Jyotisha, that an arrangement of Vaidik hymns must have been completed in the fourteenth century before Christ; and as such an arrangement cannot have preceded the origin of the hymns comprised by it, we have evidence that these hymns do not belong to a more recent date. Nor is there any ground for doubting the genuineness of this calendar, or for assuming that the Hindu astronomers, when it was written, had knowledge enough to forge a combination, or if they had, that, in the habit of dealing with millions of years, they would have

the Mantra period, from 800 to 1000 B.C., and an equal number to the Chhandas period, from 1000 to 1200 B.C., we can do so only under the supposition that during the early periods of history the growth of the human mind was more luxuriant than in later times, and that the layers of thought were formed less slowly in the primary than in the tertiary ages of the world."—But is 1200 B.C. a primary age of the world, except in biblical geology?

used this knowledge for the sake of forging an antiquity of a few hundred years. Yet the oldest hymns of the Rigveda are, according to Müller's opinion, not older than 1200 before Christ.

He has not only not invalidated the passage I have quoted, but he has not even made mention of it. Yet a scholar like Colebrooke, laid, as I have shown, great stress on it: it is he who calls it "remarkable;" and scholars like Wilson and Lassen have based their conclusions on Colebrooke's words.[81] Should we, therefore, be satisfied with the absolute silence of Müller on the statements and opinions of these distinguished scholars, or account for it by the words of his preface?[82]

[81] See Lassen's "Indische Alterthumskunde," I. p. 747. Wilson's Introduction to his Translation of the Ṛigveda, vol. I. p. xlviii.

[82] Page vi.: "Believing, as I do, that literary controversy is more apt to impede than to advance the cause of truth, I have throughout carefully abstained from it. Where it seemed necessary to controvert unfounded statements or hasty conclusions, I have endeavoured to do so by stating the true facts of the case, and the legitimate conclusions that may be drawn from these facts."

No one, indeed, to the best of my knowledge, has ever doubted the accuracy of Colebrooke's calculation, but Professor Weber, who, in his "Indische Studien," vol. i. p. 85, thus expresses himself:— "I avail myself of this opportunity to observe that before Colebrooke's astronomical calculation (M. E. i. p. 110, 201) has been examined once more, astronomically, and found correct, I cannot make up my mind, to assign to the present Jyotiḥ-çâstras, the composition of which betrays—in language and style—a very recent period, any historical importance whatever for the fixing of the time when the Vedas were composed." Thus it seems that Professor Weber would make up his mind to that effect if some one would comply with his desire, and confirm the result of Colebrooke's calculation. But, we must ask, on what ground rests this desire, which, in other words, is nothing but a very off-hand slur aimed at Colebrooke's scholarship or accuracy? Is Colebrooke a third-rate writer, to deserve this supercilious treatment? Has he, in his editions or translations of texts, taken such liberties as to forfeit our confidence? Has he falsified antiquity by substituting

for its traditions his own foregone conclusions or ignorance? Has he appropriated to himself the labour of others, or meddled with subjects he did not thoroughly understand? His writings, one would think, prove that he is a type of accuracy and conscientiousness,—an author in whom even unguarded expressions are of the rarest kind, much more so errors or hasty conclusions drawn from erroneous facts. But Colebrooke was not only a distinguished Sanskritist, he was an excellent astronomer. Lassen calls him the profoundest judge in matters of Hindu astronomy;[83] and he is looked upon as such by common consent. Yet, to invalidate the testimony of a scholar of his learning and character, Professor Weber, simply because a certain date does not suit his taste, and because his feelings, unsupported by any evidence, make him suppose that the Jyotisha "betrays in language and style a very recent period," has nothing to say but that he "will not make up his mind" to take that date for any good until somebody shall have examined that which Colebrooke had already examined, and, by referring to it, had relied upon as an established fact!

It is but just to add, that three or seven years after he had administered this singular lesson to Colebrooke, Weber once more is haunted by the asterisms Dhanishṭhá and Áśleshá, and once more rejects their evidence as to Hindu antiquity.[84] This time, however, it is no longer the accuracy of Colebrooke's statement which inspires his doubt—he passes it over in silence altogether—but the origin of the arrangement of the Hindu Nakshatras. "Since," he says, "the latter was not made by the Hindus themselves, but borrowed from the Chaldeans, it is obvious that no conclusion whatever can be drawn from it respecting Hindu antiquity."[85] But he does not mention that Lassen, whose opinion

[83] "Indische Alterth." vol. I. p. 824: "Ueber die Fortschritte der Inder in der Astronomie in der ältesten Zeit drückt sich *der gründlichste Kenner des Gegenstandes* (Colebrooke, a. a. O. II. p. 447) auf folgende Weise aus, etc."

[84] In an essay on "Die Verbindungen Indiens mit den Ländern im Westen," written in April, 1853, and printed in the "Indische Skizzen," 1857.

[85] "Indische Skizzen," p. 73, note.

will have, I assume, as much claim to notice as his own, had adduced weighty reasons for assigning the Hindu Nakshatras to Chinese origin; and had likewise, referring to the Veda-calendar, observed:—"As it is certain now that there existed in ancient times an intercourse, not thought of hitherto, between the Hindus and the Chinese, and that, with the latter, the use of the *sieu* ascends to a far higher antiquity, no objection can be founded on the Chinese origin of the Nakshatras, against their having been used by the Hindus at a time which is adverted to in their oldest astronomical observations on record. These observations belong to the fourteenth century B.C., and it results from them that the Hindus at that period dwelt in the northern part of India."[86]

But, strange to remark, a year after having expressed his repeated doubt, Professor Weber records his poetical views on the earliest period of Hindu civilisation in the following manner:—"From the Kabul river to the Sadánírá, from the remotest point of the western to that of the eastern border of India, there are twenty degrees, three hundred geographical miles, which had to be conquered (by the Áryas) one after the other. Thus we are able to claim, without any further remark, 1000 years as a minimum time for the period of occupying, subjecting to complete cultivation, and brahmanizing this immense tract of land; and thus we are brought back to about 1500 B.C. as the time when the Indian Áryas still dwelt on the Kabul, and after which they commenced to extend themselves over India."[87]

In short, with fantastical certainty he scruples about astronomical facts, and presents fantastical facts with astronomical certainty. I doubt whether this critical method will strengthen the faith of the general public in certain results of Sanskrit philology.

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"If we succeed," says Professor Müller (p. 215), "in fixing

[86] "Indische Alterthumskunde," vol. I. p. 747.

[87] "Die nenern Forschungen über das alte Indien. Ein Vortrag, im berliner wissenschaftlichen Verein gehalten am 4. März, 1854;" printed in the "Indische Skizzen," 1857, p. 14.

the relative age of any one of these Sûtrakâras, or writers of Sûtras, we shall have fixed the age of a period of literature which forms a transition between the Vedic and the classical literature of India." This inference does not seem conclusive; for neither can the age of one individual author be held sufficient to fix the extent of a period which, according to Müller's own views, may embrace, at least, 400 years, and probably more; nor has Müller shown that the older portions of the Mahábhárata and, perhaps, the Rámáyana, might not have co-existed with some, at least, of the authors of his Sútra period. He says, it is true, in the commencement of his work (p. 68):—"Now it seems that the regular and continuous Anusṭhubh-śloka is a metre unknown during the Vedic age, and every work written in it may at once be put down as post-Vedic. It is no valid objection that this epic Śloka occurs also in Vedic hymns, that Anushṭubh verses are frequently quoted in the Brâhmaṇas, and that, in some of the Sûtras, the Anushṭubh-śloka occurs intermixed with Trishṭubhs, and is used for the purpose of recapitulating what had been explained before in prose. For it is only the *uniform* employment of that metre which constitutes the characteristic mark of a new period of literature." But this very important assertion, even with its last restriction, is left by him without any proof. For, when he adds, in a note (p. 69), "It is remarkable that in Pâṇini also, the word *śloka* is always used in opposition to Vedic literature (Pâṇ. IV. 2, 66; IV. 3, 102, v. 1; IV. 3, 107)," I must observe, in the first place, that in none of these quotations does the word *Śloka* belong to Páṇini.[88] The first of these instances, where *Śloka* occurs, cannot be traced to a higher antiquity than that of Patanjali; the second, which coincides with it, occurs in the commentary of the late Káśiká on a Várttika, the

[88] The quotations of Müller's note to his p. 69 are IV. 1, 66, instead of IV. 2, 66, and IV. 3, 103, 1, instead of IV. 3, 102, v. 1; but as the word *śloka* neither occurs in the Sútra, nor in the Várttika nor in the commentaries on the former quotations, I was probably right in assuming that they were errors of the press, and in substituting for them the figures given, which are the nearest approach to them. There is indeed one Sútra of Páṇini where *śloka* and *mantra* are mentioned together, viz., the Sútra III. 2, 23, but I am not aware that any conclusion similar to that mentioned above could be drawn from it.

antiquity of which rests on the authority of this work; and, in the last quoted rule, the word *Śloka* likewise belongs to no other authority than that of the same late commentary. But, in the second place, it seems to me that these very instances may be used to prove exactly the reverse of Müller's views.

I should quite admit the expediency of his observation if its object had been to lay down a criterion by which a class of works might become recognisable. There is, however, clearly, a vast difference between an external mark, concerning the *contents* of certain writings, and the making of such a mark a basis for computing *periods* of literature. For, when Patanjali or the Káśiká, in illustrating the rules IV. 2, 66, or IV. 3, 102, says that a Vaidik composition of *Tittiri* is called *Taittiríya*, but that such a derivative would not apply to the Ślokas composed by Tittiri; they distinctly contrast the two kinds of composition, but they as distinctly state that the same personage was the author of both. And the same author, of course, cannot belong to two different *periods* of literature, separated, as Müller suggests, from one another by at least several centuries. The same remark applies to the instance by which the Káśiká exemplifies the import of the rule IV. 3, 107; it contrasts here the Vaidik work with the Ślokas of the same author, *Charaka*.

But I will give some other instances, which, in my opinion, corroborate the doubt I have expressed as to the chronological bearing of this word. Kátyáyana, who is assigned by Müller to the Sútra period, and rightly so, so far as the character of some of his works is concerned, is the author of *Ślokas* which are called *Bhrája*, "the Splendid." This fact is drawn from Patanjali's commentary on Páṇini and Kaiyyaṭa's gloss on Patanjali (p. 23 and 24 of Dr. Ballantyne's valuable edition.)[89] Now, the word Śloka, if used in

[89] Patanjali (p. 23): क्व पुनरिदं पठितम्। भ्राजा नाम श्लोकाः.—Kaiyyaṭa (p. 24): कात्यायनोपनिबद्धभ्राजाख्यश्लोकमध्यपठितस्य त्वस्य श्रुतिरनुग्राहिकास्ति । एकः शब्दः सुज्ञातः सुप्रयुक्तः स्वर्गे लोके कामधुग्भवतीति.—Nágojibhaṭṭa (p. 23): भ्राजा नाम कात्यायनप्रणीताः श्लोका इत्याहुः

reference to whole works, always implies the Anushṭubh-śloka: thus Müller himself properly calls the laws of Manu, Yájnavalkya, and Paráśara, "Śloka-works." (p. 86). It would seem, therefore, that the *Bhrája-ślokas* of Kátyáyana were such a work in *continuous* Anushṭubhs. A second instance is the *Karmapradípa*, which is a work of the same Kátyáyana, and is mentioned as such by Müller himself (p. 235) on the authority of Shaḍguruśishya; it is written in the "regular and continuous Anushṭubh-śloka," as every one may ascertain from the existing MS. copies of this work. *Vyáḍi*, or *Vyáḷi*, who is an earlier authority than Kátyáyana (see Müller's History, p. 241), composed a work called *Sangraha*, or "Compendium" in one hundred thousand Ślokas; and there can be little doubt that this information, which is given by Nágojibhaṭṭa, applies to a work in the *continuous* Anushṭubh verse.[90] And this very *Vyáḍi*, I may here state, will hereafter become of peculiar interest to us on account of his near relationship to Páṇini. It is evident, therefore, that the "uniform employment of that metre" is not a criterion necessitating the relegation of a work written in it to a period more recent than 200 before Christ.

The "writer of a Sútra" which, in Müller's opinion, may help us to fix the whole period of the Sútra literature, is KÁTYÁYANA; and, if I do not mistake his meaning, PÁṆINI too. For Müller arrives at the conclusion that Kátyáyana lived about 350 B.C., and, if I am right, that Páṇini was his contemporary.[91]

[90] Patanjali (ed. Ballantyne, p. 43): संग्रह एतत्प्राधान्येन परीक्षितम्.—Kaiyyaṭa: संग्रह इति । ग्रन्थविशेषे.—Nágojibhaṭṭa: संग्रहो व्याडिकृतो लक्षश्लोकसंख्यो ग्रन्थ इति प्रसिद्धिः.—This remark concerns the use which is made of the word Śloka in reference to whole, especially extensive, works. *Single verses*, not of the Anushṭubh class, are sometimes also called Ślokas; thus Kaiyyaṭa calls so the *Áryá* verse of the Káriká to II. 4, 85, or IV. 4, 9, etc., or the *Dodhaka* verses of the Kárikás to VI. 4, 12, or VIII. 2, 108; and Nágojibhaṭṭa gives the name of Śloka to the *Indravajra* and *Upendravajra* of the Káriká to I. 1, 38; but I know of no instance in which a whole work written in such verses is simply spoken of as having been written in Ślokas.

[91] I regret that I am not able to refer with greater certainty to Müller's views on their contemporaneousness. In page 138 he writes: "Kátyáyana, the contemporary and critic of Páṇini;" p. 245: "Now, if Páṇini lived in the middle of the fourth century

The reason for assigning this date to Kátyáyana is contained in the following passage of the "Ancient Sanskrit Literature:"—"Let us consider," says Müller, after having established the identity of Kátyáyana and Kátyáyana Vararuchi (p. 240 ff.), "the information which we receive about Kâtyâyana Vararuchi from Brahmanic sources. Somadevabhaṭṭa of Kashmir collected the popular stories current in his time, and published them towards the beginning of the twelfth century under the title of Kathâ-sarit-sâgara, the Ocean of the Rivers of Stories. Here we read that Kâtyâyana Vararuchi, being cursed by the wife of Śiva, was born at Kauśambî, the capital of Vatsa. He was a boy of great talent, and extraordinary powers of memory. He was able to repeat to his mother an entire play, after hearing it once at the

B.C., etc." [this is the date which Müller assigns to Kátyáyana]; p. 303: "the old Kâtyâyana Vararuchi, the contemporary of Pâṇini;" but at p. 184 he says: "at the time of Kâtyâyana, if not at the time of Pâṇini"—which clearly implies that he here considers Páṇini's time as prior to Kátyáyana's, since Kátyáyana wrote a critical work on Páṇini, the Várttikas; and on p. 44, 45 he observes: "if, then, Âśvalâyana can be shown to have been a contemporary, or at least an immediate successor of Pâṇini, etc.;" but p. 239: "we should have to admit at least five generations of teachers and pupils: first, Śaunaka; after him, Âśvalâyana, in whose favour Śaunaka is said to have destroyed one of his works; thirdly, Kâtyâyana, who studied the works both of Saunaka and Âśvalâyana; fourthly, Patanjali, who wrote a commentary on one of Kâtyâyana's works; and lastly, Vyâsa, who commented on a work of Patanjali. It does not follow that Kâtyâyana was a pupil of Âśvalâyana, or that Patanjali lived immediately after Kâtyâyana, but the smallest interval which we can admit between every two of these names is that between teacher and pupil, an interval as large as that between father and son, or rather larger." Now, if according to the first alternative of p. 45, Áśwaláyana was a contemporary of Páṇini, the latter becomes a doubtful contemporary of Kátyáyana, according to the quotation from p. 239; and if, according to the other alternative of p. 45, Áśwaláyana was a successor of Páṇini, there is, according to p. 239, still a greater probability that Páṇini and Kátyáyana were not contemporaries. Again, at p. 230, he says: "from all these indications we should naturally be led to expect that the relation between Śaunaka and Kâtyâyana was very intimate, that both belonged to the same Śâkhâ, and that Śaunaka was anterior to Kâtyâyana." But if Áśwaláyana is an *immediate* successor of Páṇini (p. 45), and an *immediate* successor of Śaunaka (p. 239), Páṇini and Śaunaka must be contemporaries; and if Śaunaka is anterior to Kátyáyana (p. 230, and comp. p. 242), Páṇini, too, must have preceded Kátyáyana. Acting, therefore, on the rule of

theatre; and before he was even initiated he was able to repeat the Prâtiśâkhya which he had heard from Vyâḷi. He was afterwards the pupil of Varsha, became proficient in all sacred knowledge, and actually defeated Pâṇini in a grammatical controversy. By the interference of Śiva, however, the final victory fell to Pâṇini. Kâtyâyana had to appease the anger of Śiva, became himself a student of Pâṇini's Grammar, and completed and corrected it. He afterwards is said to have become minister of King Nanda and his mysterious successor Yogananda at Pâṭaliputra.

probabilities, and perceiving that Müller three times distinctly calls Páṇini a contemporary of Kátyáyana, and allows by inference only this date to be subverted two-and-a-half times, it is fair to assume that he believed rather in the contemporaneousness of both, than otherwise. The correctness of this belief I shall have to make the subject of further discussion; but when I find myself compelled to infer from Müller's expressions that Páṇini is, to him, a contemporary of Śaunaka, I must, in passing, observe that Páṇini himself repudiates this conclusion, for in the Sútra IV. 3, 106, which is intimately connected with IV. 3, 105, Páṇini speaks of Śaunaka as of an *ancient* authority.

"We know that Kâtyâyana completed and corrected Pâṇini's Grammar, such as we now possess it.[92] His Vârttikas are supplementary rules, which show a more extensive and accurate knowledge of Sanskrit than even the work of Pâṇini. The story of the contest between them was most likely intended as a mythical way of explaining this fact. Again, we know that Kâtyâyana was himself the author of one of the Prâtiśâkhyas, and Vyâḷi is quoted by the authors of the Prâtiśâkhyas as an earlier authority on the same subject. So far the story of Somadeva agrees with the account of Shaḍguruśishya and with the facts as we still find them in the works of Kâtyâyana. It would be wrong to expect in a work like that of Somadeva historical and chronological facts in the strict sense of the word; yet the mention of King Nanda, who is an historical personage, in connection with our grammarian,

[92] Note of Müller: "The same question with regard to the probable age of Pâṇini, has been discussed by Prof. Böhtlingk in his edition of Pâṇini. Objections to Prof. Böhtlingk's arguments have been raised by Prof. Weber in his Indische Studien. See also Ṛig-veda, Leipzig, 1857, Introduction."

may, if properly interpreted, help to fix approximately the date of Kâtyâyana and his predecessors, Śaunaka and Âśvalâyana. If Somadeva followed the same chronological system as his contemporary and countryman Kalhaṇa Paṇḍita, the author of the Râjataraṅgiṇî or History of Kashmir, he would, in calling Pâṇini and Kâtyâyana the contemporaries of Nanda and Chandragupta, have placed them long before the times which we are wont to call historical. But the name of Chandragupta fortunately enables us to check the extravagant systems of Indian chronology. Chandragupta, of Pâṭaliputra, the successor of the Nandas, is Sandrocottus, of Palibothra, to whom Megasthenes was sent as ambassador from Seleucus Nicator; and, if our classical chronology is right, he must have been king at the turning point of the fourth and third centuries B.C. We shall have to examine hereafter the different accounts which the Buddhists and Brahmans give of Chandragupta and his relation to the preceding dynasty of the Nandas. Suffice it for the present that, if Chandragupta was king in 315, Kâtyâyana may be placed, according to our interpretation of Somadeva's story, in the second half of the fourth century B.C. We may disregard the story of Somadeva, which actually makes Kâtyâyana himself minister of Nanda, and thus would make him an old man at the time of Chandragupta's accession to the throne. This is, according to its own showing, a mere episode in a ghost story,[93] and had to be inserted in order to connect Kâtyâyana's story with other fables of the Kathâ-sarit-sâgara. But there still remains this one fact, however slender it may appear, that, as late as the twelfth century A.D., the popular tradition of the Brahmans connected the famous grammarians Kâtyâyana and Pâṇini with that period of their history which immediately preceded the rise of Chandragupta and his Śûdra dynasty; and this, from an European point of view, we must place in the second half of the fourth century B.C."

Thus, the whole foundation of Müller's date rests on the

[93] Note of Müller: "According to the southern Buddhists it was Chandragupta, and not Nanda, whose corpse was reanimated. As. Res. xx. p. 167."

authority of Somadeva, the author of "an Ocean of [or rather, *for*] the Rivers of Stories," who narrated his tales in the twelfth century after Christ. Somadeva, I am satisfied, would not be a little surprised to learn that "a European point of view" raises a "ghost story" of his to the dignity of an historical document. Müller himself, as we see, says that it would be "wrong" to expect in a work of this kind "historical or chronological facts;" he is doubtful as to the date which might have been in Somadeva's mind when he speaks of King Nanda; he will "disregard" the fact that Kátyáyana becomes, in the tale quoted, a minister of Nanda; he admits that a story current in the middle of the 12th century about Kátyáyana and Páṇini is but a "slender" fact;—in short, he pulls down every stone of this historical fabric; and yet, because Nanda is mentioned in this amusing tale, he "*must*" place Kátyáyana's life about 350 B.C.

I have but one word to add: however correct the criticisms of Müller on the value of this tale may be, the strength of his conclusion would have become still more apparent than it is now, if instead of the abstract of the story, which he has given, a literal translation of it had preceded his premises; for the very form of the tale, and its incidental absurdities, would have illustrated, much better than his sober account of it, its value as a source of chronology. I subjoin, therefore, a portion of it, from the fourth chapter of this work. Kátyáyana, the grammatical saint and author of the Kalpa-sútras, after having told Káṇabhúti how once upon a time he became enamoured of a beautiful damsel, by what feelings he was moved, and that he at last married the fair Upakośá, continues as follows: "Some time after, Varsha (who in another tale is said to have lived at Páṭaliputra during the reign of Nanda) had a great number of pupils. One of them was a *great blockhead, by the name of Páṇini*; he, tired of the service, was sent away by the wife of Varsha. To do penance, he went, grieved yet desirous of knowledge, to the Himálaya; there he obtained from Śiva, who was pleased with his fierce austerities, a new grammar which was the introduction to all science. Now he came back and challenged me to a disputation; and seven days

passed on while our disputation proceeded. When on the eighth day, however, he was defeated by me, instantly Śiva (appeared) in a cloud (and) raised a tremendous uproar. Thus my grammar, which had been given to me by Indra, was destroyed on earth; and we all, vanquished by Páṇini, became fools again."

It is almost needless for me to state, that the *profound* researches of Dr. Otto Boehtlingk in his "*commentary*" on Páṇini, are based on the same interesting "Ocean for the Rivers of Stories," and have duly advocated the same date of Páṇini's life. But as we have become already acquainted with the *reasoning* of the "*editor*" of Páṇini, it will not appear devoid of interest to recall his arguments, which differ in several respects from those of Professor Müller. In the Rájataranginí, the Chronicle of Kashmir, he says (p. xv.), we read that Abhimanyu ordered Chandra and other grammarians to introduce the great commentary of Patanjali into Kashmir. Now, continues he (p. xvii), "the age of King Abhimanyu, under whose reign Chandra lived, can be ascertained by various ways, which all lead to the same result," viz., to the date

DR. BOEHTLINGK ON THE DATE OF PÁṆINI.

100 B.C.; and (p. xviii) "since we have found that Patanjali's Mahábháshya came into general use in Kashmir through Chandra, about 100 B.C., we are probably justified in pushing the composition of this great commentary to the Sútras of Páṇini, into the year 150. Between Patanjali and Páṇini there are still three grammarians known to us, as we have observed before (p. xiv; viz., Kátyáyana, the author of the Paribháshás, and the author of the Kárikás), who made contributions to the Grammar of Páṇini. We need therefore only make a space of fifty years between each couple of them, in order to arrive at the year 350, into the neighbourhood of which date our grammarian is to be placed, according to the Kathá-sarit-ságara."

"Every way," says the French proverb, "leads to Rome,"—but not every way leads to truth, even in chronology. There is one way for instance, and it was the proper way, which led Professor Lassen[94] to the correct result that Abhimanyu did not live about

[94] "Indische Alterthumskunde," vol. II. p. 413.

100 B.C., but between 40 and 65 after Christ. As to the triad of grammarians which is "known" to Dr. Boehtlingk between Páṇini and Patanjali, and represented to his mind by Kátyáyana, and what he calls *the* author of the Paribháshás and *the* author of the Kárikás, I must refer to my subsequent statements, which will show the worth of this specious enumeration. But, when Dr. Boehtlingk required 200 years between Patanjali and Páṇini, simply to square his account with the "Ocean for the Rivers of Stories," it would be wrong to deny that he has rightly divided 200 by 4; nor should I doubt that he would have managed with less ability the more difficult task of dividing 2000 or 20000 years by 4, if such an arithmetical feat had been required of him by that source of historical chronology, the Kathá-sarit-ságara.

Professor Müller must have had some misgivings like my own as to the critical acumen and accuracy of Dr. Boehtlingk's investigations. For, in the first instance, he does not start from the Kathá-sarit-ságara in order to arrive at the conclusion that Kátyáyana lived fifty years after Páṇini; on the contrary, he makes, as we have seen, both grammarians contemporaries; judging, no doubt, that two men who enjoyed a very substantial fight cannot have lived at different times, even in a story book. Then he adverts likewise (p. 243) to the little mistake of Dr. Boehtlingk concerning Abhimanyu's date; in short, he denies the validity of all the arguments alleged by Dr. Boehtlingk, save those which are founded on the Kathá-sarit-ságara. When therefore he, nevertheless, says (p. 301) that the researches of Professor Boehtlingk "with regard to the age of Pâṇini deserve the highest credit," I am at a loss to understand this handsome compliment, even though it strengthen his assurance (p. 310) "that Kâtyâyana's date is as safe as any date is likely to be in ancient Oriental chronology."[95]

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That Sanskrit philology should not yet possess the means of ascertaining the date of Páṇini's life, is, no doubt, a serious

[95] In reply to this compliment, Dr. Boehtlingk makes the following bow: "Alles was zur Entscheidung dieser Frage beitragen könnte, finden wir auf das sorgfältigste

impediment to any research concerning the chronology of ancient Hindu works. For Páṇini's Grammar is the centre of a vast and

zusammengestellt und erwogen in einem so eben erchienenen Werke von Max Müller, einem Werke, in welchem überraschende Belesenheit, Scharfsinn und geistreiche Behandlung des Stoffes den Leser in beständiger Spannung erhalten;" *i.e.*, "All that can contribute to the solution of this question—(viz., that of the introduction of writing into India) we find put together and examined in the most careful manner, in a work by Max Müller, just published, a work in which surprising acquaintance with the literature, acuteness and ingenious treatment of the subject-matter, never suffer the reader's attention to flag." The testimonial he thus gratuitously gives to his own knowledge of "all that can contribute to the solution of that question," reached me too late to be noticed in the previous pages, as they were already in the press; it is contained in a paper of his, having the title "Ein Paar Worte zur Frage über das Alter der Schrift in Indien." These "few words" do not contain, indeed, a particle of fact bearing on the question, but much *reasoning*, of which the following concluding passage is the summary: "Nach meinem Dafürhalten also wurde die Schrift zur *Verbreitung* der Literatur in den älteren Zeiten nicht verwandt, wohl aber wurde sie zum *Schaffen* neuer Werke zu Hülfe genommen. Der Verfasser schrieb sein Werk nieder, lernte es aber dann auswendig oder liess es durch Andere memoriren. Niedergeschriebene Werke wurden in der älteren Zeit wohl selten von Neuem abgeschrieben, mögen aber im Original in der Familie als Heiligthümer aufbewahrt und



important branch of the ancient literature. No work has struck deeper roots than his in the soil of the scientific development of

geheim gehalten worden sein. Möglicher Weise vernichtete aber auch der Autor sein Schriftwerk, sobald er dasselbe memorirt hatte, um nicht durch sein Beispiel Andere zu verleiten, um sich nicht des Vorwurfes einer Verrätherei an der Priesterkaste schuldig zu machen, vielleicht auch um nicht als gewöhnlicher Autor, dem das Werk allmählich unter den Händen entsteht, zu erscheinen, sondern als ein inspirirter Seher, der, ohne alle Mühe und Anstrengung von seiner Seite beim Schaffen, ein Werk in abgeschlossener Gestalt im Geiste erschaut und als ein solcher von den Göttern Bevorzugter weiter verkündet;" *i.e.*, "In my opinion, therefore, writing was not used in the olden times for the *propagation* of literature, but was resorted to for the *production* of new works. The author wrote down his work, but then learnt it by heart, or made others commit it to memory. Probably, works once written down, were not copied anew in the olden time, with rare exceptions; but the original manuscripts were perhaps preserved as sacred relics in the family, and kept secret. But it is possible, too, that the author destroyed his written work, after he had committed it to memory, in order not to seduce others by his example, nor to make himself guilty of the reproach of treason towards the caste of priests; perhaps, too, not to appear as an ordinary author, whose work grew gradually under his hands, but as an inspired seer who, without any labour and exertion in producing, had seen in his mind a work in a finished form, and, as a person thus favoured by the gods, had proclaimed it abroad."—This *reasoning* will not surprise

India. It is the standard of accuracy in speech,—the grammatical basis of the Vaidik commentaries. It is appealed to by every scientific writer whenever he meets with a linguistic difficulty. Besides the inspired seers of the works which are the root of Hindu belief, Páṇini is the only one, among those authors of scientific works who may be looked upon as real personages, who is a Ṛishi in the proper sense of the word,—an author supposed to have had the foundation of his work revealed to him by a divinity.[96] Yet, however we may regret the necessity

us in the author of a "commentary on Páṇini" (compare note 48, etc.). Yet I must ask, whence he derived his information that it was treason towards the Bráhmaṇa caste to write or to produce a manuscript? or whence he has learnt that an author could, in olden times, pass himself off as an inspired seer who was favoured by the gods, without, of course, being chastised by his countrymen, as an impostor? *Manu* XI. 55, treats *false boasting*—अनृतं समुत्कर्षे—as a crime equal to that of killing a Bráhmaṇa; and *Yájnavalkya*, III. 229, places it on the same level with the drinking of spirituous liquors, which crime is expiated only after the sinner has drunk either boiling spirits, or boiling butter, cow's urine, or milk, until he dies (III. 253). Veracity, moreover, is known to be one of the principal features of the character of the ancient Hindus, as, in the epic legends, a word spoken, or a promise made, is always deemed irrevocable and binding. It is notorious that the Hindu authorities did not look upon any one as an inspired seer, except the author of a Mantra, and, probably, at a more recent period, of a Bráhmaṇa. The Kalpa works were never considered to be anything but human productions, and I know only of one instance, viz., that of Páṇini, where the author of a scientific work was supposed to have received it from a divinity.—In other words, to the mind of Dr. Boehtlingk the whole of the ancient scientific literature of India presents a picture of a gigantic swindle and imbecility; on the one side are the charlatans who write works, learn them by heart, and burn the manuscripts, in order to appear in direct communication with a divinity; on the other, is the idiotic nation which believes that the learned quacks are inspired seers favoured by the gods! It is not a little characteristic, but at the same time very intelligible, that this should be the view of the "*editor*" of Páṇini.

[96] Patanjali frequently, therefore, makes use of the expression, "Páṇini *sees*," when an ordinary author is quoted by him as "saying" or the like; *e.g.* p. 145 (in Dr. Ballantyne's edition): पश्यति त्वाचार्यो नाकारस्यात्तो लोपो भवतीति; or p. 246, पश्यति त्वाचार्यो न व्यञ्जनस्य गुणो भवतीति; p. 281, पश्यति त्वाचार्यो न सिच-न्तरङ्गं भवतीति; p. 615, पश्यति त्वाचार्यः स्थानिवदादेशो भवतीति; p. 787, पश्यति त्वाचार्यस्तदेकदेशभूतं तद्ग्रहणेन गृह्यत इति etc.; but p. 658, पश्यति ह्याचार्यः (viz. Kátyáyana, in his Várttikas to VI. 4, 104) । चिणो लुकि तग्रहणानर्थक्यं संघातस्याप्रत्ययत्वात्तलोपस्य चासिद्धत्वादिति etc.—For the same reason, when Kaiyyaṭa, for instance, speaks of "the author of the Sútras," viz. Páṇini, Nágojibhaṭṭa explains this

of leaving this important personage in the chaos which envelopes the historical existence of all ancient Hindu celebrities, it is better to acknowledge this necessity than attach faith to a date devoid of real substance and resting on no trustworthy testimony. For, in doing so, we may feel induced to direct our efforts towards an investigation more likely to lead to a solid result, — I mean the investigation of the *internal evidence* afforded by the ancient literature—as to the position of Páṇini relatively to the works which are its chief representatives. If we could succeed in establishing this position, or, at least, in determining the critical means by which this end could be obtained, future research into the chronology of Sanskrit literature would have, at least, some ground to build upon, as well as a test by which to recognise the place that may be allotted to many important works within the structure raised.

In making an attempt in this direction, we feel our immediate interest naturally engaged by the question whether Páṇini and Kátyáyana (the author of the Várttikas), were in reality contemporaries or not, whatever be the age at which they lived. As a substantial record of these Várttikas is met with in no other work than the "Great Commentary" of Patanjali, it will first be necessary for us to examine the literature embodied or alluded to, in the Mahábháshya, so far as it bears on this inquiry, in order to ascertain what portion of this literature is anterior to Kátyáyana, and what portion belongs to his own authorship. We may consult for this purpose, Kaiyyaṭa, the principal commentator on Patanjali; but we need not descend to the recent period of the Káśiká, the Siddhánta-kaumudí, the commentaries of Nágeśa, Purushottama, or other Vṛittis and Ṭíkás, for all these works are at too great a distance from the period of Patanjali to assist us in the solution of our problem.

expression with "*Śiva*," who revealed to Páṇini the first fourteen Sútras; *e.g.* p. 86, सूत्रकारो महेश्वरः । वेदपुरुषो वा; or when Kaiyyaṭa calls Páṇini, Áchárya, Nágojibhaṭṭa says (p. 120) शिवो वेदपुरुषो वाचाचार्यः; or p. 197, आचार्यः शिवः. Of the first fourteen, or the Śivasútras, Nágojibhaṭṭa says that they existed from eternity, while Páṇini made the rest: (p. 763 ed. Ballantyne) तेषामनादित्वादेषां पाणिनिकृतत्वात् etc.

Of the grammatical writers named by the author of the Mahábháshya, we pass over those which are quoted by Páṇini himself, as by his testimony we are enabled at once to assign to them an existence prior to his Grammar.[97] We may pass over, too, those authorities to whom Patanjali adverts when he speaks of a "Sútra of the former" grammarians[98]; for such an expression on his part invariably refers to Páṇini's Sútras; and the substance of the opinions or rules of these "former" grammarians must equally, therefore, have preceded Páṇini's work, and, consequently, the Várttikas of Kátyáyana.

The first category of writings deserving our notice here will therefore be those Várttikas and grammatical dicta which are quoted by Patanjali in relation to Kátyáyana's own Várttikas. As authors of such writings we meet, for instance, with the grammarians of the school of the *Bháradwájíyas* and *Saunágas*, with *Kuṇaravádava*, *Váḍava*, who is perhaps the same as this grammarian, with *Sauryabhagavat*, with *Kuṇi*, who is spoken of by Kaiyyaṭa as a predecessor of Patanjali, and an indefinite number of grammarians who are introduced to us under the general designation of "some" or "others."[99] Whether the latter term com-

[97] These authors are Ápiśali, Káśyapa, Gárgya, Gálava, Chákravarmaṇa, Bháradwája, Śákaṭáyana, Śákalya, Senaka, Sphoṭáyana, and those designated by the collective appellation of eastern and northern grammarians. These names have been correctly mentioned by Dr. Boehtlingk, vol. II. p. iii—v.

[98] Kaiyyaṭa calls them पूर्वाचार्याः or the "former teachers;" *e.g.* in his comment on the third Śivasútra; on I. 1, 4; V. 2, 39; VI. 1, 6, etc. The word पूर्वसूत्र which in the sense given is a Tatpurusha, the former part of which is to be understood in the sense of a genitive, occurs *e.g.* in the Bháshya to VII. 1, 18; compare also note 46.—And the authorities quoted by Patanjali, under the name of आचार्याः, are probably also meant as "older grammarians;" *e.g.* in his gloss on the fifth Śivasútra, on I. 1, 1 and 2, 18, etc.

[99] The *Bháradwájíyas* are quoted several times in the Bháshya; and in the Calc. ed. *four* times, viz. III. 1, 89, v. 1; IV. 1, 79, v. 1; VI. 4, 47, v. 1, and 155, v. 1.—The *Saunágas* are mentioned there to II. 2, 18, v. 1—4; VI. 3, 44, v. 1; and VII. 2, 17; the latter quotation, however, does not occur in the Bháshya.—*Kuṇaravádava* is mentioned in the Bháshya to VII. 3, 1, v. 6; *Váḍava* and *Sauryabhagavat* to VIII. 2, 106. v. 3.; *Kuṇi* in Kaiyyaṭa's gloss on I. 1, 75, where he says that Patanjali follows, in the words referred to, the opinion of *Kuṇi* (Kaiyyaṭa: कुणिना प्राग्ग्रहणमाचार्यनिर्देशार्थम्। .... भाष्यकारस्तु कुणिदर्शनमशिश्रियत्.) Some of these quotations are given by Dr. Boehtlingk, vol. II. pp. iv. li. The phrase "अपर आह" is of frequent occurrence in

prise the grammarians just named, or other authorities, we cannot infer from the words of Patanjali; probably, however, we are justified in deciding for the latter alternative, since Patanjali is a writer who chooses his words deliberately, and would scarcely have quoted his authority at one time by name, and at another by a general term which does not imply that great respect entertained for a high authority. But, whatever view we take of the matter,—setting aside those grammarians quoted by Patanjali, who will require some additional remark before we can establish their relation to Kátyáyana—we may see that all that are named must have lived before Patanjali, and after Kátyáyana, since all their Várttikas or remarks, recorded by Patanjali are criticisms on, and emendations of, the Várttikas of Kátyáyana.[100] Of Patanjali's *Ishṭis* or "desiderata," which

the Bháshya, *e.g.* to the second Śivasútra, to I. 1, 10; 2, 50. 51; II. 2, 24; 3, 66; III. 1, 27. 112. 123; 2, 109. 123, etc.; or कश्चिद्वैयाकरण आह *e.g.* II. 4, 56; अन्ये वैयाकरणाः *e.g.* I. 1, 27; केचित् *e.g.*, VIII. 2, 80 (केचित् . . . . . एके); अपरे *e.g.* I. 1, 1 and 2; III. 2, 123; and four sets of grammarians are contrasted by Patanjali in his comment on III. 2, 115: कथंजातीयकं पुनः परोक्षं नाम। केचित्तावदाहुः। वर्षशतवृत्तं परोक्षमिति। अपर आहुः। वर्षसहस्रवृत्तं परोक्षमिति। अपर आहुः। कुड्यकटान्तरितं परोक्षमिति। अपर आहुः। द्व्यहवृत्तं त्र्यहवृत्तं वेति.

[100] A few instances will bear out this conclusion. Kátyáyana's third Várttika to II. 2, 18 runs thus: सिद्धं तु क्तान्तस्वातिदुर्गतिवचनात्; and his fourth: प्रादयः क्तार्थे (omitted in the Calc. ed.). After having explained both, Patanjali adds: एतदेव च सौनागैर्विस्तरतरकेण पठितम् and quotes the four Várttikas of the Saunágas as given in the Calc. edition; Kaiyyaṭa is even more explicit on this occasion, for he says: एतदेवेति। कात्यायनाभिप्रायमेव प्रदर्शयितुं सौनागैरतिविस्तरेण पठितमित्यर्थः.—The Várttika of Kátyáyana to I. 1, 20 reads: घुसंज्ञायां प्रकृतिग्रहणं शिद्दर्थम्; but, says Patanjali, the Bháradwájíyas read it otherwise: भारद्वाजीयाः पठन्ति। घुसंज्ञायां प्रकृतिग्रहणं शिद्विकृतार्थम्, which last compound contains an important improvement on the rule of Kátyáyana.—The latter enlarges Páṇini's rule III. 1, 89, by this Várttika: यक्चिणोः प्रतिषेधे हेतुमण्णिच्छ्रिब्रूञामुपसंख्यानम्; but, says Patanjali after his explanation of it, भारद्वाजीयाः पठन्ति। यक्चिणोः प्रतिषेधे णिश्रन्थिग्रन्थिब्रूञात्मनेपदाकर्मकाणामुपसंख्यानम् which version of the Bháradwájíyas is a distinct criticism on Kátyáyana.—His two Várttikas on VI. 4, 155 are the following: णाविष्ठवत्प्रातिपदिकस्य and पुंवद्भावरभावटिलोपयणादिपरार्थम्, but the Bháradwájíyas improved them in this way: (Patanjali: भारद्वाजीयाः पठन्ति।) णाविष्ठवत्प्रातिपदिकस्य पुंवद्भावरभावटिलोपयणादिपरप्रादिविन्मतोर्लुक्कन्विध्यर्थम्. The same Bháradwájiyas have criticised Páṇini also, independently of Kátyáyana, for Patanjali mentions at the Sútra

are his own additions to Kátyáyana's Várttikas, I need not speak, since they are an essential portion of his own Great Commentary.[101]

VI. 4, 47: भ्रस्जोरोपधयो रमन्यतरस्याम्, their Várttika: भ्रस्जोरोपधयोर्लोप आगमो रम्विधीयते. The mere comparison of their Várttikas and the passages quoted, will clearly show that these grammarians not only lived after Páṇini, but also after Kátyáyana; and that they were engaged on the same task which was the object of Kátyáyana, viz., that of criticising Páṇini. Dr. Boehtlingk, however, (vol. II. p. iv.)—when speaking of the Várttikas of the Bháradwájíyas and one Várttika of the Ápiśalas, which improves Páṇini's Sútra VII. 3, 95, तुरुस्तुशम्यमः सार्वधातुके in this manner: तुरुस्तुशम्यमः सार्वधातुके छन्दसि (quoted by the Káśiká, not by Patanjali),—draws from them the twofold conclusion, "first, that the grammatical terminology of both predecessors of our grammarian (Páṇini) was the same, partly at least (*dass die grammatische Terminologie bei den beiden Vorgängern unseres Grammatikers, zum Theil wenigstens, dieselbe gewesen ist*), and then, that their original works, in time, received similar emendations and additions as the grammar of Páṇini." I know not by what logical process either of these conclusions could be extracted from these Várttikas. The passages quoted are obvious criticisms on Páṇini and Kátyáyana,—and so are the other Várttikas of the Bháradwájíyas named by Patanjali. There is not the slightest evidence afforded by these Várttikas that they are in any connection whatever with works of Bháradwája and Ápiśali, and any *reasoning* concerning the latter becomes therefore without foundation. Or do we find that in India all pupils and descendants are compelled to confine their writings or remarks to the works of their teachers and ancestors? and will their criticisms on these latter works turn out, by some marvellous process, to fit exactly the productions of other authors also?

[101] It will probably be thought desirable that an editor should at least understand the title-page of the work which he is committing to the press, even when editing is merely tantamount to reprinting the labours of others, faults and all; but I fear that this much cannot be said of Dr. Boehtlingk's *edition* of Páṇini; for, in translating the title-page of the Calcutta edition, he renders इष्टि "*káriká*" and justifies this version in the following note (vol. II. p. xxxvii): "I take परिभाषेष्टिभिः as a dwandwa, and इष्टि as synonymous with *káriká*, because I should not like to miss these (the Kárikás) on the title." Thus, because the Calcutta Pandits, rightly or wrongly, did not say on the title-page of their edition that their compilation will comprise the *Kárikás*, but merely stated that it will give Várttikas, Gaṇas, Paribháshás and Ishṭis, Dr. Boehtlingk *reasons*, that "since *he* does not like the omission of the Kárikás," *Ishṭi* is the same as *Káriká*. There is, indeed, nothing strange in this *reasoning* of Dr. Boehtlingk; we have seen already some specimens of it, and if any one would take upon himself the ungrateful task of reviewing the second volume which he has annexed to his "*edition*" of Páṇini, he would have to add a good many more of the same quality. But if Dr. Boehtlingk had chosen to consult, by letter or otherwise, the editors of his edition of Páṇini, they would in all probability have told him that *ishṭi* means a "desideratum," and that *ishṭis*, emphatically

Another category of literary compositions, which are either entirely or partly embodied in the Mahábháshya, are the *Kárikás.*[102] To assign these verses to one author, would be as erroneous as to speak of one author of the Várttikas.[103] For, even the Calcutta edition of Pánini enables us to see, *at first*

so called, and not qualified otherwise (as Ishṭis of the Káśiká, etc.), designate the *Várttikas of Patanjali.* They might, too, have referred him to the *Padachandrikávṛitti*, which in the introduction plainly says: इष्टयो भाष्यकारस्य; or to Nágojibhaṭṭa, who when referring to the word इष्टि applied by Kaiyyaṭa to the *Várttika* (of Patanjali to I. 1, 1, omitted in the edition) छन्दोवत्सूत्राणि भवन्ति comments: इष्टिरिति। तथा च भाष्यकारीयातिदेशात्सूत्रेषु छन्दःकार्यप्रवृत्तिरिति भावः. But, for aught I know, they might have simply requested him to read their own edition, before sending it to the printer, since they have themselves written the word भाष्यकारेष्टिः, for instance, after a Várttika to I. 1, 9, or भाष्येष्टिः after a Várttika to I. 1, 68; or the words इष्टिर्भाष्यकृतः after a Várttika to II. 2, 28; and it is clear enough that in none of these instances can इष्टि be synonymous with कारिका.

[102] It is almost superfluous to state that I merely speak of the *Kárikás* which are recorded by Patanjali. Those belonging to Bhartṛihari, who wrote a gloss on Patanjali (comp. *e.g. Gaṇaratnamahodadhi*: भर्तृहरिर्वाक्यपदीयकर्ता महाभाष्यव्याख्याता च, and my subsequent observations on the *Vákyapadíya*), as well as the Kárikás met with exclusively in the Káśiká or Siddhánta-kaumudí, can have no bearing on the present investigation.

[103] These assertions have nevertheless been made by Dr Boehtlingk, vol. II. p. xiv., where he states that "between Páṇini and Amara-Sinha there are still *four* grammarians: Kátyáyana, *the* author of the Paribháshás, *the* author of the Kárikás, and Patanjali;" and p. xviii. xix., where he states that each couple of these grammarians may be separated from one another by a space of fifty years, he repeats, "as we have observed above (p. xiv), there are between Patanjali and Páṇini still three grammarians *known to us*, who made contributions to the grammar of Páṇini." On page xlix, it is true, he says, "no doubt the Kárikás do not all belong to the same author, since the same subject is treated sometimes in two different Kárikás in a perfectly different manner;" but as he observed before that the Kárikás are "scattered in various grammars (*sic*), viz. in the Mahábháshya, the Káśiká, the Padamanjarí and the Kaumudí," and as two quotations which he adds in corroboration of his statement, viz. VI. 3, 109, and VII. 2, 10, have reference to the Káśiká and Siddhánta-kaumudí only, we should be in fairness bound to conclude that, in his opinion, it was the literary period *after* Patanjali which produced this variety of authors of the Kárikás. Yet when he presents us with a third quotation, viz. "Calc. ed. p. 274," which clearly points to the fact that there were different authors of Kárikás *at* or *before Patanjali's time*, it would be curious to learn how he reconciles this latter quotation with his previous statements at pages xiv and xix, according to which there is but *one* author of the Kárikás between Páṇini and

*sight*, in four instances, that they cannot be the work of the same author; and, besides these, two other instances of the same kind may be found in the "Great Commentary."[104] But, to define the relation of these verses to Kátyáyana, it will not be sufficient simply to state that some of them embody the rules of Kátyáyana, while others deviate from them, and others again enlarge and criticise the Várttikas:[105] it will be necessary to describe the characteristic features of these Káriká́s such as we find them in Patanjali's work.

An external, but very important mark, is afforded by the circumstance that one portion of the Kárikás is left by Patanjali entirely without comment, while he comments on another portion in the same manner as he does on the Várttikas; and we may add, too, that there are a few Várttikas which are not altogether without a gloss, but the gloss on which is so scanty

Patanjali, and a personage, too, who lived 50 years after the author of the Paribháshás and 50 years before Patanjali! Compare also the following note.

[104] The Kárikás not met with in the Bháshya are, usually, correctly marked in the Calcutta edition with the name of the work whence they have been taken; those not marked, are therefore, nearly always, recognizable in this edition as belonging to the Mahábháshya. That such Kárikás of the latter kind, to the same Sútra of Páṇini, belong to different authors, is indicated in the Calc. ed. at I. 4, 51; III. 2, 123 (*p.* २७४); IV. 1, 44 and 63.. From the Bháshya we learn it, *at first sight*, besides, in the two instances, I. 2, 50,—where the words गोस्त्रा इत्वं etc. are preceded by अपर आह—and VIII. 2, 58, where the latter words precede the Káriká वेत्तेस्तु etc. Compare the notes 107, 108, 111.

[105] Three striking instances of the latter kind are the Kárikás to IV. 2, 60; VIII. 1, 69; and III. 2, 118. The first occurs at the end of Patanjali's commentary on the Várttikas of this Sútra, is without comment, and contains, for the greater part, new matter, which is given in the shape of Várttikas in the Siddhánta-kaumudí. It is omitted in the Calc. ed. and runs thus: अनुसूर्लक्ष्यलक्षणे सर्वसादेर्द्विगोश्च लः । इकन्पदोत्तरपदाच्छतषष्टेः षिकन्पथः. The Káriká to VIII. 1, 69 embodies the Várttikas 1, 2, 3 to the same Sútra and Várttika 2 to VIII. 1, 67, but in the latter Kátyáyana says मलोपवचनं च, and the Káriká enlarges this rule to मकारलोपो ऽतिकि (Nágojibhaṭṭa: मलोपश्चेति वार्तिकोक्तो मलोपस्त्विकृतेनेष्टः). The Káriká to III. 2, 118 is thus introduced by Patanjali: किं यातः आदि°° । न च पुराद्यतन इति (second Várttika) ब्रुवता कात्यायनेनेह आदि°°; and by Kaiyyaṭa: एकतरस्मिन्वार्त्तिके अपुराभूतद्व्युपलक्षणत्वेनाश्रयणीयौ । तत्र पूर्वस्मिन्परस्मिन्वा विशेषमपश्यन्पृच्छति । इतरो वार्त्तिकप्रत्याख्यानाय मया विकल्पितमेतदित्याह । आदि°°.

and so different from the kind of comment bestowed on the Várttikas, that they might seem to constitute a third category of Kárikás.[106]

If we first examine *the Kárikás without comment*, we meet twice with the remark of Patanjali that "*another*," or "others," have composed the verse in question, when the Káriká is contrasted by him with the preceding *Várttika;* and the same remark occurs four times, when the Káriká thus introduced to our notice is contrasted with a preceding *Káriká*.[107] More definite statements, I believe, are not volunteered by Patanjali; but Kaiyyaṭa once tells us, that such an uncommented Káriká was composed by the *Śloka-várttika-kára*, or the "author of the versified Várttikas;" and though this information is not more distinct or more satisfactory than that of Patanjali, it has, at least, the merit of having on another occasion elicited the remark of Nágoji, that this author is *not* Kátyáyana.[108]

[106] ***Without any comment*** of Patanjali we find the Kárikás to I. 1, 0. 14. 20. 38. 70; 2, 64; 4, 51 (Kár. 5-7).—II. 1, 10. 60; 4, 36. 85.—III. 1, 7 ( = V. 2, 94. Kár. 1). 22. 27. 79. 122. 127; 2, 3. 123 (Kár. 1, 2. 4. 5. 6); 3, 1. (Kár. 3.) 156 ( = VII. 4, 41); 4, 79.—IV. 1, 44. 63. 161; 2, 9. 60. (comp. the preceding note); 4, 9.—V. 1, 115; 2, 48; 3, 55.—VI. 1, 1. 77 (Kár. 2). 87; 2, 199; 4, 114.—VII. 1, 18. 73 (Kár. 2); 4, 46 (Kár. 2). 92.—VIII. 1, 70; 2. 58. (Kár. 3). 59. 62. 80. 108; 3, 43.—There are Kárikás ***commented upon*** by Patanjali, in his usual manner, to I. 1, 19. 57; 2, 9. 17. 18. 50. 51; 4, 21 ( = III. 3, 161). 51 (Kár. 1. 2. 1-4).—III. 1, 112; 2, 57. 109. 115. 139; 3. 1 (Kár. 1. 2).—IV. 1, 3. 10. 18. 32. 54. 78. 92. 93. 120. 165; 2, 8. 45; 3, 60. 84. 134.—V. 1, 19; 2, 39. 45. 94 (Kár. 2); 3, 83.—VI. 1, 77 (Kár. 1) 103. 158; 2, 1; 3, 46; 4, 3. 12. 22. 46. 62. 74. 128.—VII. 1, 9. 21. 40. 73 (Kár. 1). 96; 2, 102. 107; 3, 3. 86; 4, 46 (Kár. 1).—VIII. 1, 69 (comp. the preceding note); 2, 25. 55. 58 (Kár. 1. 2); 3, 88; 4, 68.*—To the ***third category*** belong the Kárikás to I. 1, 38 (om. Calc. ed.).—III. 1, 123; 2, 118. 123 (Kár. 3).—IV. 2, 13.—VI. 4, 120. 149.—VIII. 3, 45.—Other Kárikás quoted in the Calcutta edition do not occur in the Bháshya.

[107] Patanjali to III. 1, 27: अपर आह । धातु°° (contrasted with the preceding Várttika); III. 2, 123, Kár. 1: अपर आहुः । नास्ति वर्तमानः काल इति । अपि चात्र श्लोकानुदाहरन्ति । न वर्तते°° ..... सो ऽप्यनन्य इति (contrasted with the preceding Várttika), etc.; but the last Káriká, which is introduced by the words अपर आह । नास्ति वर्तमान काल इति । आदित्यगतिवन्नोपलभ्यते । अपि चात्र श्लोकानुदाहरन्ति । विसृष्ट°°, is contrasted with the preceding Kárikás; at IV. I. 44, after गुणः he says, अपर आह । उपेत्य etc.; at IV. 1, 63, after °चरथैः सह, he adds, अपर आह । प्रादुर्भाव°°; at VIII. 2, 58, after °इष्यते, his words are, अपर आह । ये तेषु etc.

[108] Patanjali on IV. 4, 9: अथ किं व्याख्यम् । परिगणनं कर्तव्यम् । आकर्षात्पर्पादि:

Being here merely concerned with the question of the relation of these Kárikás to Kátyáyana, we should not feel under the necessity of examining the contents of the six verses just mentioned, even if they differed in character from the rest—which is not the case,—for the statements alleged enable us, as it is, to conclude that they are *later* than his Várttikas. Still, as the remaining portion of these uncommented Kárikás does not admit of a similar inference without an inquiry into the evidence which they yield, it will be necessary to observe that they fall into two distinct divisions.

*One class of them merely records* the substance of the preceding Várttikas. These, for the most part, stand at the end of Patanjali's commentary on the Sútra to which they belong; but some of them are also met with in the midst of the discussion of the Bháshya, but only when they comprise the contents of a portion, not of the whole, of the Várttikas to the Sútra of Páṇini.[109]

etc.—Kaiyyaṭa: श्लोकवार्त्तिककारः संदिग्धानसंदिग्धांश्च भ्रान्तिनिरासाय पर्यवीवदत्.—Kaiyyaṭa on the Kárikás to VI. 4, 22: वार्त्तिककारोक्तेषु प्रयोजनेषु प्राख्यातेषु श्लोकवार्त्तिककारोऽन्यप्रयोजनापक्षेप:.—Nágojibhaṭṭa: वार्त्तिककारः कात्यायनः। श्लोकवार्त्तिककारस्त्वन्य एवेति भावः. See also page 99.

[109] Such uncommented Kárikás standing *at the end* of the commentary occur at the Sútras II. 1. 10; 4. 85 (Kár. 2. 3).—III. 1, 79; 2, 3.—V. 2, 48.; 3, 55 (Kár. 3-5).—VI. 1, 77 (Kár. 2). 87.—VII. 1, 73 (Kár. 2),—VIII. 2, 62. 108; 3, 43.—*In the middle* of the discussion they occur at the Sútras II. 1, 60, before the fourth Várttika, and summing up the Várttikas 1, 2, 3; II. 4, 85 (Kár. I, being a summary of the Várttikas preceding the third Várttika in the Calc. ed.).—The summary character of these Kárikás is sometimes expressly adverted to by the commentators. Thus at II. 1. 60, Kaiyyaṭa observes: अवधारणार्थं मया चेदिति पूर्वं एवार्थ आर्यया संगृहीतः; II. 4, 85 (Kár. 1), एष एवार्थ (of what precedes) आर्यया दर्शितः; II. 4, 85 (Kár. 2. 3), पूर्वोक्त एवार्थः श्लोकेन संगृहीतः; III. 2, 3, उक्तार्थसंग्रहाय श्लोकाः। नित्यं प्रसारणमिति; V. 2, 48, प्रकृत्यर्थादिति पूर्वोक्तार्थसंग्रहश्लोकाः, etc. etc. I may here observe that the word इति, which is usually added by authors after quotations they make from other authors, is scarcely ever met with after the last word of these or any other Kárikás. There is the following instance which clearly proves that no inference can be drawn from the presence or absence of this word इति after the Kárikás; viz. the Káriká to III. 1, 7 is identical with the first Káriká to V. 2, 94; इति occurs after the former, not after the latter. Only one of the Kárikás introduced by अपर आह:—a clear

The second class has not the character of summaries of the Várttikas. It is an *essential part of the discussion of the Bháshya itself*, now introducing the point at issue with some general remark, then connecting or strengthening the links of the debate by an important definition or a new argument, then again summing up the substance of the discussion itself, and throwing, as it were, some additional light on it.[110]

instance of a quotation—is followed by this word, viz.: III. 2, 123 (Kár. 1); none of the uncommented Káriká́s except the one mentioned (III. 1, 7) has this word after it; and among the Káriká́s with comment, it occurs only at III. 2, 139. It is not necessary, on the present occasion, to make any further statement concerning the use of इति in Patanjali's commentary; but compare also note 130.—The Calcutta editors, who, unfortunately, have considered themselves justified in giving us "Extracts" from the Várttikas of Kátyáyana, do not enable their readers fully to recognize the summary character of these Káriká́s; and, in placing the Káriká́s either at the end or at the beginning, they have, in this class of the Káriká́s, and still more so in the following classes, entirely destroyed all possibility of perceiving how these Káriká́s are sometimes summaries of a portion only of Várttikas, sometimes the summary of Patanjali's discussion, and sometimes an essential portion of his arguments. When, in the MSS. of the Bháshya, to judge from the one at my command, a Káriká, which occurs in the middle of the discussion, is sometimes—not always,—*repeated* at the end, such a device on the part of Patanjali, or, as it seems more probable, on the part of the copyists, is intelligible, and deserves approval, as it is calculated to draw our attention to the occurrence, in the middle of the discussion, of such a verse, which usually contains important information. But when such a verse is always taken from its original and proper place, and always put either at the beginning or at the end, for no other reason than that it is a verse, such a method, in a book, moreover, of that equivocal class which gives dribbled extracts of an important literature, makes the same impression, on my mind at all events, as if an editor of a garbled Shakspeare were to present us first with all the prosaic and then with all the poetical parts of the play, or *vice versâ*.

[110] Uncommented verses of this kind are met with in the Bháshya *at* or *near the beginning of the discussion* on IV. 1, 44 (वोतो गुण° । गुणवचनादित्युच्यते । को गुणो नाम । सत्त्वे निविशते etc., when he contrasts the following Káriká—अपर आह । उपेत्य° —with the preceding words); IV. 1, 63 (जातेरस्त्री° । जातिरित्युच्यते का जातिर्नाम । आकृतिग्रहणा°°, which words are contrasted with the Káriká of "another:" अपर आह । प्रादुर्भाव°°); IV. 1, 161 (मनोर्जातावञ्य° । अपत्ये कुत्सिते etc.); V. 1, 115 (तेन तुल्यं° । इदमयुक्तं वर्तते । किमत्रायुक्तम् । यत्तृतीयासमर्थं क्रिया चेत्सा भवतीत्युच्यते । कथं च तृतीयासमर्थं नाम क्रिया स्यात् । नैतद्युक्तं वर्तते । सर्व एव ते शब्दा गुणसमुदायेषु वर्तन्ते ब्राह्मणः क्षत्रियो वैश्यः शूद्र इति । तपः श्रुतं°°); VI, 2, 199 (पराद्दिश्छन्दसि बहुलम् । अत्यल्पमिदमुच्यते । पराद्दिश परान्तश्च°°); VII. 4, 46, Kár. 2, (दो दद्° ।

A comparison of these two classes of *uncommented* Kárikás shows, therefore, that while the former might have been omitted in the Great Commentary, without any detriment to the contents of this work, the latter was indispensable to it. We may look upon the summary Kárikás as memorial verses, adapted for forming a separate collection for the convenience of teachers and pupils; but the independent existence of the commentatorial Kárikás is quite unintelligible, and would be altogether purposeless. In short, though there might be a doubt whether Patanjali, or some other grammarian, poetically inclined, had versified the Várttikas, it seems impossible to assume that the second class of those Kárikás was composed by any cne but Patanjali. It is very probable, however, that the author of the Mahábháshya was not the author of the summary or memorial Kárikás. For since there *was* an "author of versified Kárikás," as we learn from Kaiyyaṭa and Nágojibhaṭṭa, and as we shall see that a considerable number of the commented Kárikás do not belong to his authorship, the literary activity of this personage would become restricted to,

**चपदत्तं विदत्तं च etc.).—The foregoing quotations, which begin with the Sútra itself, will show the introductory character of these Kárikás.—*In the middle of the discussion* of the Bháshya we find such Kárikás at I. 1, 0 (ed. Ballantyne, p. 201, 202, towards the end of the Introduction); I. 1, 20 (preceding the fourth Várttika of the Calc. ed.); I. 1, 38 (the first Káriká of the Calc. ed.; it stands after the Várttikas of this ed., and is followed by a Káriká of the third category—see note 106,—which is omitted in the Calc. ed.); I. 2, 64 (preceding the eighteenth Várttika of the ed.); III. 1, 22 (after the Várttika of the ed., but before other Várttikas omitted there); V. 3, 55 (Kár. 1. 2; preceding the ninth Várttika of the Calc. ed.; Patanjali speaks in the first person); VI. 4, 114 (before the third Várttika of the ed.); VIII. 2, 80 (before the second Várttika of the ed.)—Uncommented Kárikás occur *at the end of the discussion* of the Bháshya at I. 1, 14, 38 (the last Káriká of the ed.; the Calc. editors add that this Káriká is originally a Vaidik passage referring to ब्रह्म. Kaiyyaṭa and Nágojibhaṭṭa have no remark to this effect; but even if the editors be right, they ought to have proved first that the "Vaidik" passage in question—a very vague definition—is older than Patanjali's Bháshya, and not taken from it); on I. 1, 70; 4, 51 (Kár. 5—7); II. 4, 36; III. 1, 7 (which occurs once more in the middle of the discussion on V. 2, 94 as Kár. 1); III. 1, 122. 127; 3, 1. Kár. 3 (see note 113). 156 (= VII. 4, 41); 4, 79; IV. 2, 9, 60 (omitted in the Calc. ed.; see note 105, अनुसूर्ल००); V. 3, 55 (Kár. 3—5); VI. 1, 1; VII. 1, 18; 4, 92 (where Patanjali speaks in the first person); VIII. 1, 70; 2, 59.**

and his fame would have been founded on, less than half-a-dozen lines, if we did not ascribe to him more Kárikás than those expressly attributed to him by these commentators, or if we fathered these summary Kárikás on Patanjali. Whether the "*other*" mentioned in the first six instances be the same, or not, as the "author of the versified Kárikás," I have no means of deciding; but, at all events, it becomes certain, after this brief explanation, that ***all the uncommented Kárikás are later than the Várttikas of Kátyáyana.***

The Kárikás ***commented upon*** by Patanjali are in one respect similar to the foregoing class, but in another wholly different from it. As regards an external mark, we again meet here with "another," who has twice composed a Káriká which is contrasted by Patanjali with a preceding Várttika, and twice a Káriká which he contrasts with a preceding Káriká, the authorship of which is left without a remark.[111] Another such Káriká, too, is distinctly ascribed by Kaiyyaṭa to the "author of the versified Kárikás."[112] And when we examine the contents of this second class of Kárikás, we again find many which form an essential part of the arguments in the discussion of Patanjali.[113] Here, however, the analogy stops; for the remainder have in no way the nature of summaries; they are to all intents and purposes identical in character with the Várttikas of Kátyáyana; and even Patanjali's commentary

[111] III. 1, 112, Patanjali says, **अपर आह । संज्ञायां पुंसि** etc., when he contrasts the Káriká with the preceding Várttika; III. 2, 109, **अपर आह । नोपेयिवान्** etc. contrasted with preceding Várttikas omitted in the Calc. ed.; I. 2, 50 (Kár. 2), **अपर आह । गोस्त्रा इस्वं** etc. contrasted with the preceding Káriká; I. 4, 51, **अपर आह । प्रधानकर्मण्याख्येये** etc. (commented on up to **कवयो विदुः** Kár. 1-4) contrasted with the preceding Káriká.

[112] VI. 4. 22. Compare note 108.

[113] Such Kárikás are met with at or ***near the beginning*** of the Bháshya on I. 4, 51 (the two first Kár. of the Calc. ed.); III. 3. 1. (Kár. 1. 2.; the last Káriká is left without comment); IV. 1, 3. 54. 78. (the first four Kárikás stand at the beginning, before the first Várttika; the following nine after the second Várttika of the Calcutta edition, which, in the Bháshya, however, is the fourth); 92. 165; V. 2, 45; VI. 1, 103. ***In the middle*** of the discussion on I. 1. 57; IV. 1, 93; V. 1, 19; 2, 94, Kár. 2 (before the seventh Várttika of the Calc. ed.); VII. 4, 46 (Kár. 1).

on them follows the same method that he observes in his comment on the Várttikas.[114]

This method is analogous to that which has become familiar through the classical commentaries of Śankara on the Upanishads, of Medhátithi and Kullúka on Manu, of Sáyaṇa on the Vedas, of Vijnáneśwara on Yájnavalkya, and so on. Its character chiefly consists in establishing, usually by repetition, the correct reading of the text, in explaining every important or doubtful word, in showing the connection of the principal parts of the sentence, and in adding such observations as may be required for a better understanding of the author. Patanjali even excels, in the latter respect, the commentaries instanced, for he frequently attaches his own critical remarks to the emendations of Kátyáyana, often in support of the views of the latter, but not seldom, too, in order to refute his criticisms and to defend Páṇini; while, again, at other times, he completes the statement of one of them by his own additional rules.

Now this method Patanjali strictly follows in his comment on the Kárikás I am alluding to. As they nearly always constitute a whole verse, and as such a verse is generally too complicated an assemblage of words to be thoroughly intelligible without being interrupted by some explanatory remark, it seldom happens that the comment of Patanjali does not begin till he has given the whole verse in its uninterrupted order. Nor is it often that so many words of the Káriká as constitute half a verse remain together in the Bháshya, though it is obvious that half a verse is

[114] Kárikás of this description occur in the Bháshya *at* or *near the beginning* of the commentary on I, 1, 19; 2, 9. 17. 18. 50 (Kár. 1); III. 2, 115; IV. 1, 10 (the Várttika of the Calc. ed. on this Sútra is no Várttika but Bháshya); 3, 60, 84. 134; V. 3. 83; VI. 1, 77 (Kár. 1 *a. b.*). 158; 2, 1; 3, 46; 4, 3. 46. 128; VII. 1, 21. 40. 73 (Kár. 1). 96; 2, 107; 3, 3 (Kár. 1). 86; VIII. 1, 69 (?); 2, 25. 55. 58 (Kár. 1. 2); 3, 88; 4, 68.—*In the middle*, at I. 2, 51; 4, 21 (= III. 3, 161); III. 2, 57. 139; IV. 1, 18. 32 (the second Várttika of the Calc. ed. is no Várttika but Bháshya on the last part of the Káriká); 2, 8 (the second Várttika of the Calc. ed. is misedited; it runs thus: दृष्टे सामनि जाते चाप्यण्डिड्डिर्वा विधीयते). 45; V. 2, 39; VI. 4, 12. 62. 74; VII. 1, 9; 2, 102; 3, 3 (Kár. 2 and 3).—*Towards the end*, at IV. 1, 120.—In several of these instances there are no other Várttikas to the Sútra besides the Káriká, which is then the subject of the whole commentary, *e.g.* at IV. 3, 60. 84; VI. 4, 46, 128; VII. 1, 21; 3, 86.

more likely to afford undivided matter for comment than a whole one. The rule, therefore, is, that small portions of the Káriká, for the most part of the extent of an ordinary Várttika, are, like so many Várttikas, separately commented upon by Patanjali, and that in all such instances we have to gather the scattered parts of the Káriká from amongst the commentatorial interruptions of Patanjali, in order to see that, put together, they form a verse,—a Śloka, an Indravajra, a Dodhaka, an Áryá, or the like.[115] This trouble we are frequently saved, either by the author of the Great Commentary himself, or by the attentive copyists of his work, as he or they usually repeat, at the end of the gloss on the Várttikas,

[115] The text of the *whole* verse of Kárikás of this class is given before the comment of Patanjali, at I. 2, 51; V. 2, 94. Kár. 2; VI. 4, 46; VIII. 4, 68. There occur *half* verses of the Kárikás, without commentatorial interruptions, *e.g.* at I. 4, 21 (= III. 3, 161). 51; III. 2, 57. 115; IV. 1, 3. 10. 32. 93. 165; 2, 8. 45; V. 2, 39; VI. 4, 3. 12. 62. 128; VII. 1, 9. 96; 2, 102. 107; 3, 3. 86.—Both modes are combined at VIII. 3, 45 (a Kár. of the *third category*) where Patanjali first comments on the text of the first Káriká, which is given without any interruption; then on the first half of the second Káriká; then on the second half of the second and the first half of the third Káriká, both given together; then on the second half of the third; and lastly, on the first half of the fourth Káriká. The comment on the second half of the fourth Káriká follows first after the words सिद्धं च मे समासे, and then after the words प्रतिषेधार्थेषु यत्नो ऽयम्.—The manner in which the great majority of *these* Kárikás is interrupted in the Mahábháshya may be guessed from a very few instances which have escaped the garbling process of the Calcutta editors; from IV. 1, 120, where the four Várttikas are the literal text of the Káriká; and from V. 3, 83, where the first five Várttikas constitute the Káriká. The injudiciousness of giving these Kárikás on all other occasions, without indicating the manner in which they have arisen from a number of short Várttikas, requires no remark after the foregoing explanation; but this proceeding becomes still more subject to censure, when some portions of the Káriká *are* given as Várttikas and others are omitted, or ascribed to other works than the Bháshya, while the Káriká, nevertheless, is printed as belonging to the latter work. For it becomes evident that, in all such cases, there was not even a principle which guided the so-called selection or quotation of the works whence the Várttikas are taken. Thus at IV. 1, 32 the Calcutta edition gives the Káriká, but only the last portion of it as Várttika—mistaking, moreover, the words of the commentary वा छन्दसि नुग्वक्तव्यः for the Káriká-Várttika, which runs thus: वा छन्दसि नुगभवेत्—. A similar mis-edition of the second Várttika to IV. 2, 8, and the attributing to the Káśiká of the fifth Várttika, make it impossible to see that the Várttikas 2—5 form, in the Mahábháshya, the text of the printed Káriká.—In ascribing the third and the fifth Várttika of V. 3, 83 to the Siddhánta-kaumudí, the

the whole Káriká in its metrical integrity. Sometimes, however, they omitted to do this; and if I may judge from the copy of the Mahábháshya in the possession of the Library of the Home Government for India, the Calcutta Pandits, who published an edition of Páṇini, have, in some instances, supplied the apparent defect of this manuscript.[116]

The foregoing remarks sufficiently express my views on these *commented Kárikás*. Where the authorship of "another," or of the *Śloka-várttika-kára*, is distinctly mentioned by Patanjali or Kaiyyaṭa, I see no reason to doubt that the Kárikás to which this remark applies are neither Patanjali's nor Kátyáyana's. When the Kárikás are part of the arguments of the Bháshya itself, it seems certain, as in the case of the analogous Kárikás without comment, that their author is Patanjali; but when they have entirely

**editors obscure the origin of the Káriká to this Sútra, which repeats the text of the first five Várttikas, such as they occur in the Bháshya.—At VIII. 2, 25 the same edition does not allow us to perceive more than the first stop of the first Káriká, while it gives the three Kárikás in full.—I may mention, too, that there is no such Káriká in the Bháshya as that printed at VI. 4, 19. It certainly was very tempting to roll up into a Śloka the words of Patanjali, तुकप्रसज्येत, which explain the second Várttika तुकप्रसङ्गश्च, together with the three other Várttikas which belong to Kátyáyana; but there is no evidence to show that Patanjali made this verse; nor does it occur in the Káśiká or the Siddhánta-kaumudí.—For one Káriká Patanjali seems, indeed, to be himself answerable, for the Várttikas to VIII. 1, 69 merely contain the material for the first fourth and the second half of the Káriká, which occurs at the end of his Bháshya on this Sútra. It is possible, however, under the circumstances, that this Káriká may be one of the summary class. See note 105.**

**[116] Dr. Ballantyne's edition of the first Páda of the first Adhyáya of the Mahábháshya, and the MS. of the E. I. H., which have the four Várttikas to I. 1, 57, नित्यः परयणादेशः (MS. परयणादेशो नित्यः । comm. . . . . . । परत्वासौ व्यवस्थया । comm. . . . . । युगपत्संभवो नास्ति । comm. . . . . । बहिरङ्गेन सिध्यति । comm. ।, do not repeat these words without interruptions in order to show their Káriká nature; and the same remark applies to the MS. with regard to the *commented* Kárikás I. 2, 51; 4, 21. 51; IV. 1, 3. 32. 78. 92. 93. 120. 165; 2, 45; 3, 60. 134; V. 1, 19; 2, 39. 45. 94 (Kár. 2); 3, 83; VI. 1, 158; 4, 46. 62. 74. 128; VII. 1, 96; 4, 46 (Kár. 1); VIII. 2, 25. 55. 58 (Kár. 1, 2); 3, 45; 4, 68. The repetition of some of these Káriká-Várttikas has no doubt been omitted, because the commentary of Patanjali allowed the whole verse or half a verse of this text to remain uninterrupted (see note 115). In the Calcutta edition all these Kárikás are given in their metrical integrity.**

the character of Várttikas—which will later be defined—they are undoubtedly the composition of Kátyáyana; and such, I hold, is the view of Kaiyyaṭa and Nágojibhaṭṭa also. For though it is no part of their task to specify the authorship of the Kárikás, except when such a remark is essential to their gloss, they, nevertheless, have done so occasionally; and when thus we find that they plainly ascribe some of these commented Kárikás either to the author of the Várttikas or the author of the Great Commentary, as the case may be, we must be allowed to infer that they entertained a similar opinion on other Kárikás which would fall under either of the heads I have mentioned above.[117] Nor need we hesitate at the idea of a poetical author of Várttikas. Not only were whole grammatical works, ancient and modern, written in verse,[118] but it is a common occurrence with scientific commentators in India, that they cannot resist the temptation of running into verse, even at the risk of endangering their prosaic task. We need only remember another celebrated author of Várttikas, Kumárila, who writes alternately in Śloka and prose. It might seem more remarkable that Patanjali should write in verse and comment upon this himself; but *Mádhava* affords an analogous instance in his Jaiminíya-nyáya-málá-vistara; *Víswanátha-Panchánana*

[117] Thus, on the first four Kárikás to IV. 1, 78, *Nágojibhaṭṭa* observes: एते श्लोका भाष्यकृत एव न वार्त्तिककृतः—which words, moreover, plainly intimate that there exist Kárikás composed by Kátyáyana; or in the latter part of Kaiyyaṭa's comment on the Káriká to VI. 1, 103 we read: ..... इत्यादिना विशिष्टमेव लिङ्गलक्षणं भाष्यकारेणाश्रितम्.—In his comment on the Káriká to IV. 3, 60, Nágojibhaṭṭa, in referring to the remark of Patanjali, मुखपार्श्वतसोरीयः कुग्जनस्य परस्य च इत्येताभ्यां तसन्ताभ्यामीयप्रत्ययो वक्तव्यः (which words explain the beginning of the second Káriká) observes: भाष्ये तसन्ताभ्यामिति वार्त्तिके आर्षत्वात्समासः; and on a further remark of Kaiyyaṭa: प्रकृतवार्त्तिकप्रयोजनमाह. On the affix तवै in the second Káriká to VI. 1,158, Nágojibhaṭṭa remarks: वार्त्तिके तवैग्रहणं सूत्रोपलक्षणम्; on the first Káriká to VI. 2, 1: .... इति नियमोऽसिद्ध इति वार्त्तिकार्थः; on Kaiyyaṭa to the first Káriká to VI. 3, 46: अन्यप्रकृतिरिति वार्त्तिकस्थमन्यशब्दं व्याचष्टे; on Kaiyyaṭa to the second fourth of Káriká 1. to VI. 4, 12: वार्त्तिके सुटीति, etc.; on a various reading in the second Káriká to VII. 3, 86: वार्त्तिकेऽनन्नोप इति पाठे, etc.—In his gloss on the Káriká to VIII. 4, 68, Kaiyyaṭa says: तस्य विवृतोपदेशादन्यत्रापि विवृतोपदेशः सवर्णग्रहणार्थ इति वार्त्तिककृता पूर्वमेव प्रतिपादितम्.

[118] For instance, the Páṇiníya-Śikshá and the Ṛik-Prátiśákhya.

wrote a commentary in prose, the Siddhántamuktávalí, on his metrical exposition of the Vaiśeshika Philosophy, the Bháshá-parichchheda; *Daivajnaráma* explained in prose his versified Muhúrtachintámani; *Vardhamána* did the same with his Gaṇa-ratnamahodadhi; and many more instances could be adduced to show that there is nothing striking, or even remarkable, in the assumption that Patanjali composed grammatical verses and commented on them in prose.[119]

After the foregoing observations, the authorship of those Kárikás, which, apparently, form a third category, can create no difficulty so far as Kátyáyana is concerned. They were neither written by him, nor before his time. The manner in which Patanjali comments on them, and their very contents, show that they cannot be assimilated to Kátyáyana's Kárikás, which, as I mentioned before, are dealt with by him in the same manner as the Várttikas in prose. There is either scarcely any comment on

[119] I owe to the kindness of Dr. Fitz-Edward Hall an extract from his "*Contribution towards an Index to the Bibliography of the Indian Philosophical Systems*," which mentions besides Viśwanátha-Panchánana, eleven authors who wrote twelve works in verse and commented on them in prose. As this extract is, on other grounds, of considerable interest, I will, with Dr. Hall's permission, forestall the arrival in Europe of his important work, and here subjoin the substance of his communication. He names in it, besides the author of the Bháshá-parichchheda — 1. *Jívarája-Díkshita*, who wrote the Tarka-káśiká (on the Vaiśeshika) in verse, and a commentary on it in prose, the Tarka-manjarí; 2. *Vidyáraṇyácharya*, the author of the Vedántádhikaraṇa-málá (in verse) and a prose exposition interspersed; 3. *Prakáśánanda* or *Anantánanda-krishṇa* (?), the author of the Siddhántamuktávalí; 4. *Vasudeva-Brahma-Prasáda*, the author of the Sachchidánandánubhavapradípiká; 5. *Lakshmadhara-Kavi*, who wrote the Adwaita-makaraṇḍa; 6. *Śankarácharya*, to whom the Átmabodha is ascribed, and likewise a comment on it, entitled Ajnánabodhiní; 7. *Sankaránanda*, the author of the Átmapuráṇa and a comment on it, the Átmapuráṇa-dípiká; 8. *Appayya-Díkshita*, the author of the Brahmatarkastava and the Brahmatarkastava-vivaraṇa; 9. 10. *Vallabhácharya*, the author of the Pushṭipraváhamaryádábheda and a Vivaraṇa on it, and likewise of the Antaḥkaraṇaprabodha and a Vivṛiti on it; 11. *Gangádharasarasvatí*, the author of the Siddhántasúktimanjarí (an abridgement of the Siddhántaleśa) and a Prakáśa of it; and 12. *Govindaśástrin*, who wrote the Atharvaṇa-ráhasya and a commentary on it.—All these works (except the first) treat on the Vedánta; their text is in verse and their commentary in prose.

the Kárikás of this class, or his comment assumes more the nature of a general exposition, which is intended to work out the sense of the Káriká, but not to give, at the same time, a gloss, in the usual sense of this word.[120] In short, a comparison of these Kárikás with those of the two other classes, must lead to the conclusion that, in reality, they are no separate class, but belong either to one or the other. They are partly Patanjali's own arguments expressed in verse and amplified in prose, or the composition of that "other" grammarian whom we have encountered before. There are, indeed, two of these Kárikás which are distinctly ascribed by

[120] Thus the two half verses of a Káriká to I. 1, 38 (omitted in the Calc. ed.), are interrupted and accompanied by a brief remark, as will appear from the following quotation (ed. Ballantyne, p. 492): कृत्तद्धितानां ग्रहणं तु कार्यं संख्याविशेषं ह्यभिनिश्रिता ये (first half verse) ॥ तेषां प्रतिषेधो भवतीति वक्तव्यम् । इहा मा भूत् । एको द्वौ बहव इति ॥ तथात्स्वरादिग्रहणं च कार्यं कृत्तद्धितानां ग्रहणं च पाठे (second half verse) ॥ पाठेनैवमव्ययसंज्ञा क्रियते सेह न प्राप्नोति । परमोच्चैः परमनीचैरिति.—The Bháshya on the first two half verses of the Káriká to III. 1, 123 (which are left uninterrupted), merely consists of the words: णिदर्थं णिन्वीत पशुकामः; on the following portion, चार्देवस्याच्चतुर्थ्यः क्यप्, of the instances: देवहूयः । प्रणीयः । उन्नीयः । उच्छिष्यः ।; on चतुर्थे च यतो विधिः, of the instances मर्यः । स्तर्याध्वर्यः । खन्यः, and the like on the last half verse.—The comment on the Káriká to IV. 2, 13 runs thus: अथवा कुमार्यां भवः कौमारः । यथैवं कौमारी भार्येति न सिध्यति पुंयोगादभिधाने भविष्यति । कौमारस्य भार्या कौमारी.—The whole Bháshya on the Kárikás to VI. 4, 120, is the following; on the first half verse: छन्दस्यमिपचोरपीति वक्तव्यम् । किं प्रयोजनम् । नेमिम°°; and on the rest, which is given without any interruption: अभ्यस्तो ऽयं विधिरिति.—The Káriká to VI. 4, 149, which also is given entire—up to तथा, which is preceded only by the word चक्षिपद्—is followed by these words: आक्तिचे च दूरके सूर्या.—The Bháshya on the whole continuous first Káriká to VIII. 3, 45, consists of these words: अपेक्षासामर्थ्ये पूर्वयोगः । न चात्र अपेक्षासामर्थ्यं । किं पुनः कारणम् । पूर्वस्मिन्योगे अपेक्षासामर्थ्यमाश्रीयते न पुनरेकार्थीभावो यथान्यत्र; on the first half of the second, the Bháshya runs: ऐकार्थ्ये सति वाक्ये षत्वं न स्यात् । सर्पिष्करोति । सर्पिः करोतीति; on the uninterrupted second half and first half of the third Káriká; यदि छन्दमेतत्ततो ऽधिकस्य षत्वं न प्राप्नोति । किं कारणं । प्रत्ययग्रहणे यस्मात्स तदादेर्ग्रहणं भवतीति वाक्ये ऽपि तर्हि न प्राप्नोति । परमसर्पिष्करोति; on the second half of the third Káriká: यदयमनुत्तरपदस्थस्येति प्रतिषेधं शास्ति तज्ज्ञापयत्याचार्यः । भवति वाक्ये विभाषेति; fourth Káriká, etc.

Patanjali to this grammarian, and a third which quotes Kátyáyana, and cannot therefore belong to this author of the Várttikas.[121]

Another and very important class of grammatical writings frequently adverted to in the Máhabháshya is familiar to Hindu grammarians under the name of *Paribháshás*. They do not amend and criticize, but teach the proper application of, the rules of Pánini. While the *Sanjná-rules* explain the technical terms of his work, the *Paribháshás* explain the general principles, according to which the Sútras are to be applied. Thus, when Páṇini or other grammarians teach the meaning of the terms *Guna*, *Vṛiddhi*, *Upasarga*, *Gati*, *Dwandwa*, etc., the rules devoted to this purpose are *Sanjná-rules;* but when Páṇini says, "If a grammatical element in the Sútras has the mute letter *m*, this anubandha indicates that such an element has to be added after the last vowel of the radical or base with which it is to be joined;" or if he states, "The sixth case in a Sútra means that, instead of that which is expressed by this case, something else, enjoined by the Sútra is to be substituted,"—such rules are *Paribháshá-rules.*[122]

[121] The Kárikás to I. 1, 38; VI. 4, 149; and VIII. 3, 45, belong, in all probability, to Patanjali, and those to III. 1, 123; 2, 118. 123 (Kár. 3); IV. 2, 13; and VI. 4, 120, to the "other" grammarians. The Káriká to III. 1, 123, is distinctly introduced by Patanjali with the words अपर आह.—The third Káriká to III. 2, 123, which has no other comment than the words हिमवानपि गच्छति, is thus introduced by him, together with the two preceding and the two following verses: अपर आह: । नास्ति वर्तमानः काल इति । अपि चात्र श्लोकानुदाहरन्ति । न वर्तते, etc. Compare note 107.—The first Káriká to III. 2, 118, explicitly refers to Kátyáyana, in quoting his second Varttika to this Sútra.

[122] Compare I. 1, 1. 2. etc., and other Sútras marked in the edition संज्ञाप्रदेशः; and I. 1, 47. 49 and other Sútras marked there परिभाषासूत्रम्.. But the Calcutta editors have failed in accuracy, also, in this respect. Thus the rule I. 1, 21, आद्यन्तवदेकस्मिन्, is marked by them as an अतिदेशः, but Patanjali calls it distinctly परिभाषा; or I. 1, 69, अणुदित्सवर्णस्य चाप्रत्ययः, has their mark संज्ञाप्रदेशः, but is called by Kátyáyana himself a Paribháshá (ed. Ballantyne, p. 763); or I. 1. 72, येन विधिस्तदन्तस्य is marked by them संज्ञाप्रदेशः, but Patanjali likewise calls it a Paribháshá (ed. Ballantyne, p. 372): द्वयोः परिभाषयोः सावकाशयोः समवस्थितयोराद्यन्तवदेकस्मिन्येन विधिस्तदन्तस्येति च । इयमिह परिभाषा भविष्यति आद्यन्तवदेकस्मिन्निति । इयं च न भविष्यति येन विधिस्तदन्तस्येति, etc.

A *Paribháshá* contains either a special mark, which enables the reader to recognise at once the Śútra to which it refers, or it is delivered without such a criterion. In the latter case, it is matter of discrimination to see whether it applies unconditionally or conditionally to a given Sútra. In explaining, for instance (I. 1, 3), that "whenever *Guṇa* or *Vṛiddhi* is the subject of a rule, these terms are used in reference to the vowels *i*, *í*, *u*, *ú*, *ṛi*, *ṛí*, and *ḷṛi* only," Páṇini, by these technical terms, gives us the power of distinguishing at first sight, as it were, the Sútras affected by this *Paribháshá*. But when he says (I. 1, 54), "If a rule is given in reference to something which follows, it concerns merely the beginning of such a following element," it is for the reader to judge whether this *Paribháshá* prevails unconditionally at, and is an essential part of, for instance, rule VII. 2, 83, or not. Again, when a *Paribháshá* (I. 4, 2) teaches that "If two rules connected with one another, but of a different purport, apparently apply to the same case, the later rule only is valid," it is left to his judgment to decide whether it may be applicable or not to rule VII. 3, 103, for instance.[123]

The Paribháshás, however, which are to be the subject of the following remarks, are not those given by Páṇini himself: they are the Paribháshás met with in the Great Commentary of Patanjali, and have been defined by *Vaidyanátha*, surnamed *Páyaguṇḍa*, in his gloss on the *Paribháshenduśekhara* of *Nágo-*

[123] *Purushottama-vṛitti-ṭíká* on Páṇini, I. 1, 3: परि सर्वशास्त्र उपयुक्ता या भाषा सा परिभाषा सा च लिङ्गवती विध्यङ्गशेषभूता च । या लिङ्गद्वाराभावे (MS. E.I.H. No. 224, °भावो) नोपयुज्यते सा लिङ्गवती । या सर्वैव विधिवाक्य उपयुज्यते साऽपरा । सापि काचिद्विधेरङ्गभूता यां विना विधिर्वाक्यार्थैव प्रवर्तते । यथा । आदेः परस्येति (I. 1, 54) । न (MS. म) हि तद्विना ईड्डास इति (VII. 2, 83) प्रवर्तते । काचिच्च विधिशेषभूता । विप्रतिषेधे परमिति (I. 4, 2) अविरोधे पूर्वोक्त्विवादौ सुपीत्यस्यबाहुतलैव (comp. VII. 3, 103) । विरोधविषये तु एतस्मात्परं (MS. यस्मात्परं) कारयतीति. The explanation of the Káśiká—which in general is much more lucid, and on the whole not more extensive than the compiled gloss of the Calcutta edition—runs thus on the word विप्रतिषेध (I. 4, 2): विरोधो विप्रतिषेधः । यत्र द्वौ प्रसङ्गावन्यार्थावेकस्मिन्युगपत्प्राप्नुतः स विप्रतिषेधः । तुल्यबलविरोधो विप्रतिषेधः.

*jibhatta*, surnamed the *Upádhyáya*, as "axioms (the existence and authority of) which are established by certain Sútras of Pánini, and axioms (the existence and authority of) which are established by the method that governs other works, but is applicable to Pánini also." Each of these categories has been taught, as they state, by "older grammarians, in the shape of Sútras;" the former however, Vaidyanátha observes, prevail in number and authority over the latter. In other words, these Paribháshás are, according to the grammarians quoted, special axioms referring to Pánini exclusively, and general axioms which avail for *his* Grammar as well as for *other* works. The "certain" Sútras of Pánini which indicate that such Paribháshás are in existence and are required for a proper application of the rules, are called *Jnápaka*, and the method of other authors which indicates that those Paribháshás are applicable as well to them as to Pánini, bear the name of *Nyáya*.[124] We shall see, however, that this definition, to be correct, will have to be modified; and I may mention, besides, that older commentators, Kaiyyata, for instance, merely speak of Paribháshás and Nyáyas, not of Paribháshás founded on Nyáyas; while the author of the Paribháshendusekhara himself frequently gives the name of Nyáya to those Paribháshás which, according to his introductory words, are such as are founded on Nyáya.[125]

[124] *Paribháshendusekhara*, in the introduction: प्राचीनवैयाकरणतन्त्रे वाचनिकान्यत्र पाणिनीये तन्त्रे ज्ञापकन्यायसिद्धानि भाष्यवार्त्तिकयोर्निबद्धानि यानि परिभाषारूपाणि तानि व्याख्यायन्ते. *Paribháshendusekhara-Kaśiká* of Vaidyanátha on these words: प्राचीनेति । एकत्रादीत्यर्थः । वाचनिकानि । सूत्ररूपेण पठितानि । अत्र । पाणिनौ । एवमग्रेऽपि ज्ञापकसिद्धस्य प्राचीनेत्यादिः । तथा च वाचनिकानामपि तत्तत्प्रपठितानां संग्रहः । न्यायसिद्धान्ज्ञापकसिद्धस्य (MS. E.I.H. No. 490: न्यायसिद्धा ऽज्ञा°) प्राबल्येनाभ्यर्हितत्वात्ज्ञापकशब्दस्य द्वन्द्वे पूर्वनिपातः (comp. H. 2, 34, v. 3) । तदेतच्छास्त्रीयलिङ्गं ज्ञापकम् । एतच्छास्त्रलोकतन्त्रान्तरप्रसिद्धयुक्तिर्न्यायः । सूत्रपाठस्थपरिभाषाणामव्याख्यानाय प्राचीनोक्तानां वार्त्तिकादिस्थानामाख्यानाय चाह भाष्येति etc.

[125] The *Laghuparibháshávritti* is therefore divided into a gloss on what we may call the Paribháshás proper and a gloss on the न्यायमूलाः परिभाषाः which comprise twenty-eight axioms. This distinction is somewhat obscured in the

In now adverting to the chronological relation in which these axioms stand to Páṇini and Kátyáyana, we are, in the first place, enabled to decide that Paribháshás of this kind must have existed before the Várttikas of Kátyáyana, for the latter quotes such Paribháshás in his Várttikas.[126] Another question, how-

*Paribháshenduśekhara*, where both categories are mentioned in the introduction (comp. the preceding note), but afterwards treated promiscuously. The Calcutta edition has, in most instances, correctly appended the Paribháshá to the Sútra which is its *Jnápaka*: thus the P. निर्दिश्यमानस्यादेशा भवन्ति which is required for the proper application of, *e.g.* the Sútra VI. 4, 130; VII. 2, 101, etc., is correctly appended in this edition to the *Jnápaka-Sútra* I. 1, 49; the P. नानुबन्धकृतमनेकाल्त्वम् which applies *e.g.* to VI. 4, 127, to the *Jnápaka* I. 1, 55; the P. सकृद्गतौ विप्रतिषेधे यद्बाधितं तद्बाधितमेव which applies *e.g.* to VI. 4, 105 combined with VII. 1, 35, to the *Jnápaka* I. 4, 2, and so on. Sometimes, however, the editors have appended the Paribáshá to the Sútra for the interpretation of which it is required, but not to the *Jnápaka* rule where it ought to have been placed; *e.g.* the P. विकरणेभ्यो नियमो बलीयान् applies to I. 3, 12, but its *Jnápaka* is I. 3, 43; or the P. नानुबन्धकृतमनेजन्तत्वम् is required for the proper interpretation of I. 1, 20; VI. 1, 45, etc., but its *Jnápaka* is III. 4, 19, etc. In some instances the authorities named differ as to the *Jnápaka* of a Paribháshá; thus the P. सर्वविधिभ्यो लोपविधिर्बलवान् is indicated according to the *Paribháshenduśekhara* which invokes the authority of Patanjali, by the *Jnápaka* I. 1, 72; according to the *Laghuparibháshávṛitti*, by the *Jnápaka* I. 1, 34; the Calc. editors have placed it under I. 1, 68. —The P. प्रकृतिवदनुकरणं भवति is indicated, according to the first named work, by the *Jnápaka* VI. 4, 59, according to the second, by the *Jnápaka* I. 3, 18; the editors have appended it to VIII. 2, 46, which Sútra, however, merely illustrates its applicability. Many other instances of this kind might be alleged in order to show that the matter is one of great difficulty to the Hindu grammarians themselves, and that in this respect, also, much scope is left for a future conscientious editor of Páṇini. That the Paribháshás are not met with at the *end of Patanjali's Bháshya* to a Sútra, requires no further observation after the statement of note 109; for they are an essential portion of the arguments of his discussion.—The term न्याय is applied six times to Paribháshás by the Calcutta editors (viz. at the Sútras I. 1, 23. 42. 47; twice II. 1, 1; III. 1, 12); but if they followed the Paribháshá collections quoted, they ought to have marked in a similar manner several axioms which are given by them simply as Paribháshás. At all events, they ought not to have called the same axiom नञिवयुक्तम्°° *Nyáya*, at III. 1, 12, and *Paribháshá*, at VI. 1, 71; and since they repeated it in order to show its application, they might have mentioned it also at VI. 1. 135, where it likewise occurs in the commentary of Patanjali.

[126] A Várttika to I. 1, 65, which has disappeared in the Calcutta edition, says: अच्चविधानात्सिद्धमिति चेन्नानर्थकेऽलोऽन्त्यविधिरनभ्यासविकारे; its last words नानर्थके, etc., are a Paribháshá, as results from the Bháshya on this Várttika:

ever, is, whether those Paribháshás which existed before Kátyáyana existed also before Pánini, and whether we should be justified in looking upon the Paribháshas collected in the Paribháshendusekhara, the Paribháshásangraha, and similar works, as the original Paribháshás to the Sútras of Pánini. If we believed Vaidyanátha's definition of the two categories of Paribháshás, and of the distinction he establishes between *Jnápaka* and *Nyáya*, as just mentioned, it would become very probable that the Paribháshás were composed *after* the Grammar of Pánini, and by another grammarian than Pánini, since there is no evidence to show that he wrote other Paribháshás than those which are embodied in his own Sútras; and if we assumed that the collections of Paribháshás made and commented upon by Nágojibhatta, Śíradeva, and others, are the original collections, there would be a certainty that the "older grammarians," whom the former quotes as his authority, did not precede Pánini, for one, or perhaps two, of these axioms, ***mentioned in each of these collections***, distinctly refer to him.[127]

There are, however, reasons which must induce us to doubt the originality of the Paribháshás contained in these collections, and to doubt too the strict correctness of Vaidyanátha's definition. In the first place, because these collections, each of which appears to be entitled to equal authority, differ in the number, and even in the wording, of the Paribháshás which they contain, though they coincide in giving all those Paribháshás which espe-

चनविज्ञानसिद्धमिति चेत् । तन्न । किं कारणम् । सामर्थ्ये ह्यो ह्यास्तविधिरनभ्यासविकारे । सामर्थ्ये ह्यो ह्यास्तविधिर्नैषा परिभाषा कर्तव्या । किमविशेषेण । नेत्याह । अनभ्यासविकारे. Compare also a similar instance, in note 137.

[127] The Paribháshá to IV. 1, 82: सन्नतखूहाः पाणिनीयाः; and the P. to VIII. I. 1: पूर्वत्रासिद्धीयमद्विर्वचने, which is, *perhaps*, founded on the Sútra VIII. 2, 1; but as the expression पूर्वत्रासिद्धं need not be a quotation from Pánini, it would not be safe to found a conclusion on it with the same certainty as on the word पाणिनीयाः. For this reason I do not lay stress on another Paribháshá which occurs in the *Paribháshárthasangrahavyákhyáchandriká* and the *Laghuparibháshávritti*, and is founded on VII. 4, 2: पूर्वत्रासिद्धे न स्थानिवत् (its wording in the *Laghup.* पूर्वत्रासिद्धीये न स्थानिवत् is erroneous. Compare note 132).

cially concern us here.[128] It is not probable, therefore, that the original collection of Paribháshás was any of those now preserved in manuscript. But there is more ground to confirm this doubt. The *Paribháshendusekhara* states, in its introduction, that it is going to explain "the axioms explicitly mentioned by the older grammarians .... *and recorded in the Bháshya and the Várttikas;*"—whereupon Vaidyanátha comments: "'The older grammarians' are Indra and so on; 'explicitly mentioned' means read in the shape of Sútras; ...... 'in the Bháshya' says the author of the Paribháshendusekhara, because it is not his intention to explain the Paribháshás which are embodied in Páṇini's Sútras, and because some of those mentioned by the older grammarians carry no authority with them."[129]

Now, if we compare the Paribháshás collected in the last-named work, and in the other works devoted to the same purpose, with the Great Commentary itself, we find that they frequently call that a Paribháshá which is not a quotation made by Patanjali from authorities which preceded him, but simply a portion of his own argument. No doubt, when this great critic considered himself justified in laying down general principles, according to which certain Sútras are to be interpreted or applied, such axioms of his are to all intents and purposes Paribháshás, but they are Paribháshás of his, not of the authorities who preceded him.[130] And this dis-

[128] The number of Paribháshás in the *Paribháshendusekhara* is 108; it may, however, be given as 112, as several P. are contracted into one; in the *Paribháshávṛitti* of *Śíradeva* it is 130; in the *Laghuparibháshávṛitti* and the *Paribháshárthasangrahavyákhyáchandriká* there are 108 Paribháshás proper and 28 *nyáyamáláḥ* P., some of the latter being included in the 108 of the first named work. Another collection, which does not mention the name of the compiler, but bears the title of *Páṇinimatánugámini Paribháshá*, has 123 Paribháshás. Each of these collections has some Paribháshás which are not named in several of the others.

[129] See note 124.

[130] I mentioned in note 109 that the absence or presence in the Bháshya of the quotational word इति affords no criterion in the case of the *metrical Kárikás*. It is necessary to state now that this word is always met with when a Paribháshá is quoted by Patanjali, and its absence is therefore a safe mark that a general axiom which occurs in his commentary is one of his own creation. A few instances chosen from the first

tinction we must draw in order to judge whether Patanjali originated an axiom merely for the purpose of defending Páṇini, or whether the Sútra in question is *boná fide* entitled to the benefit of such a general rule, since it is certain that several of these axioms were invented at later periods, either to palliate the shortcomings of Páṇini, or to make his rules so conveniently elastic as to extend

chapters of the Mahábháshya will make good this assertion. We read in the Bháshya on I. 1, 20 (p. 395, ed. Ballantyne): दोष एवैतस्याः परिभाषायाः । लक्षणप्रतिपदोक्तयोः प्रतिपदोक्तस्यैवेति । नामाद्यायस्यैष्यविशेषेण इति (the former of these P. is omitted in the Calc. ed.); or at I. 1, 49 (p. 565) निर्दिश्यमानस्यादेशा भवन्तीत्येषा परिभाषा etc.; or at I. 1, 55 (p. 608) नास्त्येषा परिभाषा । नानुबन्धकृतमनेकाल्त्वं भवतीति; or at I. 1, 15 (p. 377) एवं तर्हि गौणमुख्ययोर्मुख्ये कार्यसंप्रत्यय इति; or at I. 2, 63 तन्त्रापत्याचार्यः यथौ इष्यते विभाषयैकवचनं भवतीति (not विभाषेक° as in the Calc. ed.); or at I. 4, 2 विप्रतिषेधे परमेव भवतीति तदेतदुपपन्नं भवति । सकृद्गतौ विप्रतिषेधे यद्बाधितं तद्बाधितमेवेति; when in the latter three instances the word इति *indicates* that the preceding words are a Paribháshá, while in the first three instances the term itself is added, and इति afterwards. On the other hand, when we read at I. 1, 27 (p. 442): .......... नैष दोषः । भवति हि बहुव्रीहौ तद्गुणसंविज्ञानमपि । तद्यथा । चित्रवाससमानय etc.; or in the Bháshya on the same Sútra (p. 448): कर्तव्योऽत्र यत्नः । नाधकान्येव हि निपातनानि भवन्ति, the words बहुव्रीहौ • • मपि and बाधकान्येव° are undoubtedly Patanjali's own; and it may, in passing, be observed that the Paribháshendusekhara and the Calc. ed. have omitted the word हि in giving these words as Paribháshás. Or when the Bháshya on the Várttika षष्ठ्याम्नायोश्च निमित्तभावापत्तिको ऽभावस्तयोरपवादत्वात् (omitted in the Calc. ed.), to II. 3, 46, says: . . . षष्ठ्यामनयौ तिङ्गपवादौ तौ यदि बाधकौ । न चापवादविषयमुत्सर्गो ऽभिनिविशते । पूर्वं ह्यपवादा अभिनिविशन्ते पश्चादुत्सर्गाः । प्रकल्प्य चापवादविषयं तत उत्सर्गो ऽभिनिविशते । न तावदत्र कदाचित्तिङादेशो भवति etc., the words पूर्वं • • ऽभिनिविशते are clearly a portion of Patanjali's general argument, and do not contain Paribháshás of older grammarians.—These instances will illustrate the uncritical condition of the actual collections of Paribháshás. Some of these Paribháshás, moreover, are nothing else than Várttikas of Kátyáyana forming part of the discussion of the latter; they, too, are therefore not the oldest Paribháshás, since, as we have seen above (note 126) Kátyáyana quotes a Paribháshá which must have preceded his Várttikas. Such Paribháshá-Várttikas, which are commented upon by Patanjali in the same manner as the Várttikas—while he *generally* contents himself with merely quoting a Paribháshá rule—are, for instance, the P. to I, 1, 66: उभयनिर्देशे विप्रतिषेधात्पञ्चमीनिर्देशः; or to I. 1, 72: व्यपदेशिवद्भावो ऽप्रातिपदिकेन; or *ib.* पदाङ्गाधिकारे तस्य च तदुत्तरपदस्य च; or प्रत्ययग्रहणं चापञ्चम्याः, etc. Other Paribháshás of the Paribháshendusekhara, etc., do not even represent the words of Patanjali, but merely the meaning of his general argu-

from the time at which he lived down to a period of linguistic development, which could not but find them defective in many respects.[131]

There is a material difference, therefore, between the Paribháshás contained in these collections, *when taken as a whole*, and the Paribháshás quoted by Patanjali; and no conclusion becomes safe until we know which Paribháshás are quotations made by Kátyáyana and Patanjali, and which belong to their authorship, or even to other and later works. It suffices for our present purpose to add, that neither the first Paribháshá already mentioned, which distinctly refers to Pánini, nor the second, is a Paribháshá quoted by Patanjali or Kátyáyana.[132]

We are left, then, free to judge of the relative age of these axioms entirely from their contents, and to weigh the probabilities which decide whether they could all have been written after Pánini or not. These probabilities strongly tend in favour of the latter alternative. For, however many of these *old* Paribháshás may have been additions made after Pánini's,

ments; *e.g.*, the P. given at I. 2, 9, पर्जन्यवल्लक्षणप्रवृत्तिः, is the representative of the following words of the Bháshya: कृतकारि खल्वपि शास्त्रं पर्जन्यवत्। तद्यथा। पर्जन्यो यावदूनं पूर्णं च सर्वमभिवर्षतीति, etc.; and other Paribháshás, again, so far as I was able to ascertain, do not occur at all in the Bháshya; *e.g.*, the P. at I. 1, 62. 63; II. 3, 46 (par. 2), etc.

[131] Such Paribháshás are, *e.g.*, समासान्तविधिरनित्यः, at VI. 2, 197, and the nine P. mentioned at III. 1, 79, by the Calcutta editors.

[132] The Paribháshá अकृतव्यूहाः पाणिनीयाः is mentioned in Kaiyyaṭa's gloss on the Bháshya to IV. 1, 82, but not by Patanjali. The P. पूर्वत्रासिद्धीयमद्विर्वचने is, in my opinion, a portion of Patanjali's own argument, when commenting on the 10th Várttika (of the Calcutta edition), to VIII. 1, 1, as results from the following quotation: ........... पौनःपुन्यं पौनःपुनिक इति । समासप्रातिपदिकत्वात्तद्धितोत्पत्तिर्न स्यात् । यदि तर्हि स्थाने द्विर्वचनं राजा वाक्यवाक्यद्वीति (?) नलोपादीनि न सिध्यन्ति । इदमिह संप्रधार्यं द्विर्वचनं क्रियतां नलोपादीनीति । किमत्र कर्तव्यम् । परत्वान्नलोपादीनि पूर्वत्रासिद्धे नलोपादीनि सिद्धासिद्धयोश्च नास्ति संप्रधारणा । एवं तर्हि पूर्वत्रासिद्धीयमद्विर्वचन इति वक्ष्यामि etc. The same remark applies to the third Paribháshá mentioned in note 127; for the passage of the Bháshya to VII. 4, 2, whence this Paribháshá is taken, runs thus: तज्ज्ञापयत्याचार्यः । एत उत्तरं स्थानिवद्भावो न भवतीति । किमेतस्य ज्ञापने प्रयोजनं पूर्वत्रासिद्धे न स्थानिवदित्युक्तम् । तत्र वक्तव्यं भवति etc.

though before Patanjali's, time, we still shall have to admit that without a *great number* of them, a *proper* application of his rules is absolutely impossible. Without them, many rules would become open to equivocations and doubts, nay, to such serious objections, that it is hardly possible to conceive a grammarian of the mould of Páṇini handing his work to his contemporaries in a condition so needlessly precarious, and so little creditable to his skill.[133]

Nevertheless, if he had delivered his grammar entirely without any Paribháshá, we might still be free to assume, without inconsistency, that in doing so, he meant to leave to the acumen of

[133] Two instances will suffice to illustrate this character of what I consider to be the oldest Paribháshás. In the rule III. 1, 94, Páṇini teaches that if, in his chapter on kṛit-affixes, a subsequent rule supersedes a preceding rule, either of the kind of affixes enjoined by such rules may be at will employed in the formation of a kṛit-derivative, except when the affix enjoined is used exclusively in the feminine gender, and when the affixes in the preceding and subsequent rules are of *the same form*. Thus the Sútra III. 1, 133, teaches that nouns denoting the agent are formed with the affixes *ṇwul* ( = *aka*) and *tṛich* ( = *tṛi*). Again, Sútra III. 1, 135, says that from *kship* and other radicals there named, such derivatives are formed with the affix *ka* ( = *a*); hence, according to the Paribháshá-rule III. 1, 94, the nouns of agent formed of *kship* may be *kshipa*, or *kshepa* or *ksheptṛi*, since none of these affixes is used exclusively in the feminine gender, and none has the same form as the two remaining ones. But when Páṇini rules, in III. 2, 3, that from *dá* a derivative may be formed *-da* (as latter part of compounds like *go-da*, etc.), and, in III. 3, 12, a derivative *-dáya* (as latter part of such compounds as *go-dáya*, etc.) it would become doubtful whether there be an option also in these instances, since the technical affix of the form *-da* is *ka*, and of the form *-dáya*, *aṇ*, and since it is not clear whether *ka* and *aṇ* could be considered as affixes of a different form, or—on account of their representing the real affix *a*, though with a different influence on the radical—as affixes of the same form. This doubt is not solved by Páṇini himself, but by a Paribháshá quoted by Patanjali, which says: नानुबन्धकृतमसारूप्यम्, "dissimilarity (of the affixes) is not produced by the mute *anubandhas*." And Páṇini must have supposed that his readers were acquainted with this Paribháshá; for otherwise, as an accurate writer, he could not—in the Sútra III. 1, 139—have treated, without any further explanation, the affixes *śa* ( = *a*) and *ṇa* ( = *a*) as similar affixes, and exempted them as such from the influence of the rule III. 1, 94.—Or when, in the Sútra VI. 1, 48 (and VII. 3, 36), he says that the radical *i*, before the affix of the causal, becomes *áp*, his rule (VI. 4, 57) on *áp* would be equivocal, since the form *áp* may represent a simple radical, too,—unless he relied on the familiarity of his reader with the Paribháshá, which states: लक्षणप्रतिपदोक्तयोः प्रतिपदोक्तस्य, "(if there is a doubt) whether a secondary or a primitive form (be meant), the primitive form (has the precedence)."

his commentators the task of eliciting these general principles from his grammatical rules. But we know that such is not the case; his work bears evidence that he *has* given Paribháshá-rules,—axioms which are in no way more important than many of those which are met with in the Mahábháshya, but not in his work;—axioms which admit of the same arguments for or against their desirability or their indispensableness in a book of this kind. The omission of these rules, then, would not be one made on principle; it would assume the nature of a serious defect, unless we discovered a motive which would reconcile it with the accuracy that characterizes this great grammarian.

We have proof—and some will be afforded in the sequel—that Páṇini was not the *inventor* of the grammatical system preserved in his work, though he improved the system of his predecessors, and made his own additions to it. We shall see, moreover, that he availed himself of the technical means of the older grammarians, and, in such a case, never gave any explanation of those technicalities which must have been known to his contemporaries, and, therefore, required no remark. If, then, we supposed that he followed the same course with regard to the Paribháshá-rules—and there is no reason why he should not—our inference would, of necessity, be that he was compelled to give such Paribháshás as did not occur in the works of his predecessors, and were required as special axioms for his own work; but that, without exposing himself to the reproach of carelessness, he could omit all those Paribháshás which were already in existence, and were available, as well for the grammar of his predecessors as for his own.

And this conclusion is confirmed by the sense in which the term *Jnápaka* is used in the older commentaries, especially in the Mahabháshya itself, where by this name are called such rules of Páṇini as "indicate" or point to other rules which show how the former rules are to be applied properly. In commenting, for instance, on a Várttika to the Sútra I. 1, 23, which defines the technical term *sankhyá*, Patanjali asks, "how will there be in rules on *sankhyá* a correct understanding of this term?" and

answers this question in the following manner: "(This understanding) results from the *Jnápaka*-rule. What is such a *Jnápaka*-rule? When Páṇini, in his Sútra V. 1, 23, teaches that bases formed with the affix *vat*, have an additional vowel *i* before the affix *ka* enjoined in the preceding rule for *sankhyás*,—is this Sútra V. 1, 23, the *Jnápaka*-rule of *sankhyá*? (*i.e.* does this Sútra indicate that bases formed with *vat* are comprised under the technical name *sankhyá*?) No. For the term *Jnápaka* concerns the application of a rule (*i.e.* this term is not used of a Sútra when its application is prohibited; the Sútras V. 2, 51 and 52, for instance, as Kaiyyaṭa observes, are *Jnápakas* of the Sútra on *sankhyá*).[134]

[134] Várttika to I. 1, 23 (om. in the Calc. ed.; p. 432 ed. Ballantyne): बह्वादीनामग्रहणम्. *Patanjali:* बह्वादीनां ग्रहणं शक्यमकर्तुम्। केनेदानीं संख्याप्रदेशेषु संख्यासंज्ञको भविष्यति। ज्ञापकात्सिद्धम्। ज्ञापकं किम्। यदयं वतोरिड्वेति (V. 1, 23) संख्याया विहितस्य कनो (comp. V. 1, 22) वत्वन्तादिटं शास्ति। वतोरेव तज्ज्ञापकं स्यात्। नेत्याह। योगापेक्षं ज्ञापकम्.—*Kaiyyaṭa:* ज्ञापकात्सिद्धमिति। एकादिवन्नियतसंख्याभिधायित्वं बह्वादीनां नास्तीति ज्ञापकाश्रयः। योगापेक्षमिति। यस्य योगस्य



Hence, though a rule may stand in relation to another rule, it is not its *Jnápaka* unless it indicate its real purpose;[135]

प्रत्याख्यानादेतद्योगापेक्षमिति न बोद्धव्यम्। किं तु योगानपेक्षत इति योगापेक्षम्। यदयं बहुपूगगणसंघस्य तिथुक् (V. 2, 52) षट्कतीति (V. 2, 51) इतिपरत आगमं शास्ति तज्ज्ञापयति भवति संख्याकार्यमिति. Nágojibhaṭṭa explains: . . , . . योगापेक्षमिति। प्रयोगापेक्षमित्यर्थः.—This instance will suffice to illustrate the use of the word *jnápaka*, which is of constant occurrence in the Bháshya, and is always employed in a similar manner. In order to obviate an objection which might be raised by those not familiar with the Mahábháshya against my rendering वतोरेव तज्ज्ञापकं स्यात् "is this Sútra V. 1, 23," etc.,—I have to observe that Patanjali when quoting a Sútra, often merely mentions its principal word, instead of repeating the words of the Sútra and adding after them the quotational word इति. The word वतोः taken from the Sútra वतोरिड्वा is therefore here an equivalent of वतोरिड्वेति. Analogous instances will be found in note 136.

[135] Patanjali observes, for instance, in his comment on the first Śivasútra (p. 87 ed. Ballantyne): कथं ज्ञायते यदयम अ (VIII. 4, 68) इत्यकारस्य विवृतस्य संवृततापत्तिं शास्ति। नैतदस्ति ज्ञापकम्। अस्ति ह्यन्यदेतस्य प्रयोजनम् etc.; or on the Várttika to I. 1, 56, आहिभुवोरीट्प्रतिषेधः, he observes (p. 633, ed. Ballantyne): आहिभुवोरीट्प्रतिषेधो वक्तव्यः। आत्थ। अभूत्। अस्ति ब्रूग्रहणेन ग्रहणादीट् प्राप्नोति। आहेरा-

and as Patanjali expressly and repeatedly states, a rule has the character of a Jnápaka only when it is given in reference to a rule already previously established, and when its sense becomes completed by it. Thus the Sútra III. 2, 97, says Patanjali, is no *Jnápaka* of the Guṇa-rule I. 1, 3, since the former rule does not become completed through the contents of the latter. Or, the Sútra VII. 2, 103 is not a *Jnápaka* of the rule VII. 2, 102, since its object would not be accomplished by the contents of this latter rule, though the words concerned by both rules are comprised under the term *sarvanáman*.[136] In

consequence, a *Jnápaka* rule cannot precede, but must come after the rule which is indicated by it.

In now considering the relation which exists between the Jnápakas and the Paribháshá-Sútras,[137] we cannot but perceive that it nowise differs from the relation which exists between rules instanced before and ordinary rules indicated by these Jnápakas. In the same manner as there are Jnápaka-rules which indicate the purpose of other rules, there are Jnápaka-rules which indicate the purpose of Paribháshás, and all the Paribháshás given by Páṇini

यत्र वाक्यः। आचार्यप्रवृत्तिर्ज्ञापयति। नाहैरीङ् भवतीति। यदयमाहस्व इति (VIII. 2, 35) सुखादिप्रकरणे चलं शाखि। नैतदस्ति ज्ञापकम्। अस्ति ह्यन्यदेतस्य वचने प्रयोजनम्। किम्। भूतपूर्वगतिर्यथा विज्ञायेत। सुखादियों भूतपूर्व इति। यद्येवं वचनमनर्थकं स्यात् etc.; and the like in other instances.

[136] Patanjali e.g. in his gloss on the Várttikas to I. 1. 3 (ed. Ballantyne, p. 248): .... यदयमाह अनेकवचनं (III. 2, 97) ज्ञापकं न चाज्ञमस्य गुणो भवतीति सिद्धे विधिरारम्भमाणो ज्ञापकार्थो भवति। न च अनेनैव सिध्यति; on the last words of the third

Káriká to VII. 2, 102: एवं तर्ह्याचार्यप्रवृत्तिर्ज्ञापयति न सर्वेषां त्यदादीनामत्वं भवतीति। यदयं किमः क इति (VII. 2, 103) कादेशं शास्ति। इतरथा हि किमो ऽत्वमिति ब्रूयात्। सिद्धे विधिरारभ्यमाणो ज्ञापकार्थो भवति। न च किमो ऽत्वेन सिध्यति.

[137] A Paribháshá is, on account of this relation, also called ज्ञाप्य. In his comment, for instance, to I. 4, 14, Patanjali says: अन्तग्रहणं किमर्थम्। न सुप्तिङन्तमिति ब्रूयात् वेनेदानीं तदन्तानां भविष्यति। तदन्तविधिना। अत उत्तरं पठति.—Várttika: पदसंज्ञायामन्तवचनमन्यत्र संज्ञाविधौ प्रत्ययग्रहणे तदन्तविधिप्रतिषेधार्थं.—Patanjali: पदसंज्ञायामन्तग्रहणं क्रियते। किं ज्ञाप्यम्। एतज्ज्ञापयत्याचार्यः। अन्यत्र संज्ञाविधौ प्रत्ययग्रहणे तदन्तविधिर्न भवतीति etc. Compare note 126.

himself, therefore, precede their Jnápaka-rules. If, then, as we learn from Kátyáyana and Patanjali, there existed Paribháshás which are not contained in Páṇini's grammar, but which nevertheless are indicated by Jnápakas, which are Sútras of Páṇini, such Paribháshás must, at least in Patanjali's opinion, have existed before Páṇini's work; for otherwise the definition given by the Mahábháshya of the term *Jnápaka* would become inconsistent with itself. And since Paribháshás or principles of interpretation cannot be conceived without matter to be interpreted according to them, such Paribháshás must not only have preceded Páṇini, but they must have been taught in one or more other grammatical works; and Vaidyanátha, therefore, as I suggested above, cannot be correct in basing his distinction between *Nyáya* and *Jnápaka* on the circumstance that the latter refers to Páṇini exclusively, while the former applies also to other works. In all probability the difference is this: that *Jnápaka* is used especially of grammatical rules, while *Nyáya* is a synonyme of Paribháshá, but applies to writings which are not grammatical.

In now summing up the result we have obtained from the previous investigation, so far as it bears on our immediate problem, we find that the oldest author on record who wrote on Páṇini was Kátyáyana, and that he was not merely the author of the Várttikas, properly so called, but also of a certain number of Káriḱás, which, in reality, however, are nothing else than an assemblage of single Várttikas, forming, combined, a stanza or a verse. We have seen, too, that Várttikas, which form an essential part of the Mahábháshya itself, are of Patanjali's authorship.

What, then, is the relation of Kátyáyana to Páṇini, and of Patanjali to Páṇini and to Kátyáyana? Is it that of commentators, or is it to be defined otherwise?

Professor Müller confers upon Kátyáyana the title of "editor" of Páṇini, and says that "the Great Commentary of Patanjali embraces both the Vârttikas of Kâtyâyana and the Sûtras of Pâṇini."[138] Professor Weber, on the contrary—who, even in some

[138] Ancient Sanskrit Literature, pp. 353 and 243.

of his latest writings, candidly confesses that he has never read the Mahábháshya, but nevertheless, or perhaps for this reason, abounds in conjectures on this work, which not only is in existence but within reach,—goes so far as to throw doubt on the genuineness of those Sútras which are not explained, *because* they are not explained, in the Great Commentary.[139] I fear that neither scholar

[139] For instance, in the *Indische Studien*, vol. IV., p. 78: "Die Plâxâs kommen in dem Schol. zu Pâṇini (IV. 1, 95; 2, 112) vor (ob aus dem Mahâbhâshya?);" or in a note to the same vol., p. 168, when referring to the Sútra VI. 2, 142 of Páṇini, he observes: "Allerdings: *bháshye tu na vyâkhyâtam*, also unsicher, ob ihm gehörig." ["*Also*" —, on what basis does this conclusion rest? "*Unsicher*" —, for whom?] The same confession and the same conjecture occur, indeed, so often in Professor Weber's multifarious writings, that it becomes a matter of psychological curiosity to see how an author, apparently much concerned about a certain subject, instead of acquiring the necessary information—which in the present case could not have caused any great difficulty,—or of consulting at least some one who might have allayed his disquietude, constantly displays before the public his feelings and theories, whereas, by dint of a stereotyped repetition of the same words, he must convey to a confiding reader the impression that there may be some foundation, at least, for his would-be critical surmise.

will find adherents for his opinion amongst the pupils of Patanjali and Kátyáyana. The mutual relation of these latter grammarians and their relation to Páṇini is, indeed, implied by the word *Várttika.*

"The characteristic feature of a Várttika," says Nágojibhaṭṭa, "is criticism in regard to that which is omitted or imperfectly expressed in a Sútra."[140] A Várttika of Kátyáyana is therefore not a commentary which explains, but an animadversion which completes. In proposing to himself to write Várttikas on Páṇini, Kátyáyana did not mean to justify and to defend the rules of Páṇini, but to find fault with them; and whoever has gone through his work must avow that he has done so to his heart's content. He will even have to admit that Kátyáyana has frequently failed in justice to Páṇini, by twisting the words of the Sútras into a sense which they need not have, or by upbraiding Páṇini with

[140] Nágojibhaṭṭa on Kaiyyaṭa to the first Várttika (of the Calc. ed.) of I. 1, 1 (ed. Ballantyne, p. 213): वार्त्तिकमिति । सूत्रे ऽनुक्तदुरुक्तचिन्ताकरत्वं वार्त्तिकत्वम्.

failings he was not guilty of. On this score he is not unfrequently rebuked by Patanjali, who on such occasions severely rates him for his ungenerous treatment of Páṇini, and, as we have seen in an instance above (p. 52), proves to him that he himself is wanting in proficiency, not Páṇini. Kátyáyana, in short, does not leave the impression of an admirer or friend of Páṇini, but that of an antagonist,—often, too, of an unfair antagonist. In consequence, his remarks are attached to those Sútras alone which are open to the censure of abstruseness or ambiguity, and the contents of which were liable to being completed or modified: he is silent on those which do not admit of criticism or rebuke.

The position of Patanjali is analogous, though not identical. Far from being a commentator on Páṇini, he also could more properly be called an author of Várttikas. But as he has two predecessors to deal with, instead of one,—and two predecessors, too, one of whom is an adversary of the other,—his Great Commentary undergoes, of necessity, the influence of the double task he has to perform, now of criticising Páṇini and then of animadverting upon Kátyáyana. Therefore, in order to show where he coincided with, or where he differed from, the criticisms of Kátyáyana, he had to write a comment on the Várttikas of this latter grammarian; and thus the Mahábháshya became not only a commentary in the ordinary sense of the word, but also, as the case might be, a critical discussion, *on the Várttikas of Kátyáyana*; while its *Ishṭis*, on the other hand, are original Várttikas on such Sútras of Páṇini as called for his own remarks.

I have already mentioned that Patanjali often refutes the strictures of Kátyáyana and takes the part of Páṇini; I may now add that, in my opinion, and as a few instances hereafter will show, he sometimes overdoes his defence of Páṇini, and becomes unjust to Kátyáyana. It is easy, however, to understand the cause of this tendency in Patanjali. The spirit of independent thought, combined with the great acumen and consummate scholarship which pervade the work of this admirable grammarian—to whom, as far as my knowledge goes, only one author of the later literature bears a comparison, I mean the Mímánsá philosopher, Kumárila—

could not allow him to become a mere paraphraser of another's words. An author like Patanjali can only comment on the condition that, in doing so, he developes his own mind, be it as adherent or as antagonist. And since Kátyáyana had left but little chance for a successor to discover many more blemishes in the Grammar of Páṇini than he had pointed out, an active and critical mind like that of Patanjali would find more scope and more satisfaction in contending with Kátyáyana than in completing Páṇini; and thus, I hold, we may explain his proneness to weaken even those censures of Kátyáyana which we should see reason to approve, did we not discover in favour of Páṇini arguments which will appear hereafter, but which were foreign to Patanjali.

As little, therefore, as it entered into the purpose of Kátyáyana to advert to every Sútra of Páṇini, did it come within the aim of Patanjali to write a commentary on Páṇini, and, according to the requirements of such a commentary, to explain every rule of this grammarian. His object being, like that of Kátyáyana, merely a critical one, Patanjali comments upon the Várttikas of Kátyáyana, because such a comment of his implies, of necessity, criticisms, either on Páṇini or on Kátyáyana; and, in consequence, no Várttika could be left unnoticed by him. Again, independently of Kátyáyana, he writes his own Várttikas to Sútras not sufficiently or not at all animadverted upon by the latter grammarian, because they, too, are criticisms, viz., on Páṇini. And, like Kátyáyana, therefore, he passes over altogether all those Sútras which are unexceptionable to his mind. It is obvious, therefore, that no doubt whatever concerning the genuineness of a Sútra of Páṇini can be justified on the ground alone that it has no Bháshya of Patanjali; and the unsoundness of such a doubt becomes still more obvious when we consider that a great many Sútras of Páṇini, which have no Várttikas and no Bháshya of Patanjali, nevertheless make their appearance as quotations and as part of Patanjali's argument in his Commentary on other Sútras criticized by Kátyáyana.

Now, if we take a summary view of the labours of Kátyáyana, we find that of the 3993 or 3992 Sútras of Páṇini, more than 1500 offered him the opportunity of showing his superior skill; that his

criticisms called forth more than 4000 Várttikas, which, at the lowest estimate, contain 10,000 special cases comprised in his remarks.

Having arrived at this point, let us ask—How could India resound with the fame of a work which was so imperfect as to contain at least 10,000 inaccuracies, omissions, and mistakes? Suppose that there existed in our days a work of 4000 paragraphs, every second or third of which not merely called for an emendation, an addition, and corrections, in formal respects, but which, on the whole, compelled us to draw the conclusion that there were twice and a half times as many blunders in it as it contained matter to be relied upon,—is it possible to assume that such a work could create a reputation for its author except one which no sensible man would be desirous of? If we assumed such a possibility, it could only be on the supposition that such an author originated the subject he brought before the public, and, as an inventor, had a special claim to indulgence and fame; or, on the supposition of public ignorance and individual immorality.

But there is evidence to show that Páṇini was not the first Hindu grammarian who wrote, nor even the inventor of the technical system which has caused so much uneasiness to would-be philologers. It is certain, too, that grammar was not, in ancient India, the esoteric study of the few; and there is no proof of any kind that Páṇini had influenced or hired a number of scribes to puff his Grammar and his fame. We must needs, therefore, resort to another explanation, if we want to reconcile the fact of the Várttikas with the fact of Páṇini's reputation, which was so great that supernatural agency was considered as having assisted him in his work.

This explanation, I hold, can only be derived from the circumstance that *Páṇini and Kátyáyana belonged to different periods of Hindu antiquity*,—periods separated by such a space of time as was sufficient to allow—

1. *Grammatical forms which were current in the time of Páṇini to become obsolete or even incorrect;*

2. *Words to assume meanings which they did not possess at the period when he lived;*

3. *Words and meanings of words used by him to become antiquated; and*

4. *A literature unknown to him to arise.*

It is on this supposition alone that it seems possible to realise Páṇini's influence and celebrity; of course, on the supposition, too, that in his time he gave so accurate, so complete, and so learned a record of the language he spoke, that his contemporaries, and the next ages which succeeded him, could look with admiration on the rules he uttered, as if they were founded on revelations from above. If he had bungled along, as he must appear to have done, had he been a contemporary of Kátyáyana,—not he, but the author of the Várttikas, would have been the inspired Rishi and the reputed father of the Vyákaraṇa. It is not necessary to exaggerate this view by assuming that Páṇini was an infallible author, who committed no mistakes, omitted no linguistic fact, and gave complete perfection to a system already in use: we need take no other view of the causes of his great success than we should take of those which produce the fame of a living man. His work may or may not have been looked upon by his contemporaries as having attained the summit of excellency, but, at all events, it must have ascended far beyond mediocrity. At its own period it cannot have failed so signally, and in so many respects, as it would have done if Páṇini and Kátyáyana had been contemporaries.

In order fully to substantiate this view, I should have to submit a considerable portion of Páṇini's Grammar and the Várttikas connected with it, to an investigation which would exceed by far the limits prescribed by the present inquiry; and such an investigation might, moreover, appear to be superfluous on the present occasion, since I shall adduce hereafter arguments of another kind, which will add materially to the force of these deductions. Yet the importance of this question is so great that I will indicate, at least by a few instances, the direction in which, I believe, the facts may be found that lead to the conclusions named.

1. Páṇini says (I. 2, 6) that the radical *indh* is *kit* in *liṭ*, which words mean that, according to rule VI. 4, 24, the preterit of *indh* is

*idhe.* This radical he treats together with *bhú*; and he does not observe—as he always does if such be the case—that his rule concerns the Vaidik use of the preterit of *indh.* Yet Kátyáyana corrects the injunction of the Sútra by adding this restriction; and, for reasons connected with the latter, goes so far as to declare this Sútra of Páṇini to be superfluous.[141]

In rule VII. 1, 25, Páṇini states that the *sarvanámáni* (which word is usually but inaccurately rendered "pronouns") which are formed with the affixes *ḍatara*, and *ḍatama*,—moreover, *itara*, *anya*, and *anyatara* (Gaṇa to I. 1, 27) form their neuters not in *m*, but in *d*, e.g. *katarad*, *katamad*, *anyad*, etc.; but he says in a following special rule, that, in the Veda, *itara* has *itaram* for its neuter. It is obvious, therefore, that he intended to exhaust his subject by these rules; yet Kátyáyana has to state that "*ekatara* forms *ekataram* in the Veda as well as in the language of common life."[142]

The letters *k*, *t*, *ṭ*, *p*, at the end of a Pada, says Páṇini (VIII. 4, 45) may become *g*, *d*, *ḍ*, *b*, before a following nasal, or be changed into the nasal of their class. Kátyáyana adds: "If, however, the following nasal is part of an affix, these letters *must always* become the nasal of their class, *in the language of common life*."[143]

Now I have chosen these instances from the sphere of conjugation, declension, and phonetic laws, simply because they at once suggest the question whether Páṇini knew as much grammar as

[141] I. 2, 6: इन्धिभवतिभ्यां च.—Várttika: इन्धेश्छन्दोविषयत्वाद्भुवो वुको नित्यत्वात्ताभ्यां किद्वचनानर्थक्यम्.—Bháshya: इन्धेश्छन्दोविषयो लिट्। न ह्यन्तरेण छन्द इन्धेरनन्तरो लिड् लभ्यः। आमा भाषायां भवितव्यम्। भुवो वुको नित्यत्वाद्भवतेरपि नित्यो वुकृते वुकि प्राप्नोति। अकृते ऽपि प्राप्नोति। ताभ्यां किद्वचनानर्थक्यम्। ताभ्यामिन्धिभवतिभ्यां किद्वचनमनर्थकम्. (The Calcutta editors have on this occasion mistaken Kátyáyana's Várttika for Patanjali's Bháshya).

[142] VII. 1, 26: नेतराच्छन्दसि.—Várttika: इतराच्छन्दसि प्रतिषेध एकतरात्सर्वत्र.

[143] VIII. 4, 45: यरो ऽनुनासिके ऽनुनासिको वा.—Várttika: यरो ऽनुनासिके प्रत्यये भाषायां नित्यवचनम्.—Bháshya: यरो ऽनुनासिके प्रत्यये भाषायां नित्यमिति वक्तव्यम्। वाङ्मयं त्वङ्मयम्.

we should fairly expect from a beginner, who had studied Sanskrit for a few months. Is it probable or not, that he was proficient enough to form the preterite of the common radical *indh*, "to kindle," the nominative of the neuter of *ekatara*, "one of two,"—a word which, moreover, is the subject of one of his special rules (V. 3, 94)? and was he really so ignorant as not to be able to combine *vák* or *twak*, with the common affix *maya* into *váñgmaya* or *twañgmaya*, though a phonetic influence of the affix *maya* on the base *hiranya* is adverted to in his rule VI. 4, 174? Or is it more plausible to assume that *idhe* and *ekatarad* were forms current in his time, though no longer current and correct when Kátyáyana wrote; and that when Páṇini lived, *vágmaya* or *twagmaya* were as legitimate as *váñgmaya* or *twañgmaya?* That Kátyáyana's stricture may be as much open to censure as the rule of Páṇini, unless we, in fairness, gave it the benefit of a similar argument, is proved by the words *kakudmat*, *kakudmin*, and *garutmat*, which "in the (classical) language of common life" are quite correct, but would have been incorrect according to the Várttika, if they had been used in such language at the time when it was composed.[144]

2. Páṇini says (VI. 1, 150), "the bird (*nominative*) may be *vishkira* or *vikira*" (either of which means any eatable bird but a cock). This rule is thus modified by Kátyáyana: "the form may be *vishkira* or *vikira* if the sense of the word is 'bird'" (*locative*). Patanjali, it is true, sides with Páṇini. The Várttika, he says, is irrelevant, since it teaches that either form *vishkira* or *vikira*, is correct, if the word means "bird," but that *vishkira* would be the only legitimate form, if the word has any other sense. Páṇini, however, he adds, did not mean to affect the sense "bird" by his optional "or," but the irregular form of the derivative.[145]

[144] It is not permitted to adduce also वाग्मिन्, for this word ought to be written—as, for instance, the commentators of the Amarakosha do write it—वाग्ग्मिन्, since its affix is not मिन् ,but ग्मिन्, according to Páṇini, V. 2, 124: वाचो ग्मिनिः. That in ग्मिनि the letter ग् is not an *anubandha*, results from I. 3, 8.

[145] VI. 1, 150: विष्किरः शकुनिर्विकिरो वा.—Várttika: विष्किरः शकुनौ विकिरो वेति वक्तव्यम्.—Bháshya: शकुनौ चेदुच्यमाने शकुनौ वा (वा?) स्यादन्यत्रापि नित्यम्।

Nevertheless, it appears to me that both grammarians are right, and that Patanjali's decision is open to doubt. Whenever Páṇini binds the application of a rule to the condition of a special sense, he expresses the latter by a word either in the locative or nominative. If he gives the meaning of the word in the locative it does not necessarily follow, though it usually happens to be the case, that such a word has other meanings, too, which are then excluded from the influence of the rule; but if he expresses the sense of the word in the nominative, he seems always to indicate that the word has this sense, and this sense only,—that both sense and word, being expressed in the same case, are, as it were, congruous.[148] His present rule would therefore imply that each form, *vishkira* or *vikira*, has no other sense than that of "bird;" but Kátyáyana's corrections would mean that both forms are optional, in the sense of "bird," while in any other sense both forms represent separate words. This fact is borne out by the meanings given in Wilson's Dictionary under each form.

The word *áścharya* is rendered by Páṇini *anitya* (VI. 1, 147), *i.e.* "not permanent, rare." Kátyáyana corrects this meaning, in substituting for it *adbhuta*, *i.e.* "that which has not existed before, miraculous, wonderful." On this occasion, too, Patanjali defends Páṇini, by observing that this remark might have been spared, for the sense, "wonderful, miraculous," is implied by the sense "rare;" and he gives instances to confirm this view, viz., "the height of (this) tree is something 'rare' (or wonderful); the blueness of the sky is something 'rare' (or wonderful);" but I very much doubt whether logicians will assent to this view of Patanjali; for, though all that is wonderful is rare, not all that is rare need be wonderful. And he himself seems to break down under his third instance, which runs thus: "That the stars which are not fastened in the

तर्हि वक्तव्यम् । न वक्तव्यम् । न वाक्येन शकुनिरभिसंबध्यते किं तर्हि निपातनमभिसंबध्यते विष्किर इत्येतन्निपातनं शकुनौ वा निपात्यत इति.

[148] Compare *e.g.* III. 3, 80. 81. 87; V. 2, 15; VI. 1, 149 (the meanings 2 and 3 of आश्चर्य, in my Dictionary, are of later origin); VI. 1, 155. 156, etc.

atmosphere do not fall down, is"—surely not rare, but wonderful.[147] In other terms, the meaning of *áscharya*, given by Panini, seems to have been only "rare;" and if so, it preceded that which became more usual at a later time, and is mentioned by Kátyáyana.

Another and, perhaps, more striking instance is afforded by the Sútra (VII. 3, 69) where Páṇini renders the word *bhojya* by *bhakshya;* for Kátyáyana corrects him in saying that he ought to have rendered *bhojya* by *abhyavahárya.* Now, if we consult the use of these words in the classical language, there can be no doubt that *bhojya* and *abhyavahárya* mean "what is fit for consumption," and apply to solid as well as to liquid substances; that, on the other hand, *bhakshya* means "what is fit to be eaten," and applies to solid food only. Is it likely, however, that Paṇini should have blundered in the application of words which, it would seem, the most ignorant would employ properly? Patanjali, who, as I have already observed, is always disposed to stand by Páṇini, again takes up his defence, and observes, that Páṇini's using the word *bhakshya* instead of *abhyavahárya* need not have been criticised by Kátyáyana, for there are expressions like *ab-bhaksha,* "one who eats water," or *váyu-bhaksha,* "one who eats air," which show that the radical *bhaksh* is used also in reference to other than solid food.[148]

[147] VI. 1, 147: आश्चर्यमनित्ये.—Várttika (misedited in the Calc. ed.): आश्चर्यमद्भुत इति वक्तव्यम्.—Bháshya: इहापि यथा स्यात्। आश्चर्यमुषता वृषलः। आश्चर्यं नीला द्यौः। आश्चर्यमन्तरिक्षे ऽवस्थानानि नक्षत्राणि न पतन्तीति। तत्तर्हि वक्तव्यम्। न वक्तव्यम्। अनित्य इत्येव सिद्धम्। इह तावदाश्चर्यमुषता वृषलेति। आश्चर्यग्रहणेन न वृषलोऽभिसंबध्यते किं तर्ह्युषता सा चानित्या। आश्चर्यं नीला द्यौरिति नाश्चर्यग्रहणेन द्यौरभिसंबध्यते किं तर्हि नीलता सा चानित्या। आश्चर्यमन्तरिक्षे ऽवस्थानानि नक्षत्राणि न पतन्तीति नाश्चर्यग्रहणेन नक्षत्राण्यभिसंबध्यन्ते किं तर्हि पतनक्रिया सा चानित्या। तथानित्य इत्येव सिद्धम्.

[148] VII. 3, 69: भोज्यं भक्ष्ये.—Várttika: भोज्यमभ्यवहार्यमिति वक्तव्यम् (where the nominative of अभ्यवहार्य implies an additional criticism against the locative of भक्ष्य; see the foregoing remark, page 126).—Bháshya: इहापि यथा स्यात्। भोज्यः सूपः। भोज्या यवागूरिति। किं पुनः कारणं न सिध्यति। भक्षिरयं खरविशदे वर्तते तेन द्रवे न प्राप्नोति। नावश्यं भक्षिः खरविशदे वर्तते किं तर्ह्यन्यत्रापि वर्तते। तद्यथा। अब्भक्षो वायुभक्ष इति.

But both instances alleged by Patanjali are conventional terms; they imply a condition of fasting, and derive their citizenship amongst other *classical* words from a Vaidik expression, as Patanjali himself admits, when, in his introduction to Páṇini, he speaks of *ekapadas*, or words, the sense of which can only be established from the context of a Vaidik passage to which they originally belong;[149] they do not show, therefore, that *bhaksh* is applied also to other phrases of the classical language, so as to refer to liquid food. It seems evident, therefore, that in Páṇini's time, which preceded the classical epoch, *bhakshya* must have been used as a convertible term for *bhojya;* while, at Kátyáyana's period, this rendering became incorrect, and required the substitution of another word.

3. The words and the meanings of words employed by Kátyáyana are such as we meet with in the scientific writers of the classical literature: his expressions would not invite any special attention nor call forth any special remark. This cannot be said of the language of Páṇini. In his Sútras occur a great number of words and meanings of words, which—so far as my own knowledge goes—have become antiquated in the classical literature. I will mention, for instance, *pratyavasána*, eating (I. 4. 52; III. 4. 76); *upasamváda*, making a bargain (III. 4. 8); *ṛishi*, in the sense of Veda, or Vaidik hymn (IV. 4. 96); *utsanjana*, throwing up (I. 3. 36); *vyaya*, application, employment in (I. 3. 36); *upasambháshá*, talking over, reconciling (I. 3. 47); *svakaraṇa*, appropriating, especially a wife, marrying (I. 3. 56); *śálínikaraṇa*, humbling (I. 3. 70); *mati*, desire (III. 2. 188); *abhresha*, propriety (III. 3. 37); *avakḷipti*, imagining (III. 3. 145); *abhyádána*, commencement (VIII. 2. 87); *hotrá*, in the sense of *ṛitwij*, priest (V. 1. 135); *upájekṛi* and *anwájekṛi*, to strengthen (I. 4. 73); *nivachanekṛi*, to hold one's speech, to be silent (I. 4. 76); *kaṇehan* and *manohan*, to fulfil one's longing (I. 4. 66), etc. etc.[150]

[149] For the quotation from Patanjali's preface to Páṇini (ed. Ballantyne, p. 46) see my Dictionary, s.v. अभ्यवहार्य.

[150] Some of these expressions, or others belonging to the same category, occur also

4. To prove a negative, is, no doubt, the hardest of all problems. There are circumstances, however, which may lessen the danger of drawing the conclusion that an author cannot have possessed such and such knowledge when he wrote. If we take into account the evidence afforded by the author's character and work, the judgment passed on his writings by his countrymen, and the condition of the latter,—these elements put together into the scale of criticism will show whether the scale of the author's proficiency can spare, or not, a certain amount of weight without disturbing the balance required. That Páṇini was an eminent writer, is not only manifest from his Grammar, but acknowledged by the common judgment of his countrymen; and the learning and civilization of ancient India was such that we must admit the fullest competence in those who established his celebrity. But we know, too, that Páṇini was a Brahmanic writer. No amount of scholarship could have ensured to him the position he holds in the ancient literature if he had been a professor of the Buddhistic creed. In forming, then, an opinion on Páṇini we must always bear in mind his learning and his religious faith, and the consequences which follow from both these premises.

After these preliminary remarks I will first advert to the Sútra (IV. 2. 129) in which Páṇini teaches the formation of the word *Áraṇyaka*, and says that it means "a man who lives in a forest." That *Áraṇyaka* has this meaning is unquestionable. It means, too, if we consult the lexicographers, "a forest-road, a forest-elephant, a jackall, etc.;" but above all it is the name of those theosophical works which are the precursors of the Upanishads, and are held in the greatest awe by the Hindu authorities.[151] If a learned Hindu were

in the Koshas, and in the artificial poetry, especially the Bhaṭṭi-kávya. This circumstance, however, does not disprove that they are obsolete in the real literature, since the Koshas have borrowed them from Páṇini, whereas the Bhaṭṭi-kávya is expressly written to illustrate the rules of Páṇini, and the artificial poetry bases its chief merits on the strangeness of its style and words.

[151] Manu, IV. 123, for instance, applies the same injunction to the termination of a lecture of an Áraṇyaka as to that of a whole Veda: सामध्वनावृग्यजुषी नाधीयीत कदाचन । वेदस्याधीत्य वाप्यन्तमारण्यकमधीत्य च.

asked the meaning of *Áraṇyaka*, he would certainly first point to the sacred works which bear this name, and then refer to the meaning "forester," just as, I suppose, a European questioned on the sense of the word "Bible," would first say that it means "Testament," and then remember its etymological sense, "book." Yet Páṇini merely speaks of *Áraṇyaka*, "the forester." No wonder that Kátyáyana supplies, in a Várttika of his, the defect which must have struck him if, and since, he was acquainted with this portion of the sacred literature.[132] But is it possible to assume that Páṇini could have known this sense of the word *Áraṇyaka*, when he is altogether silent on it; and if he did not know it, that the works so called could have already existed in his time?

The acquaintance of Páṇini with a Yajurveda is evidenced by several Sútras of his.[133] But in speaking of a Yajurveda, he does not tell us whether he knew the *Black* as well as the *White* version, or only the *Black* version of it. That the former, which is considered as the literary property of the *Tittiri* school, is older in form and contents than the latter, the *Vájasaneyi-Saṁhitá*, requires no observation of mine, after the conclusive proofs which have been given by previous writers. To decide, however, whether Páṇini had a knowledge of the Vájasaneyi-Saṁhitá or not,—in other words, whether both versions of

[132] Páṇini, IV. 2, 129: अरण्यान्मनुष्ये.—Patanjali: अत्यल्पमिदमुच्यते मनुष्य इति.—Kátyáyana: पथ्यध्यायन्यायविहारमनुष्यहस्तिष्विति वक्तव्यम्.—Patanjali: आरण्यकः पन्थाः । आरण्यकोऽध्यायः । आरण्यको न्यायः । आरण्यको विहारः । आरण्यको मनुष्यः । आरण्यको हस्ती.—Kátyáyana: वा गोमयेषु.—Patanjali: वा गोमयेष्विति वक्तव्यम् । आरण्यका गोमयाः । आरण्या गोमयाः. (Both Várttikas are marked in the Calcutta edition, as if they did only occur in the Siddhanta-kaumudí). Professor Müller has pointed out that Páṇini does not mention the principal meaning of *Âraṇyaka*, but expresses himself thus (page 339): "Whether Pâṇini knew the Âraṇyakas as a branch of sacred literature is uncertain. Although he mentions the word 'âraṇyaka,' he only uses it in the sense of 'living in the forest;' and it is the author of the Vârttikas who first remarks that the same word is also used in the sense of 'read in the forest.'"

[133] For instance, by the Sútras II. 4, 4 (*adhwaryu*); VI. 1. 117; VII. 4, 38; VIII. 3, 104, etc.

this Veda are separated in time or not, by the Grammar of Páṇini, is a matter which touches closely on our present inquiry with regard to the chronological relation between Páṇini and Kátyáyana.

In mustering the facts which bear on the solution of this question, we shall have, first, to observe that the word *Vájasaneyin* does not occur in a Sútra of, but only as a formation in a *Gaṇa* to, Páṇini (IV. 3. 106), while the formation of *Taittiríya*, from the base *Tittiri*, is taught in a Sútra (IV. 3. 102). There is, consequently, a *primâ facie* doubt against Páṇini's acquaintance with the Vájasaneyi-Saṁhitá.[154] And this doubt is heightened by the circumstance that the sacred personage, also, who is believed to have collected not only the Saṁhitá, but the Bráhmaṇa of the White Yajurveda, *Yájnavalkya*, is also not mentioned in the Sútras of, but merely in the Gaṇas to, Páṇini.[155]

Since the question, however, whether Páṇini knew the Vájasaneyi-Saṁhitá, coincides with the question whether he had a knowledge of the Śatapatha-Bráhmaṇa, I will first quote a passage from Professor Müller's work, which, in a correct and lucid manner, describes the relation of Yájnavalkya to both these works:—"A comparison," he says (p. 353), "of the texts of the Taittiríyas and Vâjasaneyins shows that it would be a mistake to call Yâjnavalkya the author, in our sense of the word, of the Vâjasaneyi-sanhitâ and the Śatapatha-brâhmaṇa. But we have no reason to doubt that it was Yâjnavalkya who brought the ancient Mantras and Brâhmaṇas into their present form, and, considering the differences

[154] Professor Weber has already drawn attention to the fact that in the *Gaṇas* to Páṇini only the first word may safely be ascribed to the knowledge of Páṇini, since it is mentioned by himself; and I may add, those words of a Gaṇa, too, which are impliedly referred to by him; for instance, डतर, डतम, इतर, अन्य, अन्यतर, of the Gaṇa to I. 1, 27, adverted to in the Sútra VII. 1, 25, which otherwise would be unintelligible. See also note 55. With these exceptions, we have no real certainty of deciding whether the words of a Gaṇa were those which Páṇini had in view when he wrote; for not only are there considerable differences in the readings of the Gaṇa collections in existence, but it is certain that these lists have been subject, at various periods, to various interpolations, which materially lessen their critical worth.

[155] In the Gaṇas to IV. 1, 105 and 2, 111.

between the old and new text, we must admit that he had a greater right to be called an author than the founders of the Charaṇas of other Vedas whose texts we possess. In this sense, Kâtyâyana says, in his Anukramaṇî, that Yâjnavalkya received the Yajur-veda from the Sun. In the same sense, the Śatapatha-brâhmaṇa ends with the assertion that the White Yajur-veda was proclaimed by Yâjnavalkya Vâjasaneya."

If, then, we turn our attention to the word *Śatapatha*, we have again to state that it occurs only in a Gaṇa to V. 3, 100 (compare also note 105), but is not mentioned authentically in any Sútra of Páṇini. Yet Kátyáyana, I hold, has helped us to untie this knot, which has been drawn still tighter than it was by Professors Müller and Weber, in spite of the excellent counsel which the latter gives, "not to increase, by inattention, the darkness, which is great enough already in the history of Sanskrit literature."[156]

A rule of Páṇini's, which, literally translated, runs thus, "*amongst the Bráhmaṇas and Kalpas which have been proclaimed by an Old one* (*or by the Old*)," [157] teaches, in its connection with preceding rules, that names of Bráhmaṇas and Kalpas are formed by adding the (technical) affix *ṇini* (*i.e.* the real affix *in* with Vṛiddhi in the base), to the proper name of the personage who proclaimed them, provided that such a personage is an *old* authority. Kaiyyaṭa gives as an instance of a Bráhmaṇa so formed, the word *Śáṭyáyanin*, derived from *Śáṭyáyana*, the saint who proclaimed this Bráhmaṇa; and other instances are mentioned by Patanjali in his comment on a previous Sútra. To this rule *Kátyáyana* added a Várttika, which, according to the text in the Calcutta edition, would mean literally: "*In reference to Yájnavalkya and so on* (*there is*) *an exception, on account of the contemporaneous-*

156 Indische Studien, vol. I., p. 483: "We have already darkness enough in the history of Hindu literature; let us abstain at least from increasing it through our own inattention!"

157 IV. 3, 105 · पुराणप्रोक्तेषु ब्राह्मणकल्पेषु, which words are completed by the Sútras IV. 3, 101 and 103.

*ness;*"[158] and the comment on this additional rule is afforded by Patanjali, in the instance he gives: *Yájnavalkáni Bráhmaṇáni*, where the Bráhmaṇa referred to the authorship of Yájnavalkya, is not formed by means of the (technical) affix *ṇini*, but by the (technical) affix *aṇ* (i.e. *a*, with Vṛiddhi in the base).

The great importance of this additional rule of Kátyáyana is obvious. It has been made the subject of several remarks in the "Indische Studien," where Professor Weber writes (vol. i. p. 57, *note*):—"By the Yâjnavalkâni-brâhmaṇâni [*Yájnavalkyâni*, as the "Indische Studien" writes it, is probably an error of the press] there [*i.e.* in the commentary of the Calcutta edition to IV. 3, 105], *and also in the Vârtika*, and in IV. 2. 66, there can probably be meant none but the Çatapatha-brâhmaṇa, either the whole of it, or from XI. to XIV., which, therefore, Patanjali even did not consider as purâṇa-proktam [*i.e.* proclaimed by an old authority]." Again (vol. i. p. 146), "A matter of importance is the distinct separation of Brâhmaṇas composed by the *Old* (purâṇa) IV. 3. 105, by which [expression], in contradistinction, the existence also of such as belong to a more recent time (tulyakâlâni, says the Vârtika) is necessarily implied; amongst the latter, recent ones, the Yâjnavalkâni [the repeated error of the press, "*Yájnavalkyâni*," becomes suspicious] (comp. p. 57, *note*), and the Saulabhâni (otherwise unknown) Brâhmaṇâni are mentioned in the Vârtika; amongst the old ones, the scholiast there, (is it on Patanjali's authority?[159]) names the Bhâllavinaḥ and the Çâṭyâya-

[158] Várttika of the Calcutta edition to IV. 3, 105: याज्ञवल्क्यादिभ्यः प्रतिषेध-स्तुल्यकालत्वात्.

[159] For this query of Professor Weber, compare note 139. But I cannot help asking how he reconciles the statement of the note to vol. I. p. 57, just quoted, where he speaks of Patanjali in terms of that assurance which can only proceed from personal knowledge,—with his repeated avowal of not having read the Mahábháshya, and with the text itself of p. 57 to which this note refers, since he is doubtful even there whether the Calcutta editors have taken their instances to IV. 3, 105 from Patanjali or not? As a guess, his attributing the words याज्ञवल्कानि ब्राह्मणानि to Patanjali happens to be quite correct; but it would have been certainly much better to give it distinctly as such, than leave us doubtful now as to the nature of other statements of his.

ninaḥ." And (vol. i. p. 177, *note*):—"Now we have seen (pp. 57 *note*, and 146) that the Yâjnavalkâni-brâhmaṇâni ["Yâjnavalkyâni" again, which now becomes very suspicious], are considered by the author of the Vârttikas as *contemporaneous* with Pâṇini. The question, therefore, is whether by it [*i.e.* the Yâjnavalkâni-bráhmaṇâṇi] we have really to understand the Çatapatha-brâhmaṇa itself, or, in general, Brâhmaṇas only, which were *composed* by Yâjnavalkya, or such as merely *treated* of him. In the former case, it would follow, too, from his proved contemporaneousness with Uddâlaka, and from Uddâlaka's preceding Pâṇḍu, that the epoch of Pâṇḍu is later than that of Pâṇini." But (vol. ii. p. 393) he observes: "By the Yâjnavalkâni-brâhmaṇâni[160] we, probably, have not to understand those [Bráhmaṇas] which have been *composed* by Yâjnavalkya himself, but those which merely *treated* of him; and a specimen of these is preserved us in the Yâjnavalkîyam-kâṇḍam of the Vṛihad-araṇyaka (see my Akad. Vorles. p. 125-26); therefore, if this [my] second view is correct, the contemporaneousness of Yâjnavalkya and Uddâlaka with Pâṇini, which is the necessary consequence of my first view, would fall to the ground, together with Pâṇini's preceding Páṇḍu, whose priority in time is again the consequence of such a contemporaneousness."[161]

There is nothing novel or remarkable in the circumstance of

[160] Professor Weber again writes "*Yâjnavalkyâni.*" Being compelled, therefore, to abandon the hypothesis of an error of the press, the more so as the same "*Yâjnavalkyâni-brâhmaṇâni*" make their reappearance, in their *alphabetical place*, in his Index to the first two volumes of the "Indische Studien"—I must refer him for the correct form "*Yâjnavalkâni,*" to Pâṇini VI. 4, 151.—It is needless for me to say that the "*editor*" of Páṇini likewise writes याज्ञवल्क्यानि IV. 2, 66 and 3, 105, intending probably to improve on the Calcutta edition, which IV. 3, 105 writes याज्ञवल्कानि, but IV. 2, 66 याज्ञवल्क्यानि. *Habent sua fata libelli!*

[161] The self-quotation of Professor Weber (Akad. Vorles. p. 125, 126) need not be repeated here, since it merely contains the same conjecture that the *Yájnavalkáni* (correctly written in the Akad. Vorles., but re-quoted from this work "*Yájnavalkyâni*" in the Ind. Stud. vol. II. p. 390) *bráhmaṇáni* are the same as the *Yájnavalkîyam-káṇḍam* which *treats of* Yájnavalkya.—The text of the quotations given above, it is superfluous for me to mention, is in German. To save space I have confined myself to communicating merely a translation of it, which, I trust, no one will find wanting in strictest

Professor Weber's recanting on one page what he maintained with the most specious arguments on another, or of his leaving the bewildered reader between a chaos of what are to him established facts; but however interesting it may be thus to obtain from him an autobiography of his mind, and an insight into the state of maturity in which he presents us with his researches, I must, this time, defend him against himself, and show that, *within the sphere of his own presumptive facts*, there is not the slightest ground for immolating by his last conjecture the statements contained in the first three quotations from his essays.

The exception made by Kátyáyana to the rule of Páṇini (IV. 3, 105) is contained in the word *Yájnavalka*, as we learn from the authentic comment of Patanjali. There is no proof, whatever, that it can extend to any other derivative of Yájnavalkya. Whatever, therefore, be the import of the word *Yájnavalkíya*, the *Yájnavalkíyam káṇḍam* has nothing to do with the *Yájnavalkáni bráhmaṇáni* mentioned by Patanjali in reference to our Várttika. But, in the second instance, the word *pratishedha*, or "exception," used by Kátyáyana necessarily concerns works of the *same category*. As little as an author could, for instance, call geology an exception to astronomy, as little, I hold, could Kátyáyana speak of an "*exception*" to names of Bráhmaṇas when he had in his mind, as Professor Weber thinks, the name of a particular chapter of an Áraṇyaka. And thirdly, this same word 'exception' in the Várttika must likewise concern the *proclaiming* of such a work by the personage who becomes the base of the derivative; for Páṇini uses the word *prokta* "proclaimed," distinctly enough in the Sútra which is criticized by the Várttika. There would be no "*exception*," if the formation alluded to by Kátyáyana, meant a work "*treating of*" the personage who is the base of the derivative. But, when Professor Weber, in his "Akademische Vorlesungen" (pp. 125, 126) crowns his syllogism by the remark that he prefers his last conjecture because it "appears, indeed, extremely ticklish (bedenk-

fairness and literal accuracy. The words between brackets, marked [ ], are my own parenthetical explanations, as the reader will easily see for himself. The italics in the quotation are Professor Weber's own.

lich)" to him "to consider the whole Çatapathabrâhmaṇa or as much as its last books, as bearing distinctly the name of Yâjnavalkya—however much it may contain his system [ ? ]—or as contemporaneous with, or as preceding even by little, Pâṇini's time;" and when he adds, in the fulness of his authority, "but for the Yâjnavalkîyam-kâṇḍam I have not the slightest hesitation in doing the latter" [*Letzteres zu thun*,—what *latter ?*], I fear I should overstep the limits of *scientific* criticism, if I attached a single remark to a passage like this, which treats its readers as if the personal feelings of Professor Weber had all the weight of scientific arguments, and deals with one of the most important problems of Sanskrit literature in such a manner as if it were matter for table talk.

Before I proceed in my observations on the point at issue, I will state the views of Professor Müller on this Várttika. He writes (p. 353): "In the same sense Pâṇini, or rather his editor, says in the first Vârttika to IV. 3, 105, that there were modern Brâhmaṇas proclaimed by Yâjnavalkya, and that their title differed by its formation from the title given to more ancient Brâhmaṇas;" and (p. 363): "It is wrong, for instance, to speak of the Yâjnavalkyâs in the same sense as we speak of the Taittirîyas, and the works promulgated by Yâjnavalkya, although they are Brâhmaṇas, are called Yâjnavalkyâni [*sic*] Brâhmaṇâni. 'And why?' says Kâtyâyana; 'because they are of too recent an origin; that is to say, they are almost contemporaneous with ourselves.'"

Where, I must now ask, does Kátyáyana speak of Bráhmaṇas "*more* ancient" than the Bráhmaṇas proclaimed by Yájnavalkya? and where, I must further ask, does he say that the latter are "*almost*" contemporaneous? Again, what proof has Professor Weber that Kátyáyana meant by contemporaneous, as he says (see above, p. 134), *contemporaneous with Páṇini?* and what proof has Professor Müller that Kátyáyana implied by this word, *contemporaneous with himself?* Assuredly, all these questions ought to have been settled first, and by very substantial proofs, before an edifice of chronology was allowed to be built on them. Not only does Kátyáyana nowhere indicate a *degree*, either in the relative age of the Bráhmaṇas of Yájnavalkya and those subject to the

Sútra of Páṇini, or in the contemporaneousness of the former with him,—but, in my opinion, the word *pratishedha*, "*exception*," already adverted to, is altogether fatal to the ellipsis supplied by Professors Weber and Müller when they refer to the word *contemporaneous*. This word "*exception*" clearly proves that Kátyáyana could never have held the dialogue with which Müller enlivens the scene of the Várttika. For if the Bráhmaṇas spoken of in the Várttika, were contemporaneous with Páṇini or with Kátyáyana, the Várttika would have made an *addition*, not an *exception* to the rule of Páṇini, since the latter merely treats of such Bráhmaṇas as are *old* from his point of view, and is no wise concerned with any Bráhmaṇas of *his* time.

In short, the Várttika can, on account of the word *exception*, convey no other sense than that Páṇini himself was guilty of an inaccuracy, by omitting to state that the Bráhmaṇas which had been proclaimed by Yájnavalkya (and others) were exempt from his Sútra IV. 3, 105, *these Bráhmaṇas being as old as those which he had in view when he gave this rule.*

Did the words of the Várttika, such as they are printed in the Calcutta edition, admit of the slightest doubt—if interpreted properly,—or had the inferences drawn from them been propounded with less consequence, and did not the discussion I have raised concern a principle, viz. the method of examining the relation of Kátyáyana to Páṇini, the course I should have taken, in refuting the opinion of Professors Weber and Müller would have been a different one. I should have at once stated the fact, that the inadvertence of the Calcutta editors of Páṇini—(need I repeat that Dr. Boehtlingk's reprint is as conscientious in this case as in all analogous instances?)—has skipped *two words* which belong to the Várttika,—words, which, indeed, are not absolutely required for a correct understanding of the Várttika, but the presence of which would have prevented as much as the possibility of a misconception, however inattentive the reader of the Várttika might be. These words are no other than the words of Páṇini's Sútra itself, which Kátyáyana, no doubt with the distinct purpose of obviating the very possibility of a misunder-

standing, has embodied again in his Várttika in placing them before his own critical remark. In short, the Várttika runs thus: "Among the Bráhmaṇas and Kalpas, which are proclaimed by an *old* one (or by the *old*), there is an exception in reference to Yájnavalkya, on account of the contemporaneousness," viz., *of these latter Bráhmaṇas with the old Bráhmaṇas spoken of by Páṇini.* In this sense, then, Patanjali remarks, after having named the Bráhmaṇas of Yájnavalkya and Sulabha, "Why (is there an exception to these?) 'On account of the contemporaneousness;' that is to say, because they, *too*, are of the same time;" and Kaiyyaṭa adds: '*because they belong to the same time as the Bráhmaṇas proclaimed by Śáṭyáyana, and so on.*'"[162]

The ground on which we now stand is once more the ground we have occupied before. And when I previously asked whether it is likely that Páṇini could have blundered in conjugating or declining a common word, or whether he was not proficient enough to use the expression "eatable," or whether he could have ignored the meaning of Áraṇyaka,—I must now add the question whether he was likely to give a rule which, by an essential omission, would have vitiated the name of a principal Bráhmaṇa? Could he have ignored that name which stands foremost amongst all the authors

[162] Páṇini, IV. 3, 105: पुराणप्रोक्तेषु ब्राह्मणकल्पेषु.—Kátyáyana: पुराणप्रोक्तेषु ब्राह्मणकल्पेषु याज्ञवल्क्यादिभ्यः प्रतिषेधस्तुल्यकालत्वात्.—Patanjali: पुराणप्रोक्तेष्वित्यत्र याज्ञवल्क्यादिभ्यः प्रतिषेधो वक्तव्यः। याज्ञवल्क्यानि ब्राह्मणानि। सौलभानीति। किं कारणम्। तुल्यकालत्वात्। एतान्यपि तुल्यकालानीति.—Kaiyyaṭa: तुल्यकालत्वादिति। शाट्यायनादिप्रोक्तैर्ब्राह्मणैस्तुल्यकालत्वादित्यर्थः. For the sake of greater clearness, and in order to anticipate any objection, I will mention, that the Sútra of Páṇini itself precedes the words of the Várttika in the MS. E.I.H. 330, whence this passage is quoted; so that there can be no assumption of a meaningless or careless repetition of the words पुराणप्रोक्तेषु ब्राह्मणकल्पेषु. Moreover, the beginning of Patanjali's commentary on the Várttika, and his method of commenting, as explained above, is sufficient to remove all doubt—if any still existed—that they belong to the Várttika.—Professor Benfey, too, is therefore mistaken, when, in his learned and valuable "*Vollständige Grammatik der Sanskritsprache*" (§ 518) he says, "it has been explicitly stated [viz. by our Várttika] that Yájnavalkya and some others do not belong to the *old*."

of Bráhmaṇas? So much so, that we have heard only by name of the Bráhmaṇas of Bhallu, Śáṭyáyana, and Sulabha; but are full of the Śatapatha-bráhmaṇa, proclaimed by Yájnavalkya?

In my belief there is but this alternative: either Patanjali, who mentions the Bhállavins, together with other Bráhmaṇas, in his comment on the Várttika 26 to IV. 2, 104, is correct in saying that the Bráhmaṇa of Yájnavalkya is coeval with them, in this case all these Bráhmaṇas must have been unknown to Páṇini, and other Bráhmaṇas must have been before his mind's eye, when he wrote the Sútra IV. 3, 105; or Páṇini *did* know and *meant* to imply in his rule the Bráhmaṇa of Bhallu, and of others named by Patanjali,—then the error must be on Patanjali's side, when he asserts that Yájnavalkya was their contemporary. I say purposely, it must be an error of Patanjali, for there is no evidence to show that Kátyáyana alluded to *Bhallu*, for instance, when he speaks of contemporaries of Yájnavalkya; he may have referred, for aught we know, to proper names belonging to other old authorities—old from Páṇini's point of view; and his error would then have consisted in making Yájnavalkya the contemporary of the personages who were the authors of those old works.

Yet both—the error of Patanjali and the error of Kátyáyana—become explainable on the assumption that there is *such a considerable period of time between Páṇini and Kátyáyana, and much more so between Páṇini and Patanjali* that Kátyáyana even could consider as "old" that which was not only not old, but in all probability did not yet exist in Páṇini's time.

It is curious, though I lay no stress on this circumstance, that the *Káśiká-vṛitti* should *pass over in silence the whole Várttika of Kátyáyana*, but should, in giving the counter-instance, "Yájnavalkáni Bráhmaṇáni," add: "Why does this rule of Páṇini (restrict the formation of Bráhmaṇa-names with the affix *in*) to those Bráhmaṇas proclaimed by the 'old?' Because the Bráhmaṇas of Yájnavalkya, etc., are called Yájnavalkáni Bráhmaṇáni, etc; for, *according to legendary reports, these and similar Bráhmaṇas do not belong to a*

*remote time.*[163] Thus, on traditional grounds—which we should have thanked Jayáditya if he had designated in more precise terms—the Káśiká, too, discards the notion of the *Yájnavalkáni Bráhmaṇáni* being an exception to the much-quoted rule of Páṇini. On the contrary, it looks, as we see, on the derivative *Yájnavalka* as a counter-instance, which confirms the statement of Páṇini; but, I hold that this commentary was wanting in judgment when it passed over in silence the Várttika of Kátyáyana, since the latter, by its very mistaken reproach, affords us a valuable means of judging on the chronological relation between Páṇini and Kátyáyana.

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Before I support with further arguments the conclusions I have drawn with regard to this chronological relation between the two grammarians, it will be expedient to take a cursory view of the *principal categories* of *known* ancient writings not already mentioned; acquaintance with which, on the one hand, is shown by Páṇini himself; and the existence of which, on the other, may either be assumed to fall within a period not very distant from the time when Páṇini wrote, or in his time, to be open to doubt, on account of the reasons previously alleged.

Since Páṇini teaches, in the rule I have so often referred to, that all ancient Bráhmaṇas and Kalpa works bear names which end in the (technical) affix *ṇini*, the names of the former by the common consent of all commentators, ancient and modern, being used in the plural only, we are justified in inferring that none of the works of the category now preserved in manuscript, so far as my knowledge

[163] The commentary of the Káśiká on this Sútra which, as in general, is much better and more clearly worded than the comment of the Calcutta Pandits, runs thus (MS. E.I.H. 2440): प्रत्ययार्थविशेषणमेतत् । तृतीयासमर्थात्प्रोक्ते णिनिप्रत्ययो भवति । यत्तत्प्रोक्तं पुराणप्रोक्तं चेत् । ब्राह्मणकल्पयोर्वे भवति । पुराणेन चिरन्तनेनर्षिणा प्रोक्तं पुराणप्रोक्तम् । ब्राह्मणेषु तावत् । भाल्लविनः । शाड्यायनिनः (should be शाट्यायनिनः) । ऐतरेयिणः ॥ कल्पेषु । पैङ्गी कल्पः । आरुणपराजी ॥ पुराणप्रोक्तेष्विति किम् । याज्ञवल्कानि ब्राह्मणानि । आश्मरथः कल्पः । याज्ञवल्क्यादयो हि न चिरकाला इत्याख्यानेषु वार्ता. I may add, that the Siddhánta-kaumudí also makes no mention of the Várttika of Kátyáyana, but, in reference to our question, merely contains these words (p. 81 *b*. line 1): पुराणेति किम् । याज्ञवल्कानि (misedited याज्ञवल्क्यानि) ब्राह्मणानि.

goes, are ancient works from Páṇini's point of view. That one of them, at least, the Kalpa work of Kátyáyana, cannot have existed in Páṇini's time, would be the consequence of the foregoing inquiry; but I should not venture to say more than I have said of the other ritual books of the same category.

Again, if the conclusion I drew as to Páṇini's not having been acquainted with the *Áraṇyakas* be correct, it would imply, of necessity, that the *Upanishads* could not have existed when he lived, since they are a further development of this class of works; and this conclusion, again, strengthens the arguments I have adduced for the non-existence, in Páṇini's time, of the Vájasaneyi-Saṁhitá, arranged by Yájnavalkya; for an important Upanishad, the *Íśa-Upanishad*, is the last portion of this version of the Yajurveda.[164]

That Páṇini was conversant, not only with a *Black Yajur-*

[164] Páṇini mentions the word *Upanishad* once, viz. I. 4, 79, but not in the sense of a sacred work. It occurs twice in the Gaṇas, viz., to IV. 3, 73 and 4, 12; in the former it has the sense of such a work, but it is doubtful whether it has in the latter also.—In a note at page 325, Professor Müller gives a detailed account of the history of *Anquetil du Perron's Oupnekhat*, "which contains the translation of fifty Upanishads from Persian into Latin." Since his bibliographical sketch cannot fail to be of much interest and use to many of his readers, it will not be superfluous to correct a mistake of his when he states that the *French translation* of Anquetil du Perron was "not published." It was not published *entirely*; but in the well-known work of Tieffenthaler, Anquetil, Rennell, and Bernoulli: "*Description historique et géographique de l'Inde*, etc. *Berlin*; *vol. I. second edition*, 1791; *vol. II.* 1786; *vol. III.* 1788," the second part of the second volume contains his translation "en françois barbare," as the author himself calls it, of the "*Oupnekhat Naraïn* (*tiré*) *de l'Athrban Beid*" (p. 297 ff.); of the "*Oupnekhat tadiv* (*tiré*) *du Djedjr Beid*" (p. 301 ff.); of the "*Oupnekhat Athrbr* (*tiré*) *de l'Athrban Beid*" (p. 308 ff.) and of the "*Oupnekhat Schat Roudri* (*tiré*) *du Djedjr Beid*" (p. 323 ff.). The same volume also contains an interesting paper of his: "*nouvelles preuves que l'Oupnekhat ne parle nulle part du Kalïougam, ni des trois autres Iougams*" (Table des Articles; p. 548 ff.).—There is another work, published anonymously, which comprises, besides other interesting matter, translations in German of portions of Oriental works; the first volume of this work—the only one that appeared, I believe—bears the title "*Sammlung Asiatischer Original-Schriften.—Indische Schriften.—Zürich*, 1791," and contains, amongst others, a German translation of the first three Upanishads published in the work of Tieffenthaler, Anquetil du Perron, etc. As this volume is curious and of great scarcity, I subjoin a list of its contents, as given by the

*veda,*[165] but with a *Ṛig-* and and a *Sáma- veda,* is borne out by several Sútras of his. We may expect, too, that he, like every other Hindu, looked upon the Ṛigveda as the principal Veda; and this assumption is confirmed by the circumstance of his calling a *Páda* of the Ṛigveda simply *the* "Páda," without the addition of the word Ṛik.[166] But there is no evidence to show that he knew an *Atharvaveda.* The word *atharvan,* it is true, occurs three times, but only in the Gaṇas to his rules, and there even only as the name of a priest. We may add, also, that the word *átharvaṇika* is found in two Sútras (IV. 3, 133, and VI. 4, 174), where it is ex-

author himself: "*Bagawadam. Tewetat. Der Talapoeng Reg. Patimuk. Des Fo Buch. Upnekhat. Mahabarat. Ind.Raschah. Ambertkend. Bedang Schaster. Dirm Schaster. Neadirsen. Götter Verzeichnis. Schastah-Bade. Lords Schaster. Tirunamalei. Ramenuram. Ramesuram Phil. Gespräch. Sastiram.*"—A note appended to the translation of the "Upnekhat Athrbsar," at p. 286 of this work, drew my attention to "*A prayer directed by the Brahmans to be offered up to the Supreme Being; written originally in the Shanscrit language, and translated by C. W. Boughton Rouse, Esq.; from a Persic Version of Dara Shekoo, a son of Jah Jehan, Emperor of Hindostan*"—which prayer is appended to the "*Institutes of Timour,*" by *Joseph White* (Oxford, 1783); for the note in question says that this prayer is a free and abridged version, from the Persian, of the same Upnekhat Athrbsar (or Upanishad Atharvaśiras). But having compared them, I cannot convince myself that such is the case; though the ideas expressed in both compositions have much similarity.—In passing, I may mention, also, that this same prayer attracted the attention of the "Monthly Review of 1783," and, in consequence, that of *August Hennings* in his interesting work, "*Versuch einer Ostindischen Litteratur-Geschichte nebst einer kritischen Beurtheilung der Aechtheit der Zend-Bücher. Hamburg und Kiel,* 1786." This work, which is extremely rare, bears testimony to the extensive scholarship of its author; it gives a critical review—more or less detailed—of 114 works, and has an Appendix, entitled "*Grundlage zu einem vollständigen Verzeichnisse aller Schriften die Ostindien und die damit verbundene Länder betreffen. In alphabetischer Ordnung als ein Anhang zur Litteratur-Geschichte Ostindiens. Hamburg.*" This Appendix contains the titles of not less than 1372 works of the 16th, 17th, and 18th century, referring to the history, "antiquities, nations, languages, religions, and the natural history of India," many of which are unknown not only to me, but to several Oriental scholars, librarians, and bibliographers whom I have consulted about them.

[165] See note 153.

[166] For his knowledge of the *Ṛigveda,* compare VI. 3, 55, 133; VII. 4, 39, etc.; for the occurrence of *páda,* VI. 1, 115; VII. 1, 57; VIII. 1, 18, etc.; for *Sámaveda,* I. 2, 34; IV. 2, 7; V. 2, 59, etc.

plained by Patanjali as meaning "the office and the sacred record of the Atharvan,"—that Patanjali confirms the occurrence of the word *atharvan* in the Gaṇa to the Sútra IV. 2, 63, where it can only mean a literary work; and, besides, that the word *átharvaṇa* occurs twice in the Gaṇas.[167] Yet even the testimony of Patanjali cannot entirely remove the uncertainty which, as we have seen above, must always adhere to the Gaṇas as evidence for or against Páṇini, with the exception of their first word, mentioned by himself, or such of their words as are referred to by other rules of his. Nor does the occurrence of the word *átharvaṇika* in the two Sútras quoted necessarily confirm the interpretation of Patanjali. It may there only mean the office of an Atharvan priest, who, probably, was employed in the performance of sacrificial acts. In short, there is no valid ground for attributing to Páṇini a knowledge of the fourth and least sacred Veda, the Atharvaveda; and this doubt derives some additional weight from the fact that, though the word *Angiras*, one of the reputed Ṛishis of the Atharvaveda, is mentioned in a Sútra (II. 4. 65), neither the compound *Atharvángirasas*, nor its derivative, *Atharvángirasa*, is met with in the Sútras of Páṇini, though the former is the name, as well of the two seers of the Atharvaveda, as especially of the hymns of this Veda itself,—while the latter means the observances connected with the Atharvaveda, and would have deserved a place amongst grammatical rules.

In the last chapter of his learned work, Professor Müller gives instances of hymns which he considers as belonging to the oldest portion of Vaidik literature. It seems difficult to follow his arguments so as to arrive at a settled conviction on this point; for the

[167] For *Atharvan*, see the Gaṇas to IV. 2, 38 and 63; (it occurs, too, in a Várttika to IV. 3, 133). For *Átharvaṇika*, IV. 3, 133; VI. 4, 174 and the Gaṇas to IV. 2, 63 and (in the Káśiká) 60; for *Átharvaṇa* the Gaṇas to IV. 2, 38 and 63 and (in the Káśiká) 60.—On IV. 3, 133, Patanjali remarks, after the words of the Sútra: . . . आथर्वणो धर्मः । आथर्वण आम्नायः । इदमाथर्वणार्थम् । आथर्वणिकार्थे च चतुर्थग्रहणं क्रियते । वसन्तादिष्वथर्वन्शब्द आथर्वणशब्दश्च (comp. IV. 2, 63) यथा ते षष्ठेऽध्याये (VI. 4, 174) प्रकृतिभावार्थं ग्रहणं क्रियते etc.

reasons he gives in assigning these hymns to the earliest portions of Hindu poetry rest on impressions so individual, that assent or dissent of those who read the Ṛigveda hymns will depend much on their own disposition. I should, for instance, for my part, hesitate very much to assign to a hymn which speaks of thirty-three gods[108] a place amongst the most ancient hymns, since it betrays, in my opinion, a very artificial and developed condition of religiousness, and a considerable deviation from what I hold to be the primitive feeling of the human mind. The impression I derive from another hymn, a poetical version of which Professor Müller gives (p. 564), and a prose translation of which we owed already to Colebrooke (Misc. Ess. I. p. 33), would be to the same effect,—that it belongs, not to the earliest, but to the very latest hymns of the Ṛigveda-Saṁhitá; for it seems to me that a song which begins, "There was no entity, nor non-entity . . . . . death was not, nor was there immortality;" and concludes: "Then who can know whence it proceeded, or whence this varied world arose, or whether it uphold itself, or not? He who, in the highest heaven, is the ruler of this universe, does indeed know, but not another can possess that knowledge"—it seems to me that such a song must be already the result of the greatest struggles of the human heart: the full-grown fruit of a long experience in thought,—in other words, that it marks the end, and not the beginning, of a phase of religious development.

I agree with Müller in one important point, viz. (p. 566): that "the evidence of language is the most decisive for settling the relative age of Vedic hymns," and I should have agreed with him still more if he had said that it is the only safe criterion with a European of the nineteenth century to settle this point. Therefore, when he adds that "the occurrence of such a word as *tadánīm* is more calculated to rouse doubts as to the early date of this [last-named] hymn than the most abstruse metaphysical ideas which may be discovered in it,"—though I do not share the opinion expressed in his latter words,—I hold the adverb he men-

[108] Müller's Ancient Sanskrit Literature, p. 531.

tions to be quite sufficient authority for removing this hymn from the earliest portion of Hindu songs.

But setting aside our personal feelings, which, after all, are of no consequence, we cannot be indifferent about learning what Páṇini considered to be the older or the more recent Vaidik hymns. A direct opinion on this point we can scarcely expect to obtain from himself; but indirect evidence of his own impressions, or, more probably, of the tradition current in his time, I believe may be collected from his Sútras; and, however scanty it be, and however much we may think we may be able, without his aid, to arrive at a similar result in regard to the hymns I am going to name, it will not be superfluous to advert to it here. The hymns of the Ṛig-veda—and, consequently, those collected from it for the version of the Sáma-, and the two other Vedas—were "seen," as I have shown above (p. 62), by the Ṛishis, who received them from a divinity. This general belief was, as I there proved, shared in by Páṇini, who, therefore, was not so unshackled by the inspiration-doctrine as Professor Müller represents him to have been in his discussion on old and new Bráhmaṇas.[169] But there is a marked difference in the language he uses when speaking at one time of one category, and, at another, of another category of hymns; and it is this difference which induces me to express a doubt whether he looked upon all Vaidik hymns as *immediate* revelations from above.

In his Sútras IV. 2, 7 to 9, he teaches the formation of words expressing the name of Sámaveda-hymns, and he applies to the latter the word "*seen*," *i.e.*, received by inspiration from the divinity. In the Sútra IV. 3, 101, on the other hand, he heads a chapter, which comprises the next ten rules, with the words, "*proclaimed by him*," which words imply that the Vaidik compositions—the names of which he teaches the student to form in these rules—were *promulgated* by the Ṛishis, whose names are the bases of the several derivatives.[170] That these two different expressions were

[169] Ancient Sanskrit Liturature, p. 361: "Pâṇini, whose views are not shackled by the inspiration-doctrine which blinded and misled all the followers of the orthodox Mîmâṅsâ school, broadly states the fact that there are old and new Brâhmaṇas, etc."

[170] IV. 2, 7: दृष्टं साम.—IV. 3, 101: तेन प्रोक्तम्.—Prauḍhamanoramá: प्रकर्षेणोक्तं

chosen by Páṇini deliberately, results from the contents of the last-named rules. They contain amongst others (IV. 3, 105), names of Kalpa works, which, at no period of the Hindu religion, were "seen" or ascribed to superhuman authorship. This word "*proclaimed*" has also been noticed especially by Kátyáyana and Patanjali, who judge as follows of its import in these rules:—*Kátyáyana*: "(It might seem that) this word 'proclaimed' is purposeless, since no affix is visible in (certain) derivatives (which imply its sense)."—*Patanjali*: "Why is it purposeless? 'Because,' says Kátyáyana, 'no affix is visible.' That is to say, if 'proclaimed' means that the Vaidik version of the Kalápas or Kaṭhas is *recited* village for village, a derivative implying such a sense has no (special) affix."—*Kátyáyana*: "(It is purposeless, too) if applied to the sense 'book,' for (in this case) an affix is taught (elsewhere)."—*Patanjali*: "There *is* an affix, if the sense 'composed, as a book,' is implied by it; but such an affix is provided for by another rule of Páṇini, viz., IV. 3, 116. Could we, then, consider this word 'proclaimed' (in our rule) as used in reference to the Veda? But again, the Vedas are not made (like a book); they are permanent (or eternal)."—*Kátyáyana*: "If (however, one should assert that this word) concerns the Veda, (he would be correct, provided that he meant to impart to the word 'proclaimed') a *figurative* sense."—*Patanjali* (after repeating these latter words): "Is it not said, however, that 'the Vedas are not made, but that they are permanent (*i.e.*, eternal)?' (Quite so); yet, though their sense is permanent, the order of their letters has not always remained the same; and it is through the difference in the latter respect that we may speak of the versions of the Kaṭhas, Kalápas, Mudakas, Pippaládakas, and so on."[171] Now, whatever opinion we may entertain of

प्रोक्तम्। यथाप्रत्ययेनार्थव्याख्यानेन वा प्रकाशितमित्यर्थः। प्रकर्षेणेति वचनान्नेह। देव-दृष्टेनाख्यापितम्. Compare the following note.

[171] Páṇini: तेन प्रोक्तम्.—Kátyáyana: प्रोक्तग्रहणमनर्थकं तत्रादर्शनात्.—Patanjali: प्रोक्तग्रहणमनर्थकम्। किं कारणम्। तत्रादर्शनात्। ग्रामे ग्रामे कालापकं काठकं च

Patanjali's accounting for the various versions of the Vaidik texts, it is evident that Páṇini—who comprises Kalpas under the term "proclaimed"—looked upon the works, the names of which

प्रोच्यते । न तत्र प्रत्ययो दृश्यते.—Kátyáyana: ग्रन्थे च दर्शनात्.—Patanjali: यश्च दृश्यते ग्रन्थः स भवति तत्र कृते ग्रन्थ इत्येव सिद्धम् (IV. 3, 116) । छन्दोऽर्थं तर्हीदं वक्तव्यम् । न हि छन्दांसि क्रियन्ते । नित्यानि छन्दांसि.—Kátyáyana: छन्दोऽर्थमिति चेत्तुल्यम्.—Patanjali: छन्दोऽर्थमिति चेत्तुल्यमेतद्भवति । [The MS. contains here a repetition, which is evidently a mistake of the copyist] ननु चोक्तं न हि छन्दांसि क्रियन्ते नित्यानि छन्दांसीति । यद्यप्यर्थो नित्यः । या त्वसौ वर्णानुपूर्वी सानित्या तद्भेदाच्चैतद्भवति काठकं कालापकं मौदकं पैप्पलादकमिति । न तर्हीदानीमिदं वक्तव्यम् । वक्तव्यं च । किं प्रयोजनम् । यत्तेन प्रोक्तं न च तेन कृतम् । माथुरी [*cf.* Kaiyyaṭa: माधुरी] वृत्तिः । यदि तर्हि (त)स्य निबन्धनमस्ति । इदमेव वक्तव्यम् । तदप्यवश्यं वक्तव्यम् । यत्तेन कृतं न च प्रोक्तं वाररुचं काव्यम् । जालूकाः श्लोकाः.—Kaiyyaṭa: प्रपूर्वो वचिः प्रकाशने ऽध्यापनरूपे वा वर्तते करणे वा । तत्राद्ये ऽर्थे प्रत्ययो न दृश्यते । द्वितीये तु सूत्रान्तरेण (*i.e.* IV. 3, 116) सिद्धमिति मत्वाह । प्रोक्तग्रहणमिति याम इति । सुश्रमादीनां प्रतियामं प्रवक्तृत्वे ऽपि सुश्रमेणा प्रोक्तं काठकमश्रीश्रमेणमिति [probably: काठकम् । सौ०] प्रयोगो न दृश्यत

are taught in these rules, not as having been "seen" or received *immediately* from the divinity. They must, in his mind, therefore, belong to a later period than the Sámaveda hymns which he treats

इत्यर्थः । नित्यानीति । कर्तुरस्मरणात्तेषामिति भावः । या त्वसाविति । महाप्रलयादिषु वर्णानुपूर्वीविनाशे पुनरुत्पद्य (MS. पुनतत्पद्य) स्मरणः संस्कारातिशयाद्वेदार्थं स्मृत्वा शब्दरचना विदधतीत्यर्थः (MS. विदृतीत्यर्थः) । तद्भेदादिति । आनुपूर्वीभेदादित्यर्थः । ततश्च कठादयो वेदानुपूर्व्याः कर्तार एव ननु स्थिता एव सुश्रमादिवत्प्रवक्तारः । ततश्च छन्दस्यपि कृते ग्रन्थ इत्येव (IV. 3, 116) सिद्धः प्रत्यय इति भावः । माधुरीति । माधुरेण प्रथमतः प्रकाशितेत्यर्थः । (IV. 3, 108) कलापिनो ऽणित्यण्ग्रहणस्याधिकविधानार्थं छान्दसादप्यचापभवति (MS. °र्थंचावृचा°°) । द्विविधं चेह प्रोक्तं गृह्यते परकृतं स्व(कृ)तं वा यत्प्रकाशितं तेन प्रोक्ताधिकार एव कठादिभ्यो वक्ष्यमाणप्रत्ययविधानम्.—Nágojibhaṭṭa: तेन प्रोक्तम् । कालापककाठकयोर्गोत्रचरणाद्वुञ् (IV. 3, 126) धर्माम्नाययोरिति बोध्यम् । प्रपूर्वो वचिरिति । अध्यापनरूपे प्रकाशने वा [both MSS. of the E. I. H., No. 350 and 1209, in the same order] वर्तते करणे चेत्यन्वयः । ननु काठकमित्यादौ प्रत्ययदर्शनान्न प्रत्ययो दृश्यत इत्यनुपपन्नमत आह । सुश्रमादीनामिति । भाष्ये ग्रन्थे चेति तेन कृते ग्रन्थ इत्यर्थः (IV. 3, 116) । ग्रन्थः स इति तेन कृतो ग्रन्थः स इत्यर्थः । चांशेन वेदस्य नित्यत्वं स्वीकृत्यांशेनानित्यत्वमाह । यद्यप्यर्थ इति । अनेन

of in the rules IV. 2. 7-9 as having been "*seen.*" Nor would there be anything remarkable in this view, if it merely referred to the Bráhmaṇa works which also are the subject of his rules; for this

वेदत्वं ग्रन्थानौभयवृत्तिध्वनितम् (MS. 1209 °त्तितिध्व°; perhaps °त्तिरितिध्व°)। ननु धाता यथा पूर्वमकल्पयदित्यादिश्रुतिबलेनानुपूर्व्यपि सैवेति नव्यपूर्वमीमांसाविदामाशयः नित्यत्वमुक्तमत आह। महाप्रलयादिष्विति। आनुपूर्व्यास्तत्तत्पद-घटितत्वेनानित्यत्वमिति भाव इति केचित्। तन्न। यथाप्यर्थो नित्य इत्यादिवाक्यशेष-विरोधात्। वर्णस्यापि ज्योतिष्टोमादेरनित्यत्वात्। प्रवाहाविच्छेदेन नित्यत्वं तूभयोर-पि तथाप्यन्वन्तरभेदेनानुपूर्वी भिन्नैव। प्रतिमन्वन्तरं चैषा श्रुतिरन्या विधीयत इत्युक्ते-रित्यन्ये। वरं तु। यथा नित्य इत्यत्र छातकत्वविरोधानित्यत्वस्यैवाभ्युपगमः पूर्वपक्षिणा तादृशानित्यत्वस्यैव कल्प्यःसूक्तिः। एवं पार्थक्येनापेक्षरः। मुख्यतया तस्यैव सर्ववेदतात्प-र्यविषयत्वात्। वेदैश्च सर्वैरहमेव वेद्य इति गीतोक्तेरित्याहुः (XV. 15)। वर्णानुपूर्व्या अनित्यत्वे मानमाह तद्भेदाचेति। अनित्यत्वव्याप्यभेदेन तत्सिद्धिः। भेदो ऽत्र नानात्वम्। ईश्वरे तु न नानात्वं (? MSS. नतत्वं?)। भेदे मानं व्यवहारमाह। काठकेत्यादि। वर्णे-ष्व ऽन्यानुपूर्वीभेदादेव काठककालापकादिव्यवहार इति भावः। यथानुपूर्व्यनित्यत्वोक्तेः पदानि तान्येवेति ध्वनितं तदाह। ततश्च कठादय इत्यधिकं मञ्जूषायां द्रष्टव्यम्। ननु माथुरावृत्ताबेव माथुरमत आह (comp. IV. 2, 114)। कलापिनो ऽणिति (IV. 3, 108)।



class of inspired literature is looked upon by all the authorities as being inferior in degree, and, I hold therefore, less immediate, as an emanation than the hymns of the Saṁhitás. But there

नन्वेवं कठादिभ्यः प्रोक्ताधिकारे प्रत्ययविधानं व्यर्थम्। तन्न। यत्प्रोक्तं न च तेन कृत-मित्यर्थबाधादत आह। द्विविधं चेति प्रोक्ताधिकार एवेति। कृतपदस्य स्वाप्रकाशि-तत्वकृतत्वस्यैव ग्रहणादिति भावः. [Obvious mis-spellings in the MSS.—especially in MS. 350, which here is more indifferent than MS. 1209—whence this passage is taken have been left unnoticed by me. The text here given is, in my opinion, as correct as the MSS. in question will allow to edit it.]

I have quoted the full gloss of the three principal commentators on this important Sútra and its Várttikas, because it is of considerable interest in many respects and, at the same time, bears out my statement at page 65. We see Kaiyyaṭa and Nágojibhaṭṭa writhing under the difficulty of reconciling the eternity of the Veda with the differences of its various versions, which nevertheless maintain an equal claim to infallibility. Patanjali makes rather short work of this much vexed question; and unless it be allowed here to render his expression *varṇa* (which means "letter"), "word," it is barely possible even to understand how he can save consistently the eternity or permanence of the "sense" of the Veda. That the modern Mímánsists maintain not only the "eternity of the sense" but also the "permanence of the text," which is tantamount to the exclusive right of one single version, we learn, amongst others, from Nágojibhaṭṭa. But as such a doctrine has its obvious dangers, it is not shared in

occurs in midst of these rules one (IV. 3, 106) which contains the word *Chhandas*, which, being contradistinguished from the word *Bráhmaṇa* in the preceding rule (IV. 3, 105), cannot have there any other sense than that of *Mantra*, as I have shown above; or, if it should be thought that it is contrasted there with Kalpa as well as with Bráhmaṇa in the preceding rule, it would mean Veda in general—Mantra *and* Bráhmaṇa. And, in connection with this

by the old Mímánsists, nor by Nágoji, as he tells us himself. He and Kaiyyaṭa inform us therefore that, *amongst other* theories, there is one, according to which the order of the letters (or, rather, words) in the Vaidik texts got lost in the several Pralayas or destructions of the worlds; and, since each Manwantara had its own revelation, which differed only in the expression, not in the sense of the Vaidik texts, the various versions known to these commentators represent these successive revelations which were "remembered," through "their excessive accomplishments," by the Ṛishis, who, in this manner, produced, or rather reproduced, the texts current in their time, under the name of the versions of the Kaṭhas, Kalápas, and so on. In this way each version had an equal claim to sanctity. There is a very interesting discussion on the same subject by *Kumárila*, in his *Mímánsá-Várttika* (I. 3, 10). I forbear, however, quoting it on the present occasion on account of its great length, and because I hope to be able to give it in a more appropriate place.

word Páṇini writes, "*Śaunaka.*" Śaunaka, however, we know, from Sáyaṇa's commentary on the Ṛigveda and the Anukramaṇí, was the Ṛishi who is supposed to be the author of the second Maṇḍala, as we now possess it, though in a former version it appears to have belonged to the Ṛishi Gṛitsamada.[172]

Should, then, my view of Páṇini's rule be correct, it will follow that Páṇini considered this second Maṇḍala as of a later date than the other Maṇḍalas; and we cannot but admit that even the first hymn of the second Maṇḍala fully confirms this impression, for, by speaking of Hotṛi, Potṛi, Neshṭṛi, Agnídhra, Praśástṛi, Adhwaryu, and Bráhman priests, it certainly betrays a very advanced development of sacrificial and artificial rites.

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*Mímánsá* is a word of special grammatical interest, not in so

[172] Compare *Sáyaṇa* in the beginning of his commentary on the second Maṇḍala; Professor Wilson's detailed account in his translation, vol. ii., p. 207; and Professor Müller's Ancient Literature, pp. 231, 232; as well as the corresponding passage from Shaḍguruśishya, at p. 237.

far as its affix *á* is concerned—for the latter belongs to a general category of derivatives dealt with by Pâṇini in his rule III. 3, 102—but on account of the irregular formation of its base. It must be admitted that the Sûtra I. 3, 62 may be looked upon as including this base also; but whether the instance *mímáns*, given by the commentators, has there the general sense of *considering*, or the special sense of the philosophical reasoning of the Mímánsá, cannot be inferred from the general tenor of this rule. This latter sense is emphatically expressed by two words derived from *mímáns*, viz., *Mímánsá*, the name of the philosophy; and *Mímánsaka*, a Mímánsá philosopher. Neither word occurs in Páṇini.[173] Nor

[173] Even Kátyáyana gives no Várttika to teach the formation of *mímánsaka*, though this word is of some interest from a grammatical point of view. Amongst those words which designate followers of a doctrine or philosophy, it is the only one formed with a *krit*-affix. It occurs, *e.g.* as an instance of Patanjali, to I. 2, 64, v. 17, II. 2, 29, and in a Káriká of the latter to III. 2, 123, where it is rendered by Kaiyyaṭa *vichâraka*; it occurs, too, as an instance, not in the Mahabháshya, but the Káśiká and Siddh.-k. to II. 1, 53, in the compound मीमांसकदुर्दुरूढ; and it is probably the property of the Calcutta Paṇḍits, as an instance to IV. 3, 9.

does he mention *Jaimini*, the author of the Mímánsá-Sútra; and it is, perhaps, worthy of our attention, that not even the Gaṇas to Páṇini contain the formation of this word, which is of as much interest as any other word of the Gaṇa *Báhwádi* (IV. 1, 96).[174]

The word *Vedánta* having no remarkable grammatical peculiarities, had no claim to the notice of Páṇini; but had he been aware of the word *Vedántin*, "one who knows the Vedánta," it would certainly have required a special rule of his, since there is no Sútra in his Grammar by which the sense of this derivative could be made out satisfactorily. And as Páṇini notices but *one single word* in which the base is not a proper name, and the affix *in* (technically *ini*) imparts to the

[174] With regard to Jaimini, I have only to add that the instance जैमिनिकडार or कडारजैमिनि to II. 2, 38 has not yet found a place in the Bháshya or in Kaiyyaṭa's commentary; it occurs in the Káśiká and the Gaṇaratnamahodadhi; but on what authority Jayáditya and Vardhamána give this handsome epithet to the old Jaimini, or whether it is levelled against another Jaimini, I have no means of stating.

derivative the sense of studying or knowing, viz., *anubráhmaṇin*, "one who studies or knows a work like a Bráhmaṇa" (IV. 2, 62), the omission of ***Vedántin*** acquires increased significance.[175]

***Sánkhya*** is a peculiar form. It comes from *sankhyá*, and designates the philosophy which is based on *synthetic* (sam) *reasoning* (khyá). Its very name shows that it is the counterpart, as it were, of ***Nyáya*** (ni-áya), or the philosophy founded on "*analytical reasoning*." For while the former builds up a system of the universe, the latter dissects it into categories, and "enters into" its component parts. Yet a grammatical rule would have had to explain why the name of the former system is not a *kṛit*-formation,—for instance, its very base, *sankhyá*, analogously to the *kṛit*-formation *nyáya*. It has not been noticed by Páṇini. Nor does he teach—as he probably would have done had this philosophy existed in his time—that the same word means, as a masculine, a follower of the Sánkhya philosophy.[176]

The word *Yoga* occurs several times in the Sútras,[177] but never in the sense of a system of philosophy; and the only two derivatives of this word which are taught by Páṇini, viz., *yogya* and *yaugika* (V. 1, 102) are two words which have no

[175] In the Sútra IV. 3, 111, the affix *in* (technically, *ini*) has a similar purport, but the base implies a proper name; thus, *Karmandin*, *Kṛiśáświn* mean "one who studies or knows the works of Karmanda, Kṛiśáśwa."

[176] For the various explanations, given by native authorities, of this term, I need now refer to one essay only, since it probably comprises all the literary information—*and not only on this point*—which can be obtained in our days on Sánkhya writers, and certainly more than any one scholar in Europe would have at his command—I mean the learned and excellent preface of *Dr. Hall* to his elaborate edition of the *Sánkhya-Pravachana*. The latter sense of the word *Sánkhya*, "a follower of the Sánkhya philosophy," occurs, *e.g.* in the *Bhagavad-Gítá*, III. 3; or, together with the word *Káṇáda*, "a follower of the Vaiśeshika doctrine," in the commentary of *Śankara* on the *Vedánta Sútra*, II. 3, 51: बह्वात्मसु सर्वगतेषु प्रतिशरीरं बाह्याभ्यन्तराविशेषेण संनिहितेषु मनोवाक्कायैर्धर्माधर्मलक्षणमदृष्टमुपार्ज्यते । साङ्ख्यानां तावत् । . . . . . . काणादानामपि etc.

[177] I. 2, 54. 55.—III. 4, 20.—V. 1, 102; 4, 44. 47. 50. 126.—VI. 4, 74. 75.—VIII. 1, 59.

connection whatever with its philosophical meaning. In the sense of "religious austerity," it *seems* to have been known by Páṇini, though he has no rule on the formation of this word, apparently because it offers no other grammatical interest than that which would be satisfied by his general rules III. 3, 18 and VII. 3, 52; for he has a rule on the formation of *yogin* (III. 2, 142). But this word means *a man who practises religious austerities*; it does not mean a follower of the Yoga system of philosophy.

That *Nyáya* was known to Páṇini in the sense of *syllogism* or *logical reasoning*, or perhaps *logical science*, I conclude from the Sútra III. 3, 122,[178] where its affix conveys the sense of instrumentality, *i.e.* that by which analysis (*lit.* entering-into) is effected, for the same form, *nyáya*, is made the subject of another rule (III. 3, 37), where Páṇini gives as its meaning "propriety, good conduct," which would lead to its later meaning, "policy." Unless we drew this distinction between the two Sútras named, the first Sútra would become superfluous. Nor is it probable that a civilization like that which is traceable in Páṇini's rules could have done without a word for syllogistic thought. But between this sense of the word *nyáya*, and its designating the special

[178] I regret that I must again animadvert on an error of the Calcutta editors. In their gloss on the Sútra III. 3, 122, they give the following etymology of न्याय, "णीञ् । नीयन्ते ऽनेनेति । न्यायः." According to them, this word would therefore come from णी "to lead," an etymology which, of course, is absolutely impossible. Nor is there any trace of it in any of the commentaries known to me. Patanjali and his commentators have no remark on this easy word. The *Káśiká*, which explains every Sútra, writes नीयते ऽनेनेति न्यायः, but neither allows these words to be preceded by "णीञ्," nor, as this quotation shows, to contain a third person of the *plural* (नीयन्ते). Its gloss obviously means, "because entering is made (नि + ईयते) by it, the derivative is न्याय." The *Siddhánta-kaumudí* (fol. 211 *a*, line 7) has an analogous interpretation: "नियन्ति ..... अनेन," etc., which is still more transparent. But what must one think of the proficiency of an "editor" of Páṇini, who has none of the laborious work—which always gives a title to indulgence—of comparing MSS. and compiling a commentary,—who merely reprints the labour of others,—and yet, even in a simple case like this, does not feel induced to consult the Káśiká or Siddhánta-kaumudí, though he *talks* a great deal, even on this occasion, of the Káśiká "A. B. and C," but without mastering its "*a, b, c*," simply repeats the gross blunder of the editors of his edition of Páṇini!

system of Gautama there is a vast difference. Nay, had Páṇini even written the Gaṇa IV. 2, 60, which implies, in its present version, the formation *naiyáyika*, this latter word would not require us to infer that it means there a follower of Gautama's school; it may only signify a man who studies or knows the laws of syllogism.[179] To substantiate this conclusion, with all the detail it deserves, would be a matter of great interest; for no philosophical school has dealt more largely with grammatical subjects than the *Nyáya* school, and its branch, the *Vaiśeshika*. The nature of "sound" and "word," the question whether word is "eternal or transitory," the "power" or purport of words, the relation of base and affix, and such kindred matters are treated of in a vast

[179] To arrive at the form नैयायिक it is necessary to combine with the Gaṇa quoted, the Sútra VII. 3, 3. The same word न्याय in the philosophical sense, occurs in the Gaṇa to IV. 3, 73, where a MS. of the Káśiká has even the reading न्यायविद्या; and probably, in the same sense in the Gaṇa to VIII. 1, 27; but even if Páṇini himself had written it there, we should not be justified in giving it a more definite sense than the one stated. In the Sútra IV, 4, 92, and the Gaṇa to IV. 3, 54, it has the sense of "propriety."

literature based on the Sútras of Gautama; and the controversies of the Naiyáyikas with the Vaiyakaraṇas or etymologists need not blush before those of our modern philosophers. I must, however, confine myself on the present occasion, as heretofore, to giving a small amount of proof, that Páṇini could not have known the Sútras of Gautama.

After having refuted the opinion that the sense of a word conveys either the notion of *genus* or that of *species*, or that of *individual*, each taken separately, *Gautama* continues:—"1. The sense of a word conveys (at the same time) as well the notion of *genus* (*játi*), as that of *species* (*ákṛiti*), as that of an *individual* (*vyakti*). 2. An individual (*vyakti*) is a bodily form as a receptacle for the particularization of qualities. 3. Species (*akṛiti*) is called the characteristic mark of genus. 4. Genus (*játi*) is that which has the property of (intellectually) producing (species) of the same kind."[180]

[180] Nyáya Sútras II. 131—134: जात्याकृतिव्यक्तयस्तु पदार्थः ॥ व्यक्तिर्गुणविशेषाश्रयो

Let us now refer to the terminology of Páṇini, and see how he dealt with similar notions. In the first place, we find that he does not make use of a term *ákṛiti*. We meet, in his Grammar only with the two terms *játi* and *vyakti*. In the rule I. 2, 52, he speaks of (words which express) "qualities as far as a *játi* goes;" and the instance of the *játi*, given by Patanjali, is a tree.[181]

मूर्तिः । आकृतिर्जातिलिङ्गाख्या । समानप्रसवात्मिका जातिः ।.—The object of Gautama is to show that *individual*, *species*, and *genus* are notions which cannot be conceived, independently of one another, and that a separation of one from the other produces a fallacy. In translating the term *vyakti*, stress must be laid on the word *viśesha*, "particularization;" otherwise there would be but *one* individual. The same consideration induced me to differ, in my translation of *ákṛiti*, from Dr. Ballantyne, who, in his meritorious edition and learned translation of the Nyáya-Sútras, renders this term "*form*," which undoubtedly is its usual sense in *non-philosophical* writings. But when *Viśwanátha*, in his comment on the Sútra II. 124, writes: आकृतिरवयवसंस्थानविशेषः and on II. 133: जातिलिङ्गमित्याख्या यस्या जातेर्गोत्वादेर्हि सास्नादिसंस्थानविशेषो लिङ्गम्,—he intends, in my opinion, to convey the understanding, that *ákṛiti* is "the *particularisation* of organisms," and "the characteristic mark of 'cowhood' is the *particularisation* of the organism of a cow," which, translated into our philosophical language, would mean that *ákṛiti* is *species*. In my rendering of the fourth Sútra (II. 134), the parenthetical words are borrowed from *Viśwanátha*, who comments on them thus; समानः समानाकारकः प्रसवो बुद्धिजननमात्मा स्वरूपं यस्याः सा तथा च समानाकारबुद्धिजननयोग्यत्वमर्थः There can be no doubt, therefore, that Gautama meant our term *genus*.

[181] I. 2, 52: विशेषणानां चाजातेः.—I must observe here that the Káśiká and, on its authority, the Calcutta edition, are quite at variance with Patanjali, in explaining the last words of this Sútra, as if it had the sense च जातेः. Patanjali distinctly rejects such an explanation, on the ground that it is impossible to speak of qualities which are not *játis*. He rejects, too, such instances as पञ्चाला जनपदः, सुभिक्षा संपन्नपानीयः, बहुमाल्यफलः, which illustrate his *púrvapaksha*; an instance of his conclusion is बदरी सूक्ष्मकण्टका मधुरा वृक्षः.—Patanjali: कथमिदं विज्ञायते । जातिर्यद्विशेषणमाहोस्विज्जातेर्यानि विशेषणानीति । किं चातः । यदि विज्ञायते जातिर्यद्विशेषणमिति सिद्धं पञ्चाला जनपद इति । सुभिक्षा (MS. °क्षः) संपन्नपानीयः । बहुमाल्यफल इति न सिध्यति । अथ विज्ञायते । जातेर्यानि विशेषणानीति । सिद्धं सुभिक्षा (MS. °क्षः) संपन्नपानीयः । बहुमाल्यफल इति । पञ्चाला जनपद इति न सिध्यति । एवं तर्हि नैवं विज्ञायते जातिर्यद्विशेषणमिति नापि जातेर्यानि विशेषणानीति । कथं तर्हि विशेषणानां युक्तवद्भावो भवति.—Várttika: आ जातेः.—Patanjali: आ जातिप्रयोगात् । किमर्थं पुनरिदमुच्यते.—Várttika: विशेषणानां वचनं जातिनिवृत्त्यर्थम्.—Patanjali: जातिनिवृत्त्यर्थोऽयमारम्भः । किमुच्यते जातिनिवृत्त्यर्थ इति न पुनर्विशेषणानामपि युक्तवद्भावो यथा

At I. 2, 58, he treats of the optional use of the singular or plural: "if the word expresses a *játi*," (*e.g.* a Bráhmaṇa or the Bráhmaṇas); at V. 2, 133, he applies the term *játi* to the elephant,—at V. 4, 37, to herbs,—at V. 4, 94, to stones and iron, a lake and a cart,—at VI. 1, 143, to the fruit Kustumburu,—at VI. 3, 103, to grass;—and IV. 1, 63, is a rule on "*játi*-words, which are not permanently used in the feminine gender." It is not necessary to multiply these instances, in order to show that Páṇini understands by *játi* the same thing that Gautama understands by *ákṛiti*, viz., *species*;[182] and I may add at once, that he has no word at all for the notion of "*genus*."

As to *vyakti*, it occurs but once in the Sútras, viz., I. 2, 51,

स्यादिति.—Várttika: समानाधिकरणत्वात्सिद्धम्.—Patanjali: समानाधिकरणत्वाद्विशेषणानां युक्तवद्भावो भविष्यति । यथैव गावौ इमे सुपो ऽन्यत्रापि जातेर्युक्तवद्भावो न भवति । क्वान्यत्र । बदरी सूक्ष्मकण्टका मधुरा वृक्ष इति । किं पुनः कारणमन्यत्रापि जातेर्युक्तवद्भावो न भवति etc.—Kaiyyaṭa: ....... यजातेरित्यसमर्थसमासः । भवति नामनः संबन्धात् । उभयथा चाव्याप्तिः प्रतिषेधश्चेति प्रश्नः । का जातिप्रयोगादिति सूत्र आरूः प्रश्नः न तु जनः etc.

[182] There is, indeed, a Káriká of Patanjali which explicitly corroborates this comparison which I have made between Páṇini and Gautama, and which, moreover, has an additional import in affording evidence that Gautama is prior to Patanjali. I mean the Káriká to IV. 1, 63, which says: आकृतिग्रहणा जातिर्लिङ्गानां च न सर्वभाक् । सकृदाख्यातनिर्ग्राह्या गोत्रं च चरणैः सह, *i.e.*, "*játi* has (in Páṇini) the sense of *ákṛiti*; it does not possess all the genders, and, once determined, is easily recognized (elsewhere); *but* it is, too, a family with its schools." The following passages from Kaiyyaṭa will bear out my translation: आकृतिर्ग्रहणं यस्याः साकृतिग्रहणावयवसंस्थानविशेषनिर्ग्राह्य-व्यङ्ग्येत्यर्थः [For these last words compare *Viśwanáthá's* comment on the *Nyáya Sútra* II. 133, in note 180.] । एतेन गोत्वादिजातिर्दर्शिता ब्राह्मणत्वादिषु न संगृहीता ब्राह्मणक्षत्रियादीनां संस्थानस्य सदृशत्वादिति तत्संग्रहायाह । लिङ्गानामिति, etc. ...... । सकृदिति । अयं गौरिति सकृदुपदिष्टा जातिर्निर्ग्रहीतुं निर्देष्टुं पिण्डान्तरे शक्येत्यर्थः । गोत्रमिति । अपत्यमित्यर्थः । चरणशब्देन शाखाध्यायिनो गृह्यन्ते । गोत्रस्य सर्वलिङ्गत्वात्पृथगुपादानम् । नाडायनं नपुंसकमिति दर्शनात्. And after having explained the Káriká of "another" quoted by Patanjali, on the same subject, Kaiyyaṭa adds, "from this quotation by Patanjali it has been inferred that the former Káriká expresses his own opinion:" पूर्वोक्तमेव लक्षणं भाष्यकारस्य मतम् । अपर आहेत्यभिधानादित्याहुः.—On another occasion Patanjali, in adapting himself to Páṇini's use of the term *játi* (*i.e.* = *ákṛiti*), observes in a somewhat poetical strain (I. 2, 52, after the last words of the quotation from the Bháshya in note 181): जातिशब्दलिङ्गा

and means there "*linga*" generic mark, which, in grammatical terminology, is *gender*.[183] The notion of individuality is not represented by a special word in the language of Páṇini; the nearest approach to it is his word *adhikaraṇa*, as it is used in the rules II. 4, 13. 15, and V. 3, 43, where it is rendered by the commentators by *dravya* "substance." The term *viśeshya* may be compared to *adhikaraṇa*; but as it signifies "the object to be

जातिर्यल्लिङ्गमुपादाय प्रवर्तते । उत्पत्तिप्रभृत्या विनाशात्तल्लिङ्गं न जहाति [Kaiyyaṭa: जातिः लिङ्गं यथा जातिर्यल्लिङ्गा नियतलिङ्गेत्यर्थः, etc.] *i.e.*, "If *játi* has a fixed gender,—whenever it has taken that gender, from birth to death it does not abandon that gender."—I must also call attention to another passage from the Mahábháshya, which likewise shows that *játi* has, in Páṇini, Gautama's sense of *ákṛiti*, and which at the same time proves that Patanjali not only had a knowledge of the philosophical application of the latter term, but, when speaking in his own name, uses *ákṛiti* in the same manner in which it is used by Gautama. In the passage I am alluding to, he broaches the same problem which is proposed by the Nyáya-Sútras, but as a grammarian, and in reference to Páṇini, who has no term for *genus*, he comprises in his question merely the alternative whether the sense of a word *in Páṇini* implies "species" (*ákṛiti*), or "individuality" (*dravya*). His answer is, that it comprises both, for those who maintain the former alternative are justified in their opinion by the Sútra I. 2, 58, and those who incline towards the latter, by the Sútra I. 2, 64. *Patanjali's Introduction* (ed. Ballantyne, p. 40-42): किं पुनराकृतिः पदार्थ आहोस्विद्द्रव्यम् । उभयमित्याह । कथं ज्ञायते । उभयथा ह्याचार्येण सूत्राणि प्रणीतानि । आकृतिं पदार्थं मत्वा जात्याख्यायामेकस्मिन्बहुवचनमन्यतरस्यामित्युच्यते । द्रव्यं पदार्थं मत्वा सरूपाणामेकशेष आरभ्यते.—Whether *Kátyáyana*, in using the expression असर्वलिङ्गा जातिः (I. 4, 1. v. 3, of the Calcutta edition), merely adapted himself to the manner in which Páṇini uses जाति, or whether he, too, had not yet a knowledge of Gautama's definition would have remained doubtful, had he not availed himself, in another of his Várttikas, of the term *ákṛiti* exactly in the sense in which it is defined by the Nyáya Sútra—viz., in the Várttika 5 (ed. Calc.) to VII. I, 74: न वा समानायामाकृतौ भाषितपुंस्कविज्ञानात्; and though Patanjali observes that this Várttika is superfluous, since its contents are a matter of course, we may, nevertheless, be thankful for its word आकृति, and the conclusions it enables us to draw in our present case.—Patanjali: न वा वक्तव्यम् । किं कारणम् । समानायामाकृतौ भाषितपुंस्कविज्ञानात् । समानायामाकृतौ यद्भाषितपुंस्कम् । आकृत्यन्तरे चैतद्भाषितपुंस्कम् । किं वक्तव्यमेतत् । न हि कथमनुच्यमानं गंस्यते । एतदप्यर्थनिर्देशात्सिद्धम्; and Kaiyyaṭa ....... तत्र पीलुशब्दो वृक्षाकृतौ पुंलिङ्गः फलाकृतौ नपुंसकलिङ्ग इति पुंवद्भावाप्रसङ्गः.

[183] *Vyakti* is used in the same sense by Kátyáyana in the Várttika 1 (of the Calc. ed.) to I. 2, 52.

qualified," it is not the counterpart of *játi*, but of *viśeshaṇa*, "the quality."[184]

The result of the foregoing comparison between Páṇini and Gautama must remove, I believe, every doubt as to the chronological position of both. The expressions of Páṇini show that he had not even conceived so much as the philosophical problem started and solved by Gautama. The very manner in which Patanjali is compelled to answer the question, whether "the sense of a word" in Páṇini "implies species or individuality"—viz., that at one time it implies the former, and at another, the latter, shows that philosophical investigations into the "sense of the word" had not yet troubled Páṇini's mind. A mere difference of opinion between the grammarian and the Nyáya philosopher would be no proof for the posteriority of the latter; but the absence of the problem itself, in the Sútras of Páṇini, is, I hold, sufficient ground for this inference. A problem of this kind could not have been slighted by Páṇini if he had been aware of it; it would have entered unconsciously, as it were, into his terminology, and into the mode of delivering his rules. There is abundant evidence in Patanjali's Great Commentary, that his training must have been a philosophical one; and it is Kátyáyana's superiority, too, in this respect, which inflicts on Páṇini a quantity of Várttikas finding fault with his empiric and unphilosophical treatment of grammatical facts.

After this conclusion, it seems needless to add that the Sútras ignore the word *vaiśeshika*, which, from a grammatical point of view, would have had as much claim to being noticed by Páṇini as any word comprised in his rules IV. 2, 60 and 63. The formation *vaiśeshika* is taught in the Gaṇa to V. 4, 34, but merely in the sense of *viśesha*.

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There is an important class of ancient works the chronological relation of which to Páṇini deserves our peculiar attention here, from the circumstance that their contents are more or less kindred

[184] Compare II. 1, 57; also V. 1, 119, v. 5 (ed. Calc.)

with those of Páṇini's work,—I mean the grammatical works known under the name of *Uṇṇádi-Sútras*, *Dhátupáṭha*, *Prátiśákhyas*, *Phiṭ-Sútras*, and we may add to them the *Nirukta*, the exegetical work of *Yáska*. Each of these works, with *perhaps* the exception of one, if I am not mistaken, is unanimously considered by Sanskrit scholars, as prior to the Grammar of Páṇini.

Before I proceed to examine whether this view can be upheld or not, I will quote Professor Müller's opinion on the age of the *Uṇṇádi-Sútras*. "We do not know," he says, "by whom these Uṇâdi affixes were first collected, nor by whom the Uṇâdi-Sûtras, as we now possess them, were first composed. All we can say is, that, as Pâṇini mentions them, and gives several general rules with regard to them, they must have existed before his time."[185]

On the same subject, Dr. Aufrecht, to whom we are indebted for a careful edition of the *Uṇṇádi-Sútras*, together with a commentary by *Ujjwaladatta*, expresses himself thus[186]:—"We have no direct tradition as to the author of the *sûtras*. They were composed before the time of *Pâṇini*, as they are referred to by him in two different passages of his Grammar. The fact, however, that both *Yâska* and the author of the above-quoted Kârikâ [viz., to III. 3, 1] specify *Çâkaṭâyana* as the grammarian who derived all nouns from verbs, speaks in favour of *Nâgoji's* conjecture, that the authorship is to be attributed to *Çâkaṭâyana*. Nor is this supposition entirely unsupported by the evidence of the *sûtras* themselves. In one place (II. 38) we are told that the people of the north used the word *kârshaka* for 'a husbandman;' in another (IV. 128), that they employed *kâri* in the meaning of 'an artisan.' This distinction refers to a period of the language

[185] Ancient Sanskrit Literature, p. 151.

[186] "Ujjvaladatta's Commentary on the Uṇâdi-Sûtras, edited from a Manuscript in the Library of the East India House, by Theodor Aufrecht. Bonn, 1859;" Preface, p. viii.—The Uṇṇádi-Sutras were first published in the Calcutta edition of the Siddhánta-kaumudí, afterwards reprinted—without any further consultation of MSS., but with deteriorations, by—*Dr. Boehtlingk*. Compare note 53.

of which no mention is made by any grammarian after *Pâṇini.* In another rule (III. 144,) we find the name of *Çákravarmaṇa*, an old grammarian who is only once more quoted, namely, in *Pâṇini*, VI. 1, 130. It is of some importance also, that the author of the *sûtras* considers *açman* (stone) and *bhuvana* (world) as Vaidic, whereas they are treated by *Pâṇini* as words of common occurrence. These facts, even when taken collectively, furnish no decisive evidence as to the authorship of the *sûtras*, but they show, at all events, that they were composed a considerable time before *Pâṇini*."

I have in the first instance, to demur to the correctness of one of these "facts," which, if it were real, would dispense with any further proof of the Uṇṇádi-Sútras having preceded—not, indeed, Páṇini, for such an inference would always remain hazardous—but his grammatical work. It is true that this grammarian speaks twice of *Uṇṇádis*, but he *never* speaks of Uṇṇádi-*Sútras*.[187]

[187] III. 3, 1: उणादयो बहुलम्; and III. 4, 75: ताभ्यामन्यत्रोणादयः.



The former term merely implies a list of Uṇṇádi affixes, and may imply, according to analogous expressions in Páṇini, a list of words formed with these affixes;[188] but it can never imply a work which treats of these affixes and these formations, like the Uṇṇádi-Sútras which we are speaking of. Between a list of Uṇṇádis—affixes or words—and Uṇṇádi-Sútras, there is all the difference which exists between a lexicographical and a grammatical work. All the conclusions, therefore, which are based on the identity of both, vanish at once.

With the conjecture of Nágojibhaṭṭa I shall deal hereafter; but when Dr. Aufrecht quotes the meaning of *kárshaka*, 'husbandman,' and of *kári*, 'artisan' as proving his conclusion, I candidly confess that I do not understand how the fact of these words having been used by the people of the north, in the sense given, can have the remotest bearing on the point at issue, even if in

[188] *Vaidyanátha* on the Paribhásháउणादयो ऽव्युत्पन्नानि प्रातिपदिकानि — : उणादयः । तद्वाचि तद्वत्त्वेनाभिमतानि वा.

the *whole stretch of the voluminous* grammatical literature subsequent to Páṇini, all of which, of course, is covered by his assertion, no grammarian had made mention of the distinction he is adverting to.[189] The Uṇṇádi Sútras profess to give such information as is not contained in Páṇini's work; he himself informs us of this character of the Uṇṇádi list in the two rules alleged. It is but natural, therefore, that we should find in these two Uṇṇádi rules, as indeed we find in all the rest, much interesting matter of which no trace occurs in the Sútras of Páṇini.

But even assuming that my inability to understand this premiss of Dr. Aufrecht only proves my own incapacity, I might go further and ask—What proof does there exist that these two Sútras, which have nothing characteristic or peculiar in them, were not added to the original Sútras at a later time, since Dr. Aufrecht himself has shown that the genuineness of *sixteen* Sútras was suspected by Ujjwaladatta himself? And I may add—Are there not, for instance, in a valuable commentary on more than 300 of these Uṇṇádi-Sútras, composed by *Nṛisinha*, who lived *Samwat* 1577, or 1520 after Christ, at least in the MS. I have consulted, not only many readings which differ from the text of Ujjwaladatta, as edited by Dr. Aufrecht, but three Sútras the substance of which is now in the Commentary, and three Sútras which are neither met with in the text of Bhaṭṭoji nor in that of Ujjwaladatta ?[190] It seems,

[189] And has this question—which portion of the grammatical literature is later than Páṇini?—been so finally settled that, *at present*, any one is allowed to speak of it as *a matter of course?*

[190] Between the Sútras III. 60 and 61 we read in the E. I. H. MS. 98 of *Nṛisinha's Swaramanjarí* (on accentuation)—where these Uṇṇádi-Sútras occur—a Sútra which is neither amongst those of Ujjwaladatta, nor in his Commentary, viz.: धारेर्विक् च ॥ Comm.: धारयतीति धवकः । द्विवी धर्मे धवके । धवक एकाचिग्रः । मध्योदात्तः. Between IV. 2 and 3, it has a Sútra the contents—but not the wording—of which are embodied in Ujjwaladatta's Sútra IV. 2: क्षमेः किच ॥ Comm.: क्षमेराशुन्प्रत्ययः किच । क्षमतीति क्षमाशुः । सम्राडसि क्षमाशुष. Between IV. 90 and 91: तमेर्डुक्च (its substance occurs in the commentary on Sútra IV. 90); Comm.: तमेरूलप्रत्ययः । दुगागमो दीर्घश्च । ...... (?) । ताम्यति तेनेति तावूलम्; and शृणातेर्दुक्शृकिश्च (embodied also in the Commentary of Ujjwaladatta) ॥ Comm.: शृणातेरूलप्रत्ययः । दुक्शृकिश्च । शृणातीति शार्दूलः । भवथः शार्दूलाय राज्ञः. Before V. 28, it mentions a Sútra which is neither

therefore, that with the actual doubts we must entertain as to the originality of several Unnádi-Sútras, it is by no means safe to appeal to two or any such Sútras for chronological evidence, unless they be able to show cause why they should not be ranked amongst the additions of later times.[191]

And again, what possible conclusion as to the chronological relation of the Unnádi-Sútras to Pánini can be drawn from another quotation made by Dr. Aufrecht? *Chákravarmana*, he says, is once quoted by the Unnádi-Sútras, and "*only once more, namely, in Pánini.*" I will make no remark on these latter words. That they are quoted by both is undeniable; but since it happens that both Dr. Aufrecht and I have quoted Pánini, does it follow that either of us lived a "considerable time" before the other, or before any other writer who may also have quoted Pánini? When, however, Dr. Aufrecht points out that the author of the Unnádi-Sútras "considers *açman* (stone) and *bhuvana* (world) as Vaidic, whereas they are treated by Pánini as words of common occurrence," I, too, lay much stress on the statement contained in this passage of the Unnádi-Sútras, but by it arrive at the

amongst those of Ujjwaladatta nor embodied in his Commentary: घ्राखा ॥ Comm.: घ्राखेति निपात्यते । घ्रो तनूकरणे । घ्राखाभ्यः स्वाहा etc. Before V. 52 which precedes V. 70, and follows V. 69 and the new Sútra (*i.e.* V. 69—the new Sútra—52. 70): दिवेर्डिविच्च ॥ Comm.: दीव्यतीति द्यौः । दिवौ । दिवः; this Sútra, too, is neither amongst the Sútras nor in the Commentary of Ujjwaladatta.

[191] Dr. Aufrecht himself observes (p. ix) with perfect accuracy: "the unádisútras have not been handed down to us in their original form. It was not the intention of the author to give a complete list of all the unádi-words, but merely to collect the most important of them. Hence we frequently meet with the sentence: बहुलमन्यत्रापि 'in various other words, too,' or अन्येभ्यो ऽपि दृश्यन्ते 'the same suffixes are found in other words, too.'" The former of these expressions, quoted by Dr. Aufrecht, occurs, indeed, five times and the latter once; and Patanjali says in his Káriká to III. 3, 1, and in his comment on it: बाहुलकं प्रकृतेस्तनुदृष्टेः ॥ तन्वीभ्यः प्रकृतिभ्य उणादयो दृश्यन्ते न सर्वाभ्यो दृश्यन्ते ॥ प्रायसमुच्चयनादपि तेषाम् ॥ प्रायेण खल्वपि समुच्चिताः । न सर्वे समुच्चिताः ॥ कार्यसशेषविधेश्च तदुक्तम् ॥ कार्याणि खल्वपि सशेषाणि कृतानि । न सर्वाणि लक्षणेन परिसमाप्तानि. Since, then, the Unnádis are admitted, even by Patanjali, to be an incomplete list, and if there is evidence to prove that at recent periods writers permitted themselves to supply the deficiencies, it will be admitted that my hesitation is not a hypercritical one.

very opposite inference to that which has suggested itself to him. For, if Páṇini treated these words which occur in the Vedas as words of common life, and, on the other hand, the author of the Sútras in question had ceased to use them in his conversational speech, and records the fact that they belong, not only to literary language, but to that of the very oldest literature,—I do not conclude that such facts "show, at all events, that they (the Uṇṇádi-Sutras) were composed a considerable time before Páṇini;" but I conclude that Páṇini lived in that Vaidik age when *aśman* and *bhuvana* were as well Vaidik as common words, and therefore required no distinctive remark of his; that, on the contrary, the author of the *two* Uṇṇádi-Sútras in question belonged to a period when these words had become obsolete in common life,—in short, that Páṇini lived a considerable time before this grammarian.

An inference, however, of such importance as this could not be considered as resting on sufficiently solid ground if there were no other means of establishing it than two Sútras of a work avowedly open to interpolations at various periods of Sanskrit literature.

In order to support it with stronger arguments, I must raise a previous question, which does not concern the Uṇṇádi-Sútras alone—the question, ***whether or not Páṇini was the originator of all the technical terms he employs in his work?*** Since he adverts, several times, in his rules, to grammarians who preceded him,[192] it would probably—not necessarily—be possible to answer this question if we possessed the works of these grammarians. ***Śákaṭáyana's*** grammar seems indeed, to have come down to us, but though, in such a case it would be within my reach, it must still remain at present a sealed book to me, and I must treat it like the works of Gárgya, Káśyapa, and the other predecessors of Páṇini who merely survive in name and fame.[193]

[192] See note 97.

[193] The knowledge that Sákaṭáyana's Grammar exists, and is preserved amongst the treasures of the Library of the Home Government for India, we owe, like so much of our knowledge of Sanskrit literature, to the lamented Professor Wilson, who speaks of

There are, in my opinion, two Sútras of Páṇini which may serve as a clue through the intricacies of this problem.

In five important rules of his, Páṇini states that, on principle, he will exclude from his Grammar certain subjects, as they do not fall within his scope. But since he gives reasons for doing so, he at the same time enables us to infer what he considered his duty, as a grammarian, to teach.[194] Amongst these rules, one (I. 2, 53) referring to a subject touched on by him in a previous Sútra, says: "Such matter will not be taught by me, for it falls under the category of conventional terms, which are settled (and

it in his *Mackenzie Collection*, vol. I. p. 160. Many years ago I obtained sight of the precious volume; but as it is written on palm leaves in the Hálá Kernáta character, and as I could not attempt to make it out without a magnifying glass, and then only with much difficulty, I was compelled to abandon my desire of mastering its contents. It is to be hoped now that a learned, laborious, and competent Sanskrit scholar will transcribe and publish this awkward MS., and thus relieve Sanskrit studies from a suspense which no one can feel more keenly than I do in writing these lines. I must add, at the same time, that doubts have been lately expressed to me whether this MS. contains really the original work of Śákaṭáyana, or merely a Grammar founded on his.

[194] These rules are I. 2, 53-57. They contain Páṇini's grammatical creed, and are the key-stone of his work. But all that the "editor" of Páṇini has to offer with respect to them is the following attempt at an epigram (vol. II. p. 47): "Páṇini makes an expedition against his predecessors." And thus, in taking up that which is merely incidental, and, compared with the subject itself, quite irrelevant, he completely leads the reader away from the real importance of these rules. The *Káśiká*, it is true, mentions that Páṇini differs in the principles he lays down in these rules from previous grammarians; but it is far from making a joke or concentrating the essence of its comment on so futile a point. It shows, on the contrary, the full bearing of these rules, and, I believe, it would have done still better had it embodied in its gloss the remarks of Patanjali on some of these Sútras. At all events, the commentary of the Káśiká on them was deemed important enough even by Dr. Boehtlingk to be quoted by him on this occasion in its full extent, though his reason for doing so is merely to show the "expedition of Páṇini against his predecessors." "*The whole,*" (viz., this expedition) he writes in introducing the Káśiká, "*becomes sufficiently clear through an excellent commentary, I mean the Káśiká-vṛitti, which will make any other remark superfluous.*" As the quotation he then gives from the Káśiká is the *only one, of any extent, in his whole second volume*, and as he assumes all the appearance of treating it with that minute and critical and conscientious circumstantiality which even in an incidental quotation must be extremely welcome,—I mean by giving the various readings of his MSS. ("*A*" = MS. 829; "*B*" = MS. 2440 of the East India House—*wrongly*

therefore do not require any rule of mine; *literally*: for it has the authority of a *sanjná* or conventional term)." To these words *Patanjali* appends the following gloss: "When Páṇini speaks of conventional terms which he will not teach, because they are settled, does he mean, by this expression, such technical terms as *ṭi*, *ghu*, *bha*, and the like? No; for *sanjná* is here the

*described by him at* p. liv.), by recording the omissions in either of them, even so far as the omission of a "च" is concerned,—in short, as he gives us in his lengthened and highly valuable extract from the Káśiká a specimen of his *editorial character*, I considered it my duty to make a comparison of his edition of this portion of the Káśiká with the two MSS. named and used by him. For though I was perfectly well acquainted with his so-called Commentary on Páṇini, and though it has been my thorough conviction for very many years that his curtailed reprint of the Calcutta edition—I will not qualify it now otherwise—by suppressing important texts and by propagating errors which, even in a reprint, are not excusable, has been more an impediment to a *conscientious* study of Sanskrit grammar, and of Páṇini in particular, than his very imperfect commentatorial remarks may have done service to beginners,—though my opinion of the literary activity of Dr. Boehtlingk was the result of a careful study of his works, and was by no means founded on occasional errors of his, or formed in disregard of all the difficulties he had to contend with;—in short, though not all the imperfections of his writings—*if they amounted only to such*—would ever have induced me to stint the share of indulgence which I hold ought to be always and largely awarded to *laborious* and *honest* work, whatever be its failings, I have considered it my duty to make this comparison since, within the chain of the peculiar circumstances which weigh on his edition of Páṇini and on some of his other "*editions*," too, the point I wanted to ascertain, once more, did not so much concern a question of scholarship as one of scientific reliability. The result of my comparison was this. Dr. Boehtlingk records at his quotation from the Káśiká to I. 2, 53, the various readings of MS. *A*: निर्दिश्यते (for *B* प्रतिनिर्दिश्यते), कस्मात् (for *B* कुतः), वरणावर (for *B* वरणा), लिङ्गवचनं (for *B* लिङ्गवचनं च), and यथा च (for *B* यथा); but he does not say that *A* reads the last words: आपो दारा गृहाः सिता (*sic*) वर्षा इति.—At I. 2. 54 he mentions that MS. *A* has omitted the word शब्द; but he does not state that *A* reads वाच्यः instead of *B's* reading वक्तव्यः, nor that *B* has a marginal note on the word अप्रख्यानात् which runs thus: योगजनपदादेः क्षत्रियादिभिः संबन्धः। तस्याप्रख्यानादनुपलब्धेरित्यर्थः. And he edits on his own authority—without any remark whatever—वृक्षयोगं नगरे—*which is perfectly meaningless*—while both MSS. read वृक्षयोगान्नगरे.—At I. 2, 55, he mentions that *A* has omitted यदि and तस्य; moreover that *B* reads: क्षत्रियसंबन्धे जनपदे पञ्चालशब्दः। ततो°; but he does not say that *A* omits also योगाभावे before तस्य, and adds तत्र before the last words प्रवृत्त इति. And what is much worse, he not only edits तस्यावश्यमभ्युपगन्तव्यम्, while both MSS. read तस्यावश्यमेवाभ्युपगन्तव्यम्, but नायं निमित्तकः—*which is simple nonsense*—while both MSS. have the intelligible reading नायं योगनिमित्तकः.—At I. 2, 56, he observes that इति is omitted in *B* and

same as *sanjnána*, 'understanding' (*i.e. a name which has a real meaning*, that may be traced etymologically)." And *Kaiyyaṭa* enlarges upon these words in the following strain:

तत् in *A*; but he does not mention that instead of *B's* °प्रमाणत्वात् । अन्य, etc., *A* reads: °प्रमाणत्वादित्यन्य, etc.; nor does he mention that *B* reads अर्थसिद्धस्तच किं यत्नेन while *A* reads अर्थः सिद्धः किं तत्र यत्नेन; but, again, he edits, without any remark whatever, अर्थान्यप्रमाणत्वात्, which is *ungrammatical*, in spite of the concurrent and correct reading of both MSS.: अर्थस्यान्यप्रमाणत्वात् (or *A* °त्वादिति, see before).—His remarks at I. 2, 67, are that *A* omits चाभ्रिष्य — भवतः, and that *B* reads हि (for *A* च), परिभाषन्तः (for *A* परिभाषन्ते), and मत्वर्थे (for *A* अन्यपदार्थो). Yet he does not record the various inaccuracies of *A*, which are essential for those not acquainted with this MS., in order that they may form an opinion on it and on its relation to the readings of *B*. Thus he omits stating that *A* reads the commencing words चाभ्रिष्यमिति वर्तते, that it omits इदं च: वर्तव्यं, and reads पुनराऊरह उभ° for *B's* more correct reading पुनराऊ: । चहरम°. But Dr. Boehtlingk likewise does not mention that *B* has a marginal note to the word व्याख्यात्, viz., व्यख्यो (*sic*) यमः; that *A* reads चाभ्रिष्ये ते for *L's* चाभ्रिष्ये (in the commencement); that *B* adds तु after अपरे (last line of his page 48); that *A* reads तथा चोपसर्जन° for *B* तथोपसर्जन° (first line of his page 49), and नैव व्युत्पाद्यन्ते for *B* न चैवं व्युत्पाद्यन्ते. And to crown the edition of this portion of the "excellent commentary, I mean the *Káśiká-vṛitti*, which will make all further explanation superfluous," Dr. Boehtlingk prints, without a single remark (p. 49, line 4), तथोपसर्जनमप्रधानमिति



"The question of Patanjali is suggested by the rule of analogy. His answer is in the negative, because context itself has a greater weight than (mere) analogy. Now, though such terms as *ṭi*, *ghu*, *bha*, and the like, are settled terms, this circumstance would not have been a sufficient reason in an *etymological* work (like that of Páṇini) for leaving them untaught, for they have no etymology.' 'Understanding,' (as Patanjali paraphrases *sanjná*) means mentally entering into, understanding the component parts of a word, [or it means the words which admit of this mental process.]"[195]

गम्यते; when *A* has the following passage: तथोपसर्जनं यथमच गृहे ग्रामे वा । उपसर्जनमप्रधानमिति गम्ये (*sic.*), whereas *B* gives the complete sentence in this way: तथोपसर्जनं । प्रस्तावादर्थौचित्याद्देशकालविभागतः । शब्दैरर्थाः प्रतीयंते न शब्दादेव केवलात् । यथमच गृहे ग्रामे वा उपसर्जनमप्रधानमिति गम्यते.—And such is his edition of even an easy text of a commentary to *only five* Sútras of Páṇini,—of a commentary, too, so pompously announced by himself, and laid before the public with so much appearance of care and conscientiousness!

[195] Páṇini, I. 2, 53: तदशिष्यं संज्ञाप्रमाणत्वात्.– Patanjali: किं या एताः कृत्रि-

From this rule of Páṇini and the commentaries alleged we learn therefore—

1, That his Grammar does not treat of those *sanjnás* or conventional names which are known and settled otherwise.

2. That this term *sanjná* must be understood in our rule to concern only such conventional names as have an etymology.

3. That it applies also to grammatical terms which admit of an etymology, but not to those which are merely grammatical symbols.

4. That such terms as *ṭi*, *ghu*, and *bha*, *were known and settled before Páṇini's Grammar*, but that, nevertheless, they are defined by Páṇini because they are not etymological terms.

Having thus obtained, through the comment of Patanjali on the Sútra in question, a means by which to judge of the originality of Páṇini's terms, we must feel induced to test its accuracy before we base our inferences on it; and the opportunity of doing so is afforded not merely by the technical symbols which Patanjali himself names,—we easily ascertain that Páṇini has given a definition of them,—but also by another of these important five Sútras. This Sútra (I. 2, 56) says: "Nor shall I teach the purport of the principal part of a compound (*pradhána*), or that of an affix (*pratyaya*), because they, too, have been settled by others (*i.e.* people know already from other authorities, that in a compound the sense of the word gravitates towards its principal part, and in a derivative towards the affix.)"[196]

Thus we learn here from Páṇini himself that the term *pratyaya* (affix) was employed before he wrote his work; and if Patanjali's interpretation be correct, Páṇini, who also makes use of this term,

आदिघुमादिसंज्ञाः तत्प्रामाण्यादशिष्यम् । नेत्याह । संज्ञानं संज्ञा.—Kaiyyaṭa: किं वा कृता इति । प्रत्याख्यानत्वाभ्यर्थेव प्रश्नः । नेत्याहेति । प्रत्यासत्तेः सामर्थ्ये चल-वत् । न हि टिघुमादिसंज्ञानां प्रमाणत्वं युक्तमन्नावयवास्त्रत्वाशिष्यत्वे हेतुरुपपद्यते । संबन्धाभावात् । संज्ञानमिति । अवगमः संप्रत्यय इत्यर्थः.

[196] Páṇini, I. 2, 56: प्रधानप्रत्ययार्थवचनमर्थस्यान्यप्रमाणत्वात्. There is no Bháshya on this rule.

must have left it undefined, since it has an etymology and was "settled" in his time. And such, indeed, is the case. Páṇini uses the word *pratyaya* many times (*e.g.* I. 1, 61. 62. 69; 2, 41. 45; 3, 63. etc. etc.), he heads with it a whole chapter which extends over three books of his work, yet he gives no definition whatever of its sense. Finding, then, that Patanjali's comment is confirmed by Páṇini's own words, we may proceed; and we then obtain the result that the Sútras employ but do not explain such terms, for instance, as *prathamá* (nominative), *dwitíyá* (accusative), *tṛitíyá* (instrumental), *chaturthí* (dative), *panchamí* (ablative), *shashṭhí* (genitive), and *saptamí* (locative). And the commentators apprise us that these words were technical names used by the eastern grammarians, which are refered to by Páṇini in some of his rules.[197] We likewise meet in his work with such terms as *samása* (compound II. 1, 3), *tatpurusha* (II. 1, 22), *avyayíbháva* (II. 1, 5), *bahuvríhi* (II. 2, 23), *kṛit* (III. 1, 93), *taddhita* (IV. 1, 76), etc. etc.: he enumerates all the special compounds or affixes which fall under these heads, but does not give any definition whatever of the meaning of these names. Again, the commentaries, in adverting to them, tell us that the terms expressing compounds, for instance, belong to "older grammarians."

When, on the other hand, we see that he *does* give a definition of *karmadháraya* (I. 2, 42), or of *saṁyoga* (I. 1, 7), or of *anunásika* (I. 1, 8), terms which are conventional and admit of an etymological analysis, we are at once compelled to infer that he was the first who employed these technical names *in the sense stated by him.* And this conclusion would apply with equal force to all other terms of a similar kind which do not merely head an enumeration of rules but are clearly defined by him, *e.g.* to *savarṇa* (I. 1, 9), *pragṛihya* (I. 1, 11), *lopa* (I. 1, 60), *hraswa*, *dírgha*, *pluta* (I. 2, 27), *udátta* (I. 2, 29), *anudátta* (I. 2, 30), *swarita* (I. 2, 31), *apṛikta* (I. 2, 41), etc. etc. Nor do I believe that this conclusion becomes invalidated in those instances in which Páṇini gives a definition, while yet there may be a strong presumption that the term defined was already

[197] II. 3, 46. 2. 3. 13. 30. 7 etc.

used in his time, for it seems to me that, in such a case, his definition either imparted an additional sense to the current term, and, in reality, thus created a new term of his own, or had a special bearing on the technical structure of his own work. When, for instance, he defines the term *dwandwa*,[198] though there is a *probability* that this term was used by previous grammarians,[199] his definition may have corrected the current notion on the subject implied by it, as I infer from the lengthened discussion of Patanjali. Or, when he uses the term *upasarjana* in one of those five rules already mentioned, thus allowing us to conclude that it was a current term in his time,[200] and still appears to define it in two other rules,[201] his definition is in reality no definition at all; it merely instructs the pupil how he may recognize an upasarjana-rule in his work.[202]

[198] II. 2, 29: चार्थे द्वन्द्वः.

[199] Káśiká (M.S. 829, E.I.H.) on I. 2, 57: तथा च पूर्वाचार्याः परिभाषन्ते। अन्यपदार्थो बहुव्रीहिः। पूर्वपदार्थप्रधानो ऽव्ययीभावः। उत्तरपदार्थप्रधानस्तत्पुरुषः। उभयपदार्थप्रधानो द्वन्द्व इत्येवमादिः. MS. 2440, E.I.H., reads मत्वर्थे instead of अन्यपदार्थो, but both readings are objectionable, as we may infer from the Mahábháshya on II. 1, 20: इह कश्चित्समासः पूर्वपदार्थप्रधानः। कश्चिदुत्तरपदार्थप्रधानः। कश्चिदन्यपदार्थप्रधानः। कश्चिदुभयपदार्थप्रधानः etc.; and these identical words reoccur in the Mahábháshya to II. 1, 49. Neither of the terms *bahuvríhi*, *avyayíbháva*, or *tatpurusha* is explained by Páṇini.—Compare also note 44, and my Dictionary, *s.v.* अन्यपदार्थप्रधान.

[200] I. 2, 57: कालोपसर्जने च तुल्यम्.

[201] I. 2, 43: प्रथमानिर्दिष्टं समास उपसर्जनम्.—I. 2, 44: एकविभक्ति चापूर्वनिपाते.

[202] In the foregoing remarks I have drawn a distinct line between the *definition* which Páṇini gives of a term,—as when he says "*abhyasta* are the two syllables constituting a reduplicated base" (VI. 1, 5), or "*prátipadika* is that which has a sense but is neither a verbal root nor an affix" (I. 2, 45); and the *enumeration* he makes of the matter comprised under a term, as when he says "*dhátu* is called *bhú*, etc." (I. 3. 1), or "*pratyaya* (affix) is that which is treated from the beginning of the third book up to the end of the fifth" (III. 1, 1). For I hold that Páṇini could not, at one time, feel the necessity of defining the linguistic properties of a grammatical category, and at another leave unexplained the notion, for instance, of a verbal root, an affix, a particle, and so on, while using these terms extensively, unless these notions were sufficiently clear at the time he wrote, and his grammatical purposes were attained by stating what application he gave to these terms in his work. An evidence of the plausibility of this view is afforded *e.g.* by the terms *átmanepada* and *parasmaipada*.

To extend this inference to purely grammatical symbols like those mentioned by Patanjali, e.g., *gha*, *shash*, *luk*, *ślu*, *lup*, etc. etc., would be wrong, after the remark of this grammarian; for, as we learn from him, that they are not *sanjnás*, in the sense in which Páṇini uses this word in his rule I. 2, 53, we cannot decide to what extent he may have invented these names, or whether he even invented any of them, since Patanjali distinctly tells us, as we have seen, that *ṭi*, *ghu*, *bha*, were terms already known to Páṇini.

If, then, we apply the test we have obtained to the Uṇṇádi-Sútras, we shall have, in the first place, to observe that the technical, and, at the same time, significant names which would fall under the category of Páṇini's rule (I. 2, 53), and which are not only used in, but are indispensable to, the mechanism of these Sútras are the following: *abhyása*, *avyaya*, *udátta*, *upadhá*, *upasarga*, *dírgha*, *dhátu*, *pada*, *vṛiddhi*, *lopa*, *samprasáraṇa*, *hraswa*.[203] Amongst these, Páṇini gives no definition whatever of *dhátu*; for his explanation is merely an enumeration (I. 3, 1); and the same remark applies to *upasarga* (I. 4, 59), and perhaps to *vṛiddhi* (I. 1, 1) and *avyaya* (I. 1, 37. 38, etc.). It is probable, therefore, that Páṇini did not invent these terms, but referred to them as of current use. On the other hand, he distinctly defines *hraswa*, *dírgha*, *udátta*, *upadhá*, *lopa*, *samprasáraṇa*, and *abhyása*.[204] The term *pada* is also defined by him, but it seems that he merely extended its current application for his own purposes, since the commentaries tell us that "the former grammarians" gave a definition of the terms for compounds, and this definition contains the word *pada*. That the Uṇṇádi-Sútras contain no definition of any technical word requires no confirmation from me.

In rules VI. 3, 7 and 8, Páṇini mentions that these terms are used by "grammarians," which expression can only mean that they were in use before he wrote; and in rules I. 4, 99 and 100 he enumerates the conjugation endings *comprised* under these denominations, *but gives no definition* of the terms themselves.

[203] *E.g.* I. 12. 15. 27. 32. 48.—II. 16. 59. 65.—III. 114.—IV. 55. 136. 144.—V. 19, etc.

[204] I. 2, 27: ऊकालोऽज्झ्रस्वदीर्घप्लुतः.—I. 2, 29: उच्चैरुदात्तः.—I. 1, 65: अलोऽन्त्यात्पूर्व उपधा.—I. 1, 60: अदर्शनं लोपः.—I. 1, 45: इग्यणः संप्रसारणम्.—VI. 1, 4: पूर्वोऽभ्यासः (comp. also note 44).

Now, had Páṇini not written the five Sútras (I. 2, 53-57) in which he explains the method of his Grammar, or had he explained all the technical terms used by him, the absence of a definition of such terms in the Uṇṇádi-Sútras would not justify us in arriving at any conclusion as regards the mutual relation of the two works. But since we know that Páṇini does not define all his terms; and, on the other hand, that a treatise like the Uṇṇádi-Sútras uses those terms which are defined by him, and *exactly in the same sense in which they occur in his work*, the only possible conclusion is that this treatise was written later than the Grammar of Páṇini. And this also must have been the opinion of *Ujjwaladatta* and *Bhaṭṭojidíkshita*, for both grammarians, in their comment on an Uṇṇádi-Sútra, which is an original one, if any be, since it treats of a whole category of Uṇṇádi words, state in the plainest possible language that *this Sútra is given as an exception to a rule of Páṇini.*[205] Nay, we owe to Dr. Aufrecht himself a very interesting passage from *Vimala's Rúpamálá*, which distinctly ascribes the authorship of these Uṇṇádi-Sútras to *Vararuchi.* But as Vararuchi is a name of Kátyáyana also,[206] this work seems to intimate that Kátyáyana completed the Grammar of Páṇini, not only in his Várttikas, but in the important work which concerns us here.[207]

[205] Uṇṇádi-Sútra, IV. 226: गतिकारकयोः पूर्वपदप्रकृतिस्वरत्वम्.—Ujjwaladatta: ....गतिकारकोपपदात्कृत् (Páṇini, VI. 2, 139) इत्युत्तरपदप्रकृतिस्वरत्वे सति शेष-त्वाद्युदात्तत्वे प्राप्ते वचनमिदमारभ्यते.—Bhaṭṭojidíkshita (Siddh.-k. p. 204 *b*, l. 6) ... गतिकारकोपपदात्कृदित्युत्तरपदप्रकृतिस्वरत्वे सति शेषत्वाद्युदात्तत्वे प्राप्ते तदपवादार्थमिदम्.

[206] See also Ancient Sanskrit Literature, p. 240.

[207] I subjoin a literal copy of this extract from the edition of Dr. Aufrecht, p. ix.: "उणादयो बहुलम् ॥ संज्ञाविषये स्मृः ॥ ताभ्यामन्यत्रोणादयः ॥ संप्रदानापादानाभ्यामन्यत्रिन्नेवार्थे स्मृः । लक्षानुसरणोन्नेया (MS. लक्षानुसारेणोन्नेया) अनुबन्धा उणादिषु । बहुलोक्त्या प्रसाध्यानि तेषु कार्यान्तराणि च । उणादिस्फुटीकरणाय वररुचिना पृथगेव सूत्राणि प्रणीतानि । तद्यथा । कृवापाजिमिस्वदिसाध्यशूभ्य उण् ॥" He adds to this quotation the following curt rebuke: "This assertion, which makes Vararuci older than *Pâṇini*, has no claim to probability." But I must ask—Is there one single word in this passage which justifies, in the slightest degree, the stricture passed by Dr.

Although it follows from all these premises that the *treatise* on the Uṇṇádi-words, the existing collection of Uṇṇádi-Sútras, is later than the Grammar of Páṇini, there still remains the question: What relation exists between the latter work and a *list* of Uṇṇádi-affixes or words which Páṇini twice quotes in his rules?

***Yáska*** relates, in an interesting discussion on the derivation of nouns, that there were in India two classes of scholars, the one comprising the ***Nairuktas***, or etymologists (his commentator *Durga* adds: except ***Gárgya***), and the grammarian ***Śákaṭáyana***; the other consisting of some of the *Vaiyákaraṇas*, or grammarians, and the etymologist *Gárgya*. The former maintained that all nouns are derived from "verbal roots;" the latter that only those nouns are so derived in which accent and formation are regular, and the sense of which can be traced to the verbal root, which is held to be their origin. They denied, as Yáska tells us, the possibility of assigning an origin to such words as *go*, "cow," ***aśwa***, "horse," ***purusha***, "man."[206] Now, it is this latter description of words which is the subject of the Uṇṇádi list: they are the Uṇṇádi words. We must ask, therefore, did Páṇini belong, as regards his linguistic notions, to the ***Nairuktas*** or to the "some of the ***Vaiyákaraṇas***?"

**Aufrecht on Vimala? The latter says, "To illustrate (or to make clear) the Uṇṇádi affixes, *Vararuchi* composed the (Uṇṇádi) Sútras as a separate work." He draws a distinction therefore, as I have already done, between the Uṇṇádi list and the Sútras on them; but where does he say that Vararuchi is older than Páṇini? Dr. Aufrecht evidently mistook his own conclusions, quoted above, which precede this passage from *Vimala's Rúpamálá*, for the opinion of the latter work. Having first established his conclusions in the manner we have seen, he seems never to have doubted that any writer can differ from his view. Therefore, when meeting with Vimala, who reports that Vararuchi is the author of the Uṇṇádi Sútras, he upbraids this poor grammarian with having made Vararuchi older than Páṇini.**

**[206] See Roth's Nirukta, I. 12; Müller's Ancient Sanskrit Literature, p. 164; and Aufrecht's Uṇṇádi-Sútras, p. vi. vii. Yáska, according to the present edition, adds to the three instances given the word हस्तिन् also. He can scarcely have meant the word "elephant," which is not a kṛit, but a regular taddhita derivative of *hasta*: nor does this word occur in the Uṇṇádi-Sútras. It seems therefore probable that he said, or at least meant, the real Uṇṇádi word *hasta*, "hand.' But as *Durga*, too, at all events in the MS. at my command, writes हस्तीति, I do not venture upon more than a conjecture that the latter words are to be corrected in the text of the Nirukta: हस्त इति.**

Since the former designation is chiefly applied to the exegetes of the Vaidik texts, and the latter is emphatically used by the grammarians, it seems probable that Páṇini, in this question of the derivability of Uṇṇádi words, would stand on the side of these Vaiyákaraṇas. And this unquestionably is the opinion of Patanjali, as may be judged from the following facts:—In the rules VII. 1, 2, Páṇini teaches, amongst other things, that when an affix contain the letters *ḍh*, or *kh*, or *chh*, these letters are merely grammatical symbols, the real values of which are severally *ey*, *in*, *iy*. To this rule *Kátyáyana* appends the remark that the Uṇṇádi affixes form an *exception*, when Patanjali explains this view of the author of the Várttikas by the instances *śankha*, *śaṇḍha*; for though these words are formed with the affixes *kha* and *ḍha*, the letters *ḍh* and *kh*, in their affixes, are real, not symbolical. "And," continues Kátyáyana, in two subsequent Várttikas, "though Páṇini speaks himself, in Sútra III. 1, 29, of an affix *íyaṅg* (not *chhaṅg*, as might be expected according to rule VII. 1, 2), this does not invalidate my exception, for the latter is based on the circumstance that Pánini treats in his rule VII. 1, 2, not of verbal but of nominal bases." "True," rejoins Patanjali; "but Kátyáyana might have spared this discussion, for "*nominal bases formed with Uṇṇádi affixes are bases which have no grammatical origin.*"[209]

In rule VII. 3, 50, Páṇini teaches that the letter *ṭh* in the affix *ṭha* has the value of *ik*; that *ṭha*, therefore, means in reality *ika*;[210]

[209] VII. 1, 2: आयनेयीनीयियः फढखछघां प्रत्ययादीनाम्.—A Várttika: उणादिप्रतिषेधः.—Patanjali: उणादीनां प्रतिषेधो वक्तव्यः शङ्खः शण्ढः (comp. Uṇ. S. I. 101. 104).—Várttika: धातोर्वैयकृपणात्.—Patanjali: अथवा यदयमृतेरीयङ्कृति (III. 1, 29) धातोरीयङं शास्ति etc.—Várttika: प्रातिपदिकविज्ञानाच्च पाणिनेः सिद्धम्.—Patanjali: प्रातिपदिकविज्ञानाच्च भगवतः पाणिनेराचार्यस्य सिद्धम्। उणादयो ऽव्युत्पन्नानि प्रातिपदिकानि.

[210] VII. 3, 50: ठस्येकः.—A Várttika: संघातग्रहणं चेदुणादिप्रातिपदिकादीनां प्रतिषेधः.—Patanjali: ..... उणादीनां तावत्। कण्ठः पण्ठः शण्ढः (comp. Uṇ. S. I. 105; IV. 104) etc.—Várttika: तस्मादिविशिष्टग्रहणम्.—Patanjali (after a lengthened discussion asks and answers): एवमप्युणादीनां प्रतिषेधो वक्तव्यः। न वक्तव्यः। उणा-

in rule VII. 4, 13, that a long vowel *á*, *í*, *ú*, becomes short before the affix *ka*;[211] in VIII. 2, 78, that the short vowels *i* and *u* become long before a radical consonant *r* and *v*, if these consonants are followed by another consonant;[212] in VIII. 3, 59, that the *s* of an affix is changed under certain conditions to *sh*.[213] To all these rules Kátyáyana takes exception by excluding from them the *Uṇṇádi words*. Thus *kaṇṭha*, *panṭha*, *śanṭha*, are formed with the affix *ṭha* which does not mean *ika*; *ráká* and *dháká* retain their long *á* before the affix *ka*; from *jṛí* is derived *jívri*, not *jívri*; *kiri* and *giri* form their dual *kiryos* and *giryos*, not *kíryos* and *gíryos*; and in the words *kṛisara*, *dhúsara*, the *s* has not become *sha*; while, on the other hand, this change has taken place in *varsha* and *tarsha*,[214] though the conditions named by Páṇini in rule VIII.

दयो ऽव्युत्पन्नानि प्रातिपदिकानि । एवमपि कर्मठ इत्यत्र प्राप्नोति (comp. V. 2, 35, where the affix is not a *kṛit*, but a *taddhita*).

[211] VII. 4, 13 : के ऽणः.—Várttika : के ऽणो ह्रस्वत्वे तद्धितग्रहणं क्वन्निवृत्त्यर्थम्.—Patanjali : के ऽणो ह्रस्वत्वे तद्धितग्रहणं कर्तव्यम् । किं प्रयोजनम् । क्वन्निवृत्त्यर्थम् । क्वति मा भूत् । राका धाका (MS. धाका) इति (*cf.* Uṇ. S. III. 40) । तत्तर्हि वक्तव्यम् । न वक्तव्यम् । उणादयो ऽव्युत्पन्नानि प्रातिपदिकानि etc.

[212] VIII. 2, 78 : उपधायां च.—A Várttika : उपधादीर्घत्वे ऽभ्यासजिव्रिचतुर्णां प्रतिषेधः.—Patanjali : उपधादीर्घत्वे ऽभ्यासजिव्रिचतुर्णां प्रतिषेधो वक्तव्यः । रिर्यतुः । रिर्युः । संविव्यतुः । संविव्युः ॥ अभ्यास ॥ जिव्रिः (MS. अभ्यासजिव्रिः) ॥ चतुर्यिता । चतुर्यितुम्.—Várttika : उणादीनां प्रतिषेधश्च.—Patanjali : उणादीनां च प्रतिषेधो वक्तव्यः । किर्योः । गिर्योरिति ..... but after some discussion he concludes : जिव्रिप्रतिषेधश्च न वक्तव्यः (MS. वक्तव्यं) । उणादयो ऽव्युत्पन्नानि प्रातिपदिकानि (*cf.* Uṇ. S. V. 49); and again ...... न सुपो विभक्तिविपरिणामात् । गीर्भ्यां गीर्भिरित्यदोषः । उणादिप्रतिषेधो वक्तव्य इति । परिहृतमेतत् । उणादयो ऽव्युत्पन्नानि प्रातिपदिकानीति (*cf.* Uṇ. S. IV. 142).

[213] VIII. 3, 59 : आदेशप्रत्यययोः.—Várttika : आदेशप्रत्यययोः षत्वे सरकः प्रतिषेधः.—Patanjali : आदेशप्रत्यययोः षत्वे सरकः प्रतिषेधो वक्तव्यः । कसरः । धूसरः । अत्यल्पमिदमुच्यते सरक इति.—Várttika : सरकादीनामिति वक्तव्यम्.—Patanjali : इहापि यथा स्यात् । वर्षम् । तर्षमिति । तत्तर्हि वक्तव्यम् । न वक्तव्यम् । उणादयो ऽव्युत्पन्नानि प्रातिपदिकानि etc. (*cf.* Uṇ. S. III. 73. 62).

[214] In the E. I. H. MS. of the Mahábháshya and in the Calcutta edition of Páṇini the instances to VIII. 3, 59, v. 2, are वर्स and तर्स (instead of वर्ष and तर्ष); but it is evident that this reading is erroneous; for, in his first Várttika, Kátyáyana intends to show that Páṇini's rule is too wide; and, in the second, that it is too narrow, if applied

3, 59 would not justify it there. But Patanjali, who supplies us with all these instances, in order to establish, first, the sense of the Várttikas, always rejects the criticism of Kátyáyana, and defends Páṇini with the same argument which he used before, viz., in saying that "*nominal bases formed with Uṇṇádi affixes are bases which have no grammatical origin*," and therefere do not concern an etymological work like that of Páṇini.

But if Kátyáyana were really wrong in his censure of Páṇini, can the argument used by Patanjali in defence of Páṇini be right? Let us imagine that there existed amongst us two sets of grammarians, the one contending that the words *red*, *bed*, *shed*, are derived from radicals *re*, *be*, *she*, with an affix *d*; and another refuting these etymologists, and asserting that their derivation is

to certain Uṇṇádi words. Compare also the Commentary on the Uṇṇádi-Sútra III. 62.— It is needless to observe once more that in this, as in *all similar instances*, the reprint of Dr. Boehtlingk has simply continued the mistake of the Paṇḍits, though it always assumes the air of having taken its information from the MSS. Thus, in this very Várttika, the Calcutta edition has a misprint सरकप्रतिषेध:, and Dr. Boehtlingk writes—not "the Calcutta edition," but—"*Ein vârtika:* सरकप्रतिषेध: (*sic*)," as if this reading were an original one. But the E. I. H. MS. of the Mahábháshya reads quite correctly: "सरक: प्रतिषेध:"; and Kaiyyaṭa has even a special remark to the effect, that though the Uṇṇádi-Sútra III. 73 (comp. also 70) teaches the affix सरन्, the Várttika and Bháshya write सरक् (of which सरक: is the genitive), because this affix is कित् viz: चमेः सरन्नित्यतः सरन्प्रत्ययः (MS. °यो) कृधूमदिभ्यः किदित्यनुवर्तते (Uṇ. S. III. 73) । कित्त्वातिदेशाच्च कित्कार्यलाभाद्वार्त्तिकयोः सरकपठितः. In all these instances, and others too (*e.g.* to VII. 2, 8, v. 1 of the Calc. ed.), the E. I. H. MS. of the Mahábháshya, and the Calcutta edition—as often as it gives this passage—write: उणादयो ऽव्युत्पन्नानि प्रातिपदिकानि (the MS. of the Mahábháshya without the ऽ; the correctness of the reading given, however, does not only result from the commentaries, but from the Paribháshá works; MS. 778 of the Paribháshenduśekhara *e.g.* writes उणादयो ऽव्यु°); when the first word, though literally meaning "the affixes *uṇ*, etc." has the sense, "the words formed with the affixes *uṇ*, etc." (comp. I. 1. 72), in conformity with the use which Páṇini makes of the words कृत् and तद्धित (in the *masculine* gender), *e.g.* I. 1. 38; 2, 46; VI. 2, 155. Compare also *Vaidyanátha's* explanation, in note 188. The reading "उणादीन्यव्युत्पन्नानि प्रातिपदिकानि", which is given by Dr. Aufrecht, p. vi., I have *never* met with, though I have frequently met with the phrase quoted above, not only in the grammatical commentaries, but in all the Paribháshá-works, which give it as a Paribháshá. I, therefore, very much doubt its correctness, *even if it should really be found in any MS.*

**absurd; that *red*, *bed*, *shed*** are "bases without a grammatical **origin." Is it probable,** on the same supposition, that a member **of the last-named category,** in writing a grammar and in dealing **with these words,** would ascribe to them an affix *d*? Yet, if **Patanjali were right, Pánini** would belong to this latter category, **and he would have committed** such an incongruity. He has not **only spoken of an Uṇṇádi affix *u*,** but he calls it by its technical **name *uṇ*, which means** that he bore in mind a distinct form of a **radical,** the vowel of which would become subject to the Vṛiddhi **increase if it is joined to this affix *u*.** The Uṇṇádi words must, **consequently, have been to Pánini** words in which he perceived a **real affix** and a real radical,—words, in short, with a distinct **etymology.** There is other evidence to the same effect besides the **two rules of his which** contain the word *uṇṇádi*. In rule VII. 2, 9, **he mentions the affixes** *ti*, *tu*, *tra*, *ta*, *tha*, *si*, *su*, *sara*, *ka*, *su*; all these are Uṇṇádi affixes, and consequently represent to him as many radicals as are capable of being combined with them for the formation of nominal bases.[215] That there is a flaw in the defence of Patanjali, must have been already perceived by ***Kaiyyaṭa***, for this commentator tries to reconcile the fact I have pointed out with the assertion of Patanjali. I will quote his words, but merely to show that it was a desperate case to save Páṇini from the Nairukta school, and to give him the stamp of a pure-bred Vaiyákaraṇa. On the occasion of Patanjali's commenting on the Várttika to VIII. 3, 59, and repeating the remark already mentioned, *Kaiyyaṭa* says: "Though the Uṇṇádi words have been derived for the ***enlightenment of the ignorant***, their formation is not subject to the same grammatical influence as it would be if they had an origin;" and, after having endeavoured to prove the correctness of this view through rule VIII. 3, 46, he winds up with the following words: "Therefore . . . . . in the Uṇṇádi formations, *kṛisara*, etc., *sara* etc. do not fall under the technical category

[215] VII. 2, 9: **तितुत्रतथसिसुसरकसेषु च.**

of affixes; so that the rule which concerns the change of an affixal *s to sh*, would have to be applied in their case."[216]

That Kátyáyana, when he found fault with Páṇini, must have taken my view, is obvious. He must have looked upon Páṇini as judging of the Uṇṇádi words in the same way as Śákaṭáyana did: otherwise his "*pratishedhas*" *exceptions*, or even his ***additions*** to the rules in question, would have been as irrelevant as if he had increased them with matter taken from medicine or astronomy.

The conclusion, however, at which I have thus been compelled to arrive, viz., that Páṇini shared in the linguistic principles of Śákaṭáyana, is of importance, if we now consider the relation in which he is likely to have stood to the original Uṇṇádi list and to the criticisms of Kátyáyana.

*Nágojibhaṭṭa*, who wrote notes on Kaiyyaṭa's gloss on Patanjali, conjectures from the Káriká to III. 3, 1, that the Uṇṇadi ***Sútras*** were the work of Śákaṭáyana.[217] His conjecture rests on the statement of Yáska, alluded to by Patanjali, that this grammarian con-

[216] **Patanjali to VIII. 3, 59 (comp. note 213): उणादयो ऽव्युत्पन्नानि प्रातिपदिकानि.—Kaiyyaṭa: उणादय इति। अबुधबोधनाय व्युत्पाद्यमाना अप्युणादयो व्युत्पत्तिनिमित्तं कार्यं न लभन्ते। अतः इणकोमिर्वसेत्यत्र (VIII. 3, 46) पृथक्कंसग्रहणात्। न वा एतद्विति यत्नं व्युत्पत्तिहेतुकमुणादीनामवश्याभ्युपेयम्। सर्पिषा वृष इत्यादिसिद्ध्यर्थमित्यर्थः। एवं तर्हीति इसरादिषु षत्वे कर्तव्ये प्रत्ययसंज्ञा न भवति.—I here subjoin the interesting comment of *Śiradeva*, in his *Paribháshávṛitti* (MS. E.I.H. 593), on this Paribháshá, as it is appealed to by other authors of Paribháshá-works: उणादयो ऽव्युत्पन्नानि प्रातिपदिकानि॥ अयं भावो ऽर्थवत्सूत्रग्रहणादस्तीत्याहुः। अन्यथा सर्वेषामुणादीनां धातुत्वे कृदन्तत्वात्प्रातिपदिकसंज्ञासिद्धौ तत्र कुर्यात्। अन्ये त्वतः इणकमीत्यत्र (VIII. 3, 46) कमिग्रहणं कृत्वा कंसग्रहणादेतामाहुः। तेन इणकुटिविदिभ्यश्च (*sic.* comp. Uṇ. S. IV. 142) इः किदितीकारप्रत्ययान्तयोः किरिगिरिशब्दयोरोसि यथाहैषि कृते धातुत्वाभावाद्वपि चेति (VIII. 2, 77) दीर्घत्वं न भवति। किर्योः। गिर्योरिति। एतच्च न सम्यक्। अचः परस्मिन्निति (I. 1, 57) स्थानिवत्त्वाद्दीर्घाप्रसङ्गात्। न चास्ति दीर्घविधिं प्रति न स्थानिवदिति। स्वरदीर्घयलोपेषु लोपाजादेश एव न स्थानिवदिति वचनात् (comp. I. 1, 58)। यथा प्रतिदीव्नेति। एवं तर्हि जीर्यतेर्धातोर्जीर्यतेः क्विन् रश्च व इति (Uṇ. S. V. 49) क्विन्प्रत्यय इत्वे रपरत्वे च रेफस्य वकारे कृते जिव्रिरिति धातुत्वाभावाद्दीर्घो न भवतीति.**

[217] **See also Dr. Aufrecht's Preface to the Uṇ. S. p. vii, where the Commentary of** Nágojibhaṭṭa is quoted, and translated by him.

tended for the possibility of deriving all nominal bases from verbal roots. Now, I have shown before, that the opinion of Nágojibhaṭṭa cannot be adopted so far as the *Sútras* are concerned, for they were written *after* Páṇini's work, and Śákaṭáyana wrote before Páṇini.[218] It may, at first sight, however, appear to be consistent with fact, if only the Uṇṇádi *list* were meant, for Śákaṭáyana's views are such as would admit of nominal derivation by means of Uṇṇádi affixes. Yet, since Nágoji's conjecture is purely personal, and is not supported by any evidence, I may be allowed, after the explanation I have given, to assume that the Uṇṇádi list is of Páṇini's authorship. Indeed, how could Kátyáyana take *exception* to the *technical* application or to the *working of a rule of Páṇini's*, and supply this defect by pointing to the Uṇṇádi list, unless he looked upon Páṇini as being the author of both? Had he thought that the Uṇṇádi list was written by Śákaṭáyana, he would have laid himself open to serious reflections, in censuring the *anubandhas* of

[218] See note 97.

Páṇini for not fitting the system of Śákaṭáyana. We might make an assumption, it is true, by which we could reconcile Śákaṭáyana's authorship of the Uṇṇádi list with Kátyáyana's strictures on Páṇini,—the assumption that Páṇini's work represented, as it were, besides its own property, that of Śákaṭáyana's too,—that both grammarians owned one set of technical signs, and that perfect unanimity reigned between their works. The *Gaṇaratnamahodadhi* of *Vardhamána* gives numerous quotations from the Grammar of Śákaṭáyana, but as several of them merely give the substance of his rules, it would scarcely be safe to judge of his system on the authority of this valuable Gaṇa work.[219] Unless, therefore, it can be shown that there was no

[219] Relative to this work, which is of the greatest importance for the study of Sanskrit grammar, Dr. Boehtlingk gives the following information (vol. II., p. xxxix.—xli.):—"A third work, which contains the *Gaṇas*, is the *Gaṇaratnamahodadhi* (the great Ocean of the Gaṇa-pearls). In London there exist two MS. copies of this work: the one in the Library of the Royal Asiatic Society, the other in that of the East India House. [He adds some remarks on the age of the former MS., and continues]: The work

difference whatever and, much more so, if it can be shown that there *was a difference* between the technical method of both these grammarians, common sense would lean in favour of the

consists of eight chapters (अध्यायाः) and about 450 double verses. Its author is *Çrí-Vardhamána*, a pupil of *Çrí-Govinda*, and, as it is stated in the introductory verses, it owes its origin to the request of his pupils, three of whom he names in the commentary on his work, viz., Kumârapâla, Haripâla, and Munikandra. Text and commentary are so corrupt in both Manuscripts, that at the very best only a tolerable text could be made up. Besides, this collection was not intended for the work of Pâṇini, but for some more modern grammar. There occur *Gaṇas* in it which are neither mentioned in the Sûtras nor in the Vârttikas. Then, again, we find two Gaṇas which are separate in our collection [Dr. B. means the Gaṇas edited by him] combined into one, when the derivatives formed according to two different rules, differ from one another only in accent. The various readings of the *Gaṇaratnamahodadhi* (G. R. M.) I have indicated merely at the Gaṇa कच्छादि."—To this statement I have to append the following remarks:—

1. When Dr. Boehtlingk tells the public that there are but two MS. copies of this work in London, his readers will no doubt believe, if they believe him,—indeed, they cannot draw any other inference from his words than—that there are in London only two texts of the Gaṇas collected by Vardhamána in his work, the Gaṇaratnamahodadhi. I cannot suppose that there can be any one who would interpret the meaning of his words in the



conclusion that Kátyáyana, in his Várttikas, hit at but one of his predecessors, and that this predecessor was the author as well of the eight grammatical books as of the Uṇṇádi list,—Páṇini.

sense that there are only two catalogued Nos. of this work in the libraries he is speaking of. Yet I am compelled to take this favourable—though very unreasonable—view of his statement, in order not to be compelled to qualify it otherwise. For, the fact is that the bound volume No. 949 of the Library of the E. I. H., which he is speaking of, is, indeed, one volume only, but contains *two distinct copies* of the work in question, written in *different* handwritings, and constituting, therefore, *two separate* MSS. These, added to the copy in the R. A. S., form, therefore, at first sight, *three* MSS., not *two*, as he says. But I should trifle with my readers if I considered this correction as sufficient to illustrate the character of Dr. Boehtlingk's statement. The first MS. of No. 949 contains the text of the Gaṇaratnamahodadhi only, on 30 leaves. The second MS. of the same No. 949, which is a commentary, by the same author, on his work, contains, first the text, and afterwards the comment, which repeats every word of the text, either literally or impliedly, by stating the derivatives from the word or words as they occur in the text. The same method is observed in the MS. belonging to the Royal Asiatic Society. Hence we possess, in London, not *two texts*, nor yet *three*, but in reality *five* texts of this work.

2. The MSS. in question are, no doubt, open to correction, as, indeed, probably every Sanskrit MS. in existence *is*, but I hold that at all events the ancient copy of the R.A.S.

The proof that such a difference existed between Páṇini and Śákaṭáyana, indeed, between him and all the grammarians who preceded his work, is afforded by a statement of Patanjali, which is so important that it settles definitely, not only the question of the authorship of the Uṇṇádi list, but of all the other works which follow the *anubandha* terminology of Páṇini. In his comment on

**will, in spite of its inaccuracies, be ranked by every one conversant with MSS., amongst *the best Sanskrit MSS. in existence.* And having considered it incumbent on me to study this book carefully, I have no hesitation in maintaining that even a tolerable Sanskrit scholar would be able to make a perfectly good edition of at least the text of this work, with the aid of these five copies of the text, the two copies of the commentary, and, as a matter of course, with the aid that may be got from Páṇini and his commentaries.**

**3. As to the nature of this work: I must allow the reader to draw his own conclusions with regard to the credit that may be attached to the information given by Dr. Boehtlingk, when I state that there is not one single Gaṇa in the Gaṇaratnamahodadhi, the contents of which may not be referred either to Páṇini's Sútras or to the Várttikas of Kátyáyana, the Káśiká, etc., and the commentaries on them, or to the Gaṇas connected with these works, though the latter frequently do not contain so much matter as the Gaṇas of Vardhamána, who is later, and, as we may expect, made his own additions to previous lists. The substance of its Gaṇas, increased sometimes in the manner stated, is often contained in several rules of, and in the *commentaries* on, Páṇini and Kátyáyana, which have been brought into Gaṇa shape, while, at other times, several of its Gaṇas, also increased, as the case may be, differ from the Gaṇas to Páṇini merely in so far as the heading word of the one occurs in the middle of the other, and *vice versá*. Thus the two combined Gaṇas कुमुदा-दिपचादी of the G. R. M. do not occur in the Gaṇas to Páṇini, but give the substance of Páṇini's Sútra, and the commentaries on, IV. 1, 42; its Gaṇa वृन्दारकादि that of the commentaries on *II.* 1, 62; मतल्लिकादि that of the comm. on II. 1, 66; कडारादि that of the comm. on II. 1, 53; मध्याह्नादि that of VI. 3, 75; व्यासादि that of Várttika I. to IV. 1, 97; केदारादि that of IV. 2, 39. 40; यवादि that of the Várttikas to V. 1, 77; सामादि that of IV. 3, 72, etc. etc.—On the other hand, the Gaṇa of the G. R. M. उत्थापनादि is equivalent to the Gaṇa to Páṇini अनुप्रवचनादि (V. 1, 111), its Gaṇa देवव्रतादि to अवान्तरदीक्षादि (V. 1, 94. v. 3); धनपत्यादि to अश्वपत्यादि (IV. 1, 84); चरमादि to आकर्षादि (V. 2, 64); शिशुक्रन्दादि to इन्द्रजननादि (IV. 3, 88); वल्लजादि to कुमुदादि (IV. 2, 80); भिक्षादि to खण्डिकादि (IV. 2, 45), etc. etc.—There are omitted, *on principle*, in the G. R. M., all the Gaṇas (1) which have reference to the enumeration of affixes, *e.g.*, तसिलादि, यजादि, etc.; (2) of radicals which are referred to by Páṇini in rules on *conjugation*, such as भ्वादि, अदादि, etc.; द्युतादि, पुषादि, etc.; (3) those which concern Vaidik words; and (4) those appended to Páṇini's rules on accentuation.—Of other Gaṇas to Páṇini and the Várttikas, mentioned in the Káśiká, Siddhánta-kaumudí, and the Gaṇa lists, which do not fall under**

the Sútra VII. 1, 18, which makes use of the technical declension affix *auñg* (= *au*), he shows that the mute letter *ñg* has none of the properties which inhere in this *anubandha* in the system of Páṇini. After some discussion on the various modes in which this *anubandha* could be dealt with, so as not to interfere with the consistency of the method of Páṇini, he concludes with

any of these categories, there are omitted in the G. R. M. the Gaṇas to Páṇini or the Várttikas: जावादि (III. 3, 94. v. 1), दृत्यादि (V. 2, 29. v. 5), उपकूलादि ? (IV. 3, 58. v. 1), कमलादि (IV. 2, 51. v. 1), गम्यादि (III. 3, 3), दूर्वादि (IV. 2, 51. v. 2), नावादि (II. 3, 17. v. 2), निष्कादि (V. 1, 20), न्यङ्क्वादि (VII. 3, 53), पार्श्वादि (III. 2, 15. v. 1), प्रकृत्यादि (II. 3, 18. v. 1), प्रतिवेशादि (VI. 3, 122. v. 3), प्रादि (I. 4, 58), प्लक्षादि (IV. 3, 164), भवदादि (V. 3, 14. v. 1), भीमादि (III. 4, 74), युवादि (VIII. 4, 11. v. 1), यौधेयादि (IV. 1, 178; V. 3, 117), रसादि (V. 2, 95), वरणादि (IV. 2, 82), बिल्वादि (VI. 4, 153), वृषलादि (V. 3, 66. v. 5), शाकपार्थिवादि (II. 1, 69. v. 1), संकलादि (IV. 2, 75), सपत्न्यादि (IV. 1, 35), सवनादि (VIII. 3, 110), सुवास्त्वादि (IV. 2, 77), स्तोकादि (VI. 3, 2), हरीतक्यादि (IV. 3, 167), and perhaps बह्वादि (IV. 1, 45), since only some words of this Gaṇa are included in the Gaṇa of the G. R. M. शोणादि.—These omissions will be excused, if a report, current at Benares, be true, that the author died before he completed his work; but I have no doubt, whether this report be true or not, that they will be looked upon with the *greatest indulgence* by Dr. Boehtlingk, as he himself, in his so-called "Alphabetical Gaṇapâṭha," has omitted ***not less than about* 90 *Gaṇas to the Sútras and Várttikas*.**

4. That a work so conscientiously described by Dr. Boehtlingk can have no value in his eyes is very obvious. Others, however, may think differently, when they become acquainted with the real character of the *Gaṇaratnamahodadhi*. Its Gaṇas, as I mentioned before, are all based on rules of Páṇini, which very frequently are literally quoted for their authority; while even, when they are not literally quoted, the reference made to their contents plainly shows their close relation to them. The commentary not only enumerates every derivative formed—thus securing in most instances, beyond a doubt, the reading of the text,—but often gives instances from other works—grammatical, lexicographical, and poetical, several not yet published; as, for instance, those of *Gaja*, *Chandra*, *Jayáditya*, *Jinendrabuddhi*, *Durga*, *Bhoja*, *Śákaṭáyana*, *Haláyudha*, etc. And, above all, it supplies us with the meanings of a considerable portion of such Gaṇa-words as have been hitherto either not understood at all, or understood imperfectly. Of the 12,000 words and upwards, which I have collected from this work for grammatical and lexicographical purposes, there are at least 3,000 which would fall under the latter category; and they have signally avenged themselves on the detractor of this work, as, in his own Dictionary, he is now compelled to leave, in a great many instances, a very telling blank space, which would have been filled up if he had really read the Gaṇaratnamahodadhi, while in other instances he would have obtained additional meanings to those which he assigns to certain words. When I mention, moreover, that this *Gaṇaratnamahodadhi* is the ***only known work in existence*** which gives a

the following words: "Or this rule belongs to a Sútra of a former grammarian; *but whatever anubandhas occur in a Sútra of a former grammarian, they have no anubandha effect in this work.*"

Hence we learn from Patanjali, who is the very last author that can be suspected of having made such an important assertion without a knowledge of the works anterior to the Grammar of Páṇini, that, though Páṇini adopted from his predecessors such technical symbols as *ṭi*, *ghu*, *bha*, and though he availed himself of other terms of theirs which have a meaning and an etymology (see page 166),—he did not adopt their technical *anubandhas*; and if he avails himself of such an anubandha, as that in rule VII. 1, 18, we must look upon it as a quotation made by him, but not as influencing the rule in which it occurs.[220]

Now, all the Uṇṇádi affixes have *anubandhas*, which are exactly the same, and have the same grammatical effect, as those used by Páṇini. They cannot be later than his work, for it refers to them: they cannot have preceded it, for Patanjali says that "whatever *anubandhas* occur in a Sútra of a former grammarian, they have no *anubandha* effect in Páṇini's work." Consequently the Uṇṇádi list *must be of Páṇini's own authorship.*

commentary on the Gaṇas to, or connected with, Páṇini—so obscure in many respects,—comprising also, as I before observed, many Sútras of, and Várttikas to, Páṇini; and when, thus, it becomes evident that a conscientious editor of Páṇini ought to have *eagerly* availed himself of the instruction afforded him by this unique work, it will, perhaps, be intelligible why a certain Nemesis has induced Dr. Boehtlingk to divert the attention of the scientific public from the MSS. of this work, by describing their condition and contents as he has done. As a matter of curiosity, I may, in conclusion, add, that the only Gaṇa of the G. R. M., the various readings and meanings of which he has registered in his "Alphabetical Gaṇapáṭha"—the Gaṇa कच्छादि—occurs *very near the end* of the whole work, viz., at fol. 28, in the text of MS. 949 of the E. I. H., which ends on fol. 30; and at fol. 119 of the combined text and commentary of the same MS., which ends on fol. 121. In the palm-leaf MS. of the R. A. S., which ends on fol. 178, this Gaṇa stands at fol. 168. The title of a Sanskrit book, I need not mention, is always given at the *end* of a manuscript.

[220] VII. 1, 18: औङ आपः.—Patanjali (towards the end of his discussion): अथवा पूर्वसूत्रनिर्देशो ऽयम्। पूर्वसूत्रे च ये ऽनुबन्धाः। न तैरिहेत्कार्याणि क्रियन्ते.—Kaiyyaṭa: अथवेति पूर्वाचार्यैर्दं अपि द्विवचने ङिती पठिते न चेह क्वचिद्ङ्योङ्प्रत्ययौ किंत्विह सामान्यग्रहणार्थं च पूर्वसूत्रनिर्देशः etc.—For पूर्वसूत्र, compare also note 46.

Having settled this point, we may now ask, whether the criticisms of Kátyáyana do not lead to a further inference? When Kátyáyana finds fault with Páṇini for having overlooked the fact that the vowel *á* remains long in *ráka*, *dháka*, or for having given an inadequate rule for such derivations as *kṛisara* and *dhúsara*, *varsha* and *tarsha*, such criticism applies to omissions which may occur in the case of an author, even a Páṇini. But when he reproaches him with having spoiled the consistency of his *anubandhas*—so dear to a Hindu grammarian—this blemish seems to me so important, and would probably appear so much more important to a Hindu Pandit, that it compels my conclusions to take another course. For it was obviously so easy for him to modify his rules VII. 1, 2, and VII. 3, 50, in order to meet the objections raised by Kátyáyana,—to do, in other words, that which he has done in an analogous case;[221] and the matter he is reproached with in the Várttikas must have been so deeply impressed on his mind that it seems almost impossible not to draw another result from the strictures of Kátyáyana. And this result is no other than that either the words which are alluded to by the author of the Várttikas in these criticisms did not yet exist when Páṇini wrote, or that they had in his time another etymology than that stated by Kátyáyana. And if this view be correct, it would also add another fact to those I have advanced in favour of the argument that Páṇini and Kátyáyana cannot have been contemporaries.

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The passage just now quoted from Patanjali's Great Commentary, and the conclusions which had to be drawn from it, enable us at once to see that Páṇini must also have been the author of the Dhátupáṭha frequently referred to in his rules. This list makes

[221] Nominal bases derived with the *kṛit* affixes तृच् or तृन् have certain properties of declension which are taught by Páṇini. The Uṇṇádi say (II. 96) that some of the bases नप्तृ, नेष्टृ, त्वष्टृ, होतृ, पोतृ, भ्रातृ, जामातृ, मातृ, पितृ, दुहितृ are derivatives formed with तृच् and others with तृन्. But since all of them do not share in the declension properties of the तृच् and तृन् bases, Páṇini gives a rule, VI. 4, 11, which obviates an objection that might have been made, like that brought forward by Kátyáyana in his Várttikas to VII. 1, 2 and VII. 3, 50.

use of the same mute letters which are the *anubandhas* of Páṇini's Grammar, and their grammatical value is exactly the same in both works. According to Patanjali's statement, therefore, the Dhátupáṭha of Páṇini cannot have been arranged by any one else than Páṇini.[222] Whether another Dhátupáṭha existed previously to Páṇini does not concern us here, since it is not known to us; nor does it belong to my present purpose to examine whether the Dhátupáṭha which has reached us has received additions from those who wrote, and commented on, it, *and if so, to what extent.* There is the same probability for such additions having been made to the original list as in the case of all other Gaṇas; and we may fairly, therefore, ascribe the present Dhátupáṭhas to various authors, who also, perhaps, added meanings to the list composed by Páṇini, since there is no *direct* evidence to show that Páṇini did more than arrange this list with the *anubandhas* attached to the radicals. All these questions, however, are foreign to the

[222] Compare my previous observations at page 54 and the following pages.



present subject. It is quite enough for the settlement of this question that the groundwork of the only Dhátupáṭha we now possess, is, like the groundwork of the Uṇádi list, the work of Páṇini.

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The problem which concerns the chronological relation between Páṇini and the *Prátiśákhyas*, more especially those of the *Ṛigveda* and the *Vájasaneyi-Saṁhitá*, has a still greater claim to our attention than that discussed in the foregoing remarks.[223] The

[223] I can here only speak of those two Prátiśákhyas which have become generally accessible—the Ṛik P. through the valuable and learned edition of Mr. Regnier, and the Vájasaneyi P. through that of Professor Weber—because I am not sufficiently acquainted with the two others, which are not yet published, and are not met with in the libraries of London, so as to feel justified in uttering opinions which I could not fully substantiate. But as I have no ground for doubting the *matter-of-fact* statements concerning these two latter works, for which we are indebted to the industry of Professor Weber in his preface to his edition of the Vájasaneyi P., I should infer from them that the Atharvaveda P. must be more recent than the Ṛik P., and that, in all probability, the Taittiríya P. also is posterior to the same Prátiśákhya. So far, therefore, as this latter inference—but this latter inference only—is concerned, and with

immediate connection of these grammatical writings with the collections of Vaidik hymns, gives to them an appearance of importance which some may deny to the *Dhátupáṭha* and the *Uṇṇádi* list. Besides, the speculations to which they have been subjected by several authors show that in spite of the seeming unanimity of their results, there is no work of Hindu antiquity which has caused more uncertainty, as respects the question of date, than these Prátiśákhya works.

There are, I conceive, two ways in which the solution of the problem of which I am here speaking, may be attempted, the one *literary*, the other *historical*. But before I offer from the evidence at my disposal such facts as may enable us to arrive at a settled conclusion on this point, it is my duty to state the prevalent opinion as to the relation of these works to Páṇini, and the reasons with which this opinion has hitherto been supported. I take for this purpose the works of those authors who have dealt more comprehensively than others with subjects which concern the Vaidik literature, and whose conclusions express, I believe, on this point, the creed of actual Sanskrit philologers.

Professor Müller writes in his History of Ancient Sanskrit Literature (p. 120), as follows: "The real object of the Prâtiśâkhyas, as shown before, was not to teach the grammar of the old sacred language, to lay down the rules of declension and conjugation, or the principles of the formation of words. This is a doctrine which, though it could not have been unknown during the Vedic period, has not been embodied, as far as we know, in any ancient work. The Prâtiśâkhyas are never called Vyâkaraṇas, grammars, and it is only incidentally that they allude to strictly grammatical questions. The perfect phonetic system on which Pâṇini's Grammar is built is no doubt taken from the Prâtiśâkhyas; but the sources of Pâṇini's strictly grammatical doctrines must be looked for elsewhere."

all the reservation which is implied by the source whence my information has been obtained, I shall feel free to speak of *all* the Prátiśákhyas. Otherwise I shall merely treat of the two former.

Thus, according to this author, all the Prátiśákhyas "*no doubt*" preceded Páṇini's Grammar; and we must infer, too, from Professor Müller's words, that he meant by Prátiśákhyas those either edited or preserved in MSS., since his conclusions cannot *consistently* have been founded on any imaginary Prátiśákhya which may or may not have preceded those that we now possess,—which may or may not have dealt with the same subjects in the same manner as the works we are here alluding to. Nor can it have been his object merely to state what is sufficiently known, that there were other grammarians, though not authors of Prátiśákhyas, before Páṇini who gave rules on Vaidik words, since Páṇini himself makes mention of them.

Professor Roth, whom we have to thank for an edition of Yáska's Nirukta, states his view to the same effect in the following words:[224] "Grammar, therefore, took the same natural course of developement as we find it has taken elsewhere. It did not proceed from the foundation of the living language, but owed its origin to the observation of that difference which exists between certain forms of language in the actual intercourse of life and those of written works; and, at first, it confined itself to pointing out chiefly these differences. Then, again, it comprised, not the whole mass of literature, but only single books, especially important to certain classes of society (*einzelne in den betreffenden Kreisen besonders wichtige Bücher*). Thus the path was opened to a general grammar treating as well of written as of spoken language; we meet this first in Páṇini, and from this time all those special grammars gradually disappear from general use."

There is but one thing wanting to this very interesting statement of Professor Roth's, viz., that he should inform us whence he obtained this invaluable historical account of the rise and progress of Sanskrit grammar. No doubt he has some voucher of high authority for the important fact that grammar began and proceeded in India in the manner he describes; and that these special gram-

[224] In the Preface to his editition of the Nirukta, p. xliii.—The original text of this quotation, it is superfluous to mention, is in German, and in *very good* German, too.

mars, the Prátiśákhyas, which he enumerates immediately afterwards, were the pioneers of Páṇini's work. But as he has forgotten to give us the name of his authority, we must, for the present at least, be permitted to look upon this graphic narration of his as a contribution to Vaidik poetry.

Professor Weber, with a caution that almost startles one in so bold a writer, who, as we have seen above (p. 77), has witnessed the progress of the Arians in their conquest of India 1500 B.C., does not sweep over *all* the Prátiśákhyas with his chronological brush, but merely records his views of the relation of Páṇini to one of them, the Prátiśákhya of Kátyáyana, or that of the Vájasaneyi-Saṁhitá.

"We now come to Pâṇini himself," he says in his preface to his edition of this work, "that is to say ("*resp.*"), to the description of the relations which exist between him and the Vâjas. Prât. These relations are, on the one hand, very close,—since a great number of the rules contained in it re-occur, individually, either literally or nearly literally in Pâṇini, and since the Vâj. Pr., like Pâṇini, now and then makes use of an algebraic terminology; but, on the other hand, there is again a vast gulf between them, since this algebraic terminology does not entirely correspond, like that of the Ath. Pr., with that of Pâṇini, but, on the contrary, partly thoroughly (*zum Theil ganz*) differs from it. The particulars on this point are the following:—There correspond with Pâṇini—tiń I, 27, âń VI, 24 (MS. *A*, however, reads merely â), luk III, 12, lup I, 114 (✓ lup —"*resp.*"—lopa occur several times, but already, too, in the Ṛik Pr. and Taitt. Pr.); the use of t in et and ot, I, 114, IV, 58, may likewise be added, and, amongst other expressions which are not algebraic, upapadam VI, 14. 23; yadvṛittam VI, 14 (compare Pán. VIII. 1, 48, kiṁvṛitta); anudeça I, 143; dhâtu, verbal root, V, 10; anyataratas V, 15 (Páṇ. anyatarasyâm); linga, gender, IV, 170 (only in *BE.*); saṁjnâ IV, 96.—But there belong exclusively to the Vâj. Pr., and there have been nowhere shown to exist the algebraic terms: sim I, 44, IV, 50, for the eight simple vowels; jit I, 50. 167. III, 12. IV, 118, for the tenues inclusive of the sibilants (except h); mud I, 52. III, 8. 12. IV, 119 for ç, sh, s; dhi I, 53. IV, 35. 37. 117, for the sonant sounds; and to

these may be added—bhâvin I, 46. III, 21. 55. IV, 33. 45. VII, 9, for the designation of all vowels except ă; rit = riphita IV, 33. VI, 9, and saṁkrama III, 148. IV, 77. 165. 194; for they, too, are peculiar to the Vâj. Pr. alone.

"If thus, then, the independence of this Pr. of Pâṇini be vouched for with a tolerable amount of certainty (*mit ziemlicher Sicherheit*), we shall be able to look upon the numerous literal coincidences between both, either as [the result of their] having drawn [them] from a common source, or of Pâṇini having borrowed [them] from the Vâj. Prât., just as we have the same choice in the case of the rules which are common to the Kâtîya-çrauta-sûtra I. 8, 19. 20, and Pâṇ. I. 2, 33. 34. In the latter case the former conjecture may be preferable (compare also Vâj. Pr. I. 130); but in our present case I should myself, indeed, rather (*in der That eher*) prefer deciding for Pâṇini's having borrowed [them] immediately [from the Vájasaneyi-Prátiśákhya], on account of the great speciality of some of these rules. For, a certain posteriority (*eine gewisse Posteriorität*) of the latter—independently of [his] having much more developed the algebraic terminology—seems to me to result with a tolerable amount of certainty (*mit ziemlicher Sicherheit*), from the circumstance also, that the pronunciation of the short *a* was in his time already so much (*bereits so sehr*) *saṁvṛita*, covered, that he does not make this vowel, but *u*, the type of the remaining vowels, whereas the Vâj. Pr. (and likewise the Ath. Pr.), it is true, agree with him in the saṁvṛitatâ of the vowel a, but still retain it as the purest vowel; compare the note to I. 72. But it is true that local differences might have been the cause of this, since Pâṇini seems to belong to the North-West, but the Vâj. Pr. to the East, of India.

"For the posteriority of the Vâj. Pr. to Pâṇini (*für eine Posteriorität des Vâj. Pr. nach Pâṇini*) it might be alleged, at the very utmost (*höchstens*), that the author of the Vârttikas to Pâṇini bears the same name as the author of the Vâj. Pr. There are, indeed, between both some direct points of contact,—comp. III. 13. 41. 46,—but then again there are also direct differences; comp. (III. 85) IV. 119. In general, sameness of names, like that of

Kâtyâyana, can never prove the identity of persons [who bore them]; there is nothing proved by it, except that both belonged to the same family, or ("*resp.*") were followers of the same school,—the Katâs.

"Amongst the Sûtras which are identical in the Vâj. Pr. and in Pâṇini, we must now point out, first, some general rules which are of the greatest importance for the economy of the whole arrangement of both texts, and which, indeed, are of so special a nature that they seem to claim with a tolerable amount of force (*mit ziemlicher Entschiedenheit*) [the assumption of the one] having borrowed from the other. They are the three following (called paribhâshá by the scholiast to Pâṇini): tasminn iti nirdishṭe pûrvasya, Vâj. Pr. I, 134. Pân. 1, 66;—tasmâd ity uttarasyâdeḥ, Vâj. Pr. I. 135. Pâṇ. I. 1, 67 (without âdeḥ, but see 54);—shashṭhî sthâneyogâ, Vâj. Pr. I, 136. Pâṇ. I. 1, 49.—There are very remarkable also: saṁkhyâtânâm ânudeço yathâsaṁkhyam, Vaj. Pr. I, 143, compared with Pâṇ. I. 3, 10 yathâsaṁkhyam anudeçah samânâm; and vipratishedha uttaram balavad alope, I, 159, compared with vipratishedhe paraṁ kâryam, Pâṇ. I. 4, 2. But both [passages] do not require [the supposition of] *such* a special relation (*beide bedingen indess nicht ein so specielles Verhältniss*), for they might be brought home to a common source in the general grammatical tradition (*sondern könnten auf gemeinsame Quelle in der allgemeinen grammatischen Tradition zurückgeführt werden*) (the sâmânyam of the Ath. Pr. I, 3, evam iheti ca vibhâshâprâptaṁ sâmânye). Likewise, varṇasyâdarçanaṁ lopah, I, 141, Pâṇ. I. 1, 60 (without varṇasya);—uccair udâttaḥ—nîcair anudâttaḥ—ubhayavân svaritaḥ I, 108-110; Pâṇ. I. 2, 29-31 (where samâhâraḥ stands for ubh.);—tasyâdita udâtta svarârdhamâtram, I, 126, Pâṇ. I. 2, 32 (where ardhahraswam);—udâttâc cânudâtta svaritam—nodâttasvaritodayam IV, 134. 140, udâttad anudâttasya svaritaḥ—nodâttasvaritodayam, Pâṇ. VIII. 4, 66. 67;—samânasthânakaraṇâsyaprayatnaḥ savarṇah, I. 43, tulyâsyaprayatnaṁ savarṇam, Pâṇ. I. 1, 9;—âsî3d iti cottaraṁ vicâre, II, 53, upari svid âsîd iti ca, Pâṇ. VIII. 2, 102 (97);—nuç câmreḍite, IV, 8, kân âmreḍite, Pâṇ. VIII. 3, 12.—There are besides these a very great number (*eine sehr grosse Zahl*) of coincidences [between them]; for instance,

IV, 49 (Pâṇ. VI. 1, 84), VI, 19-23 (Pâṇ. VIII. 1, 58-63), which, however, may be accounted for simply (*einfach*) by the similarity of their subject. In some of these instances the Vâj. Pr. is decidedly inferior (*steht entschieden zurück*) to Pâṇini (comp. the note to II, 19. 20). Its grammatical terminology does not appear to have attained the survey and systematic perfection represented in Pâṇini;[225] but compare also my former general statement on the want of skill or ("*resp.*") probably want of practice of the author (*vgl. indess auch das bereits im Eingange*—p. 68—*über die Ungeschicklichkeit resp. wohl Ungeübtheit des Vfs. im Allgemeinen Bemerkte*). In most instances, however, from being restricted to the one text of the Vâjas. Saṁhitâ, he is in a better position than Pâṇini, who has to deal with the whole linguistic stock; and therefore he is enabled to give rules with a certain safety and precision, when Pâṇini either wavers in indecision (bahulam) or decides in an erroneous and one-sided way (comp. the notes to II, 30. 55. III, 27. 95. IV, 58)."[226]

Two distinct reasons have induced me to give a full hearing to Professor Weber on this important question. I do so, in the first

[225] The words of the text are: "Die grammatische Fixirung scheint eben daselbst noch nicht zu der in Pâṇini repraesentirten Uebersicht und systematischen Vollkommenheit gelangt gewesen zu sein." I confess my utter inability to guarantee the correctness of the translation of this passage. What is the "grammatical fixing?" and of what? I have assumed that these words may have been intended for "terminology;" but for aught I know they may mean anything else. And what "survey" is represented in Pâṇini?

[226] Indische Studien, vol. IV. pp. 83—86. Once more, and considering the possibility of a reproach which may be made to my translation of his words, I must express the conviction that I have not only brought the original before the English reader literally and faithfully, but even favourably. Professor Weber's mode of composition, in all his writings, is not only grammatically incorrect and illogically elliptical, but devoid of the very smallest amount of that care which every reader is entitled to expect in his author. I could have wished that he, not I, had been compelled to undergo the agony of rendering his original into English, with a view of combining the consideration due to my readers with a scrupulous faithfulness, in the version of his words and thoughts. The words between [ ] have been added by me in order to make something like sense of some of his sentences.

place, because the lengthened passage I have quoted from his Preface to the Vájasaneyi-Prátiśákhya—*in my opinion, his most important literary work*—is a thorough specimen of the manner and of the critical method—of the scholarship also, as I shall show hereafter—in which he deals with, and which he brings to bear on, all his learned investigations; in the second place, because to give him a hearing at all—and his great industry and his merit of having touched, with no inconsiderable damage to himself, upon all the *burning* questions of ancient Sanskrit literature, entitles him to one—was to give him a *full* hearing, in the fullness of all his words. For, though it be possible to perceive the qualities of a clear spring by taking a draught from it, however small, a whirlpool can only be appreciated by seeing it entire and in the condition in which it happens to exist.

If I had attempted, for instance, to maintain that Professor Weber looks upon the algebraic terminology of Kátyáyana's Prátiśákhya and Páṇini's Grammar, "on the one hand as very close to, and on the other hand as thoroughly differing from, one another" (p. 186, lines 15-21), he would have justly upbraided me with not representing him faithfully, for he really says: the one differs "partly thoroughly" from the other. Again, should I have ventured upon the statement that he considers Páṇini's work as later than this Prátiśákhya, because he says that it has borrowed a good deal from it; he would have pointed at p. 187, line 18, where he speaks of a "certain posteriority" of Páṇini, which kind of posteriority is just as intelligible to my mind as the answer which some one, whom I asked about his travels, gave me, viz., that he had been, but not exactly, on the Continent. Or, if I had said that his chief argument for this "certain posteriority" is the difference in the pronunciation of the short *ă*, between Páṇini and Kátyáyana, since this difference led to his conclusion with "a tolerable amount of certainty" (p. 187, line 20), he would reply: "You are mistaken. I stated that this difference may have been caused by local reasons (line 27); it has, therefore, not the slightest conclusiveness." Or, if I gave his opinion on the relative proficiency of both authors to this effect, that he considers the Vájasaneyi-

Prátiśákhya as being "*decidedly* inferior" (p. 189, line 4) in this regard to Páṇini's work, he would have pointed to line 15, in showing me how much I erred in attributing to him the idea of such "a decided inferiority;" for it is the Prátiśákhya, on the contrary, which, "in most instances, gives the rules with a certain amount of safety and precision, when Páṇini either wavers in indecision, or decides in an erroneous and one-sided way."

We must, therefore, leave the whirlpool, such as it is; and in doing so we cannot but appreciate the immense advantage which an author enjoys, when he is impartial enough to arrive at his conclusions unbiassed by a knowledge of the subject of which he is speaking. Professor Weber has made up his mind that the Vájasaneyi-Prátiśákhya *must* be anterior to Páṇini, probably because it "appears extremely ticklish" to him to decide otherwise; hence he is not troubled with any of those cares which are likely to disturb the minds of scholars who would first endeavour to study both works before they drew their inferences from them. He meets with an overwhelming amount of identical passages in the two works: he finds that their terminology is likewise identical to a certain degree,—hence he concludes: either Páṇini has borrowed these passages and this terminology from Kátyáyana, or both authors have borrowed them from a common source. For, as to a third alternative,—that Kátyáyana may have borrowed such passages from Páṇini, it is dispatched by him "with a tolerable amount of certainty," as ranging amongst things impossible, because Páṇini is later than the Vájasaneyi-Prátiśákhya; and this posteriority, again, he chiefly bases on the argument that the pronunciation of the short *ă* was, in the time of Páṇini, "already so much covered," that he had to take the vowel *u* for his type of a vowel sound, whereas Kátyáyana could still make use of the vowel *a* as the typical vowel in his Vaidik rules. Now, though I have already mentioned that this great argument is strangled by him as soon as it is born, I must nevertheless take the liberty of asking for the authority which supplied him with the circumstantial account of this phonetic history of the vowel *ă?* Páṇini and Kátyáyana both state and imply, as he himself

admits, that the vowel *ă* is pronounced *saṁvṛita*, or with the contraction of the throat; they do not say one single word more on the pronunciation of this sound; nor is there any grammarian known to me who does so much as allude to the fantastical story narrated by Professor Weber relative to this vowel *ă*. An ordinary critic, then, would content himself with the authentic information supplied him by both grammarians; and if he perceived that Páṇini, in his rule I. 2, 27, gives the vowel *ŭ* as a *specimen* vowel, and not as a type, while Kátyáyana chooses the vowel *ă* for such a *specimen*, he would conclude that, even should there be a real scientific motive for this difference, it cannot be founded on a different pronunciation of the vowel *ă*, since it is repudiated by both grammarians. But a critic like Professor Weber, who looks upon facts as worsted if they do not agree with his theories, concludes that this vowel *ă* was "*already so much* saṁvṛita" in the time of Páṇini, that he must needs throw it overboard, and receive *ŭ* into the ark of his grammatical terminology.

And here I may, in passing, advert once more to a practice sometimes met with in literary arguments. It consists in quietly introducing into the premises some such innocent words as "more," or "almost," or "already," or "so much," or similar adverbs of small size, which have not the slightest claim to any such hospitality; and then, suddenly, these little interlopers grow into mastership, and sway the discussion into which they had stealthily crept. Thus, Páṇini and Kátyáyana, as I have just said, speak of the vowel *ă* simply as *saṁvṛita;* and upon these words Professor Weber reports that "*ă* in the time of Páṇini was *already so much* saṁvṛita"—that important secrets may be extracted from this grand discovery.

The foregoing illustration of Professor Weber's critical remarks does not embrace the arguments in which he splits into two, Kátyáyana, the author of our Prátiśákhya, and Kátyáyana who wrote the Várttikas to Páṇini; for I shall first quote the observations of Professor Müller on this treatment of Kátyáyana. In speaking of the Vájasaneyi-Prátiśákhya he expresses himself

thus:[227] "It was composed by Kâtyâyana, and shows a considerable advance in grammatical technicalities [viz., in comparison with the Prâtiśâkhya of the Black Yajurveda]. There is nothing in its style that could be used as a tenable argument why Kâtyâyana, the author of the Prâtiśâkhya, should not be the same as Kâtyâyana, the contemporary and critic of Pâṇini. It is true that Pâṇini's rules are intended for a language which was no longer the pure Sanskrit of the Vedas. The Vedic idiom is treated by him as an exception, whereas Kâtyâyana's Prâtiśâkhya seems to belong to a period when there existed but one recognised literature, that of the Ṛishis. This, however, is not quite the case. Kâtyâyana himself alludes to the fact that there were at least two languages. 'There are two words,' he says (I. 17), '*om* and *atha*, both used in the beginning of a chapter; but *om* is used in the Vedas, *atha* in the Bhâshyas.' As Kâtyâyana himself writes in the Bhâshya, or the common language, there is no reason why he should not have composed rules on the grammar of the profane Sanskrit, as well as on the pronunciation of the Vedic idiom."

In other words, Professor Müller sees that in no *grammatical* work known to him—and I may safely add to anyone else—mention is made of two Kátyáyanas; he sees, no doubt, too—though he does not state the fact adverted to by Professor Weber himself—that several Várttikas to Páṇini correspond in substance with the Sútras of the Vájasaneyi-Prátiśákhya; he deducts, moreover, from very correct and plausible premises, that there is nothing in either work to discountenance the possibility of the author of the Várttikas having also written a work on the pronunciation of Vaidik words; and since he doubtless coincides with me in the opinion that even Sanskrit philology can neither gain in strength nor in esteem by freeing itself from the fetters of common sense,—he arrives at the result that the hypercritical splitting of the one Kátyáyana into two, as proposed by Professor Weber, is utterly *fantastical*. I shall support his view with stronger proof than may be gathered from the quotations I have made; but in leaving for a while the

[227] Ancient Sanskrit Literature, p. 138.

whirlpool of the Indische Studien, I must now take up Professor Müller's own theory.

After the words just given, he continues as follows: "Some of Kâtyâyana's Sûtras are now found repeated *ipsissimis verbis* in Pâṇini's Grammar. This might seem strange; but we know that not all the Sûtras now incorporated in his grammar came from Pâṇini himself, and it is most likely that Kâtyâyana, in writing his supplementary notes to Pâṇini, simply repeated some of his Prâtiśâkhya-sûtras, and that, at a later time, some of these so-called Vârttikas became part of the text of Pâṇini."

Thus, in order to establish the theory that Páṇini's work is later than the Prátiśákhya of Kátyáyana, whom Müller, as we know, conceives to be a contemporary of Páṇini, he presents us with this very plausible sequence and chain of works:—1. The Prátiśákhya of Kátyáyana. 2. The Grammar of Páṇini. 3. The Várttikas of Kátyáyana. And since some rules of the second work are identical with some of the first, he assumes that such rules marched from the first into the third, and they then gradually invaded the second work. Now even supposing that such a migration of rules could be supported by a particle of evidence, what becomes of those stubborn Prátiśákhya-Sútras and Várttikas of Kátyáyana which are identical in their contents—as I shall hereafter show—and which have not ventured to walk into the Sútras of Páṇini? They become the stumbling-block of the whole theory; for since Páṇini, and especially Páṇini the contemporary of Kátyáyana, could not have written rules of which the defects must have been apparent to him, if he had seen rules so much better in a work written before his own, the substance of these Sútras of Kátyáyana could not have simultaneously preceded and followed the Grammar of Páṇini. But I need not go further in showing the weakness of this theory, for I have already explained (p. 29, etc.) that out of the 3996 Sútras which form the present bulk of Páṇini's Grammar, only three, or perhaps four, may be ascribed to Kátyáyana, on *critical* and *tenable* grounds. A mere supposition, unsupported by any *proof*, that the Vájasaneyi-Prátiśákhya is older than Páṇini's work, can certainly not justify the sweeping doubt which

is levelled by Professor Müller against the whole work of Páṇini, and which is not even substantiated—as we might have expected it to have been—by a distinct enumeration of all or any of those Sútras which he would propose to restore to their rightful owner, Kátyáyana.

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In now proceeding to state the reasons which induce me to look upon all Prátiśákhya-Sútras, not only as posterior to Páṇini's Grammar, but to Páṇini himself, and separated from him by at least several generations, I must, in the first place, point out the general fallacy which has led to the assumption that these works are anterior to Páṇini. It consists in applying the standard of the notion of *grammar* to both categories of works, and having done this, in translating the result obtained, which is less favourable to the Prátiśákhyas than to Páṇini's work, into categories of time—priority and posteriority. An analogous fallacy would be too apparent to require any remark, if it premised conclusions concerning the chronological relation of works of a totally different nature and character. It may assume however, as it has done, a certain degree of plausibility if it be applied to works of a similar category.

I must observe, therefore, in adverting to Professor Müller's own words, as before quoted, that the term *vyákaraṇa*, grammar, though constantly and *emphatically* given to Páṇini's work, has not been applied by any author within my knowledge to a *Prátiśákhya* work.[228] This circumstance, however, implies an important fact which must not be overlooked. Tradition, from immemorial times, as every one knows, connects with the Veda a class of works which stand in the most intimate relation to it—the *Vedánga* works. One of them is the *Vyákaraṇa*. The *Prátiśákhyas* do not belong to them. Thus, tradition even in India,—and on this kind of tradition probably the most squeamish

[228] I may here observe that the full title of Patanjali's Great Commentary is not simply *Mahábháshya*, but *Vyákaraṇa-Mahábháshya*. The end, for instance, of a chapter in the sixth book of the Great Commentary runs thus: इति श्रीमद्भगवत्पतञ्जलिविरचिते व्याकरणमहाभाष्ये षष्ठाध्यायस्य द्वितीयपादे प्रथमाह्निकम्.

critic will permit me to lay some stress,—does not rank amongst the most immediate offsprings of the Vaidik literature, those works which *apparently* stand in the closest relation to it,—which have no other object than that of treating of the Vaidik texts of the Saṁhitás;—but it has canonized Páṇini's Vyákaraṇa, which, on the contrary, would seem to be more concerned with the language of common life than with that of the sacred hymns. Is it probable, let me ask, even at this early stage, that tradition would have taken this course if it had looked upon these Prátiśákhyas as prior to the work of Páṇini?

But this question will receive a more direct answer if we compare the aim and the contents of both these classes of works. *Vyákaraṇa* means "*un-doing*," *i.e.*, analysis, and Páṇini's Grammar is intended to be a linguistic analysis: it *un-does* words and *un-does* sentences which consist of words; it examines the component parts of a word, and therefore teaches us the properties of base and affix, and all the linguistic phenomena connected with both; it examines the relation, in sentences, of one word to another, and likewise unfolds all the linguistic phenomena which are inseparable from the meeting of words.

The *Prátiśákhyas* have no such aim, and their contents consequently differ materially from those of the *Vyákaraṇa*. Their object is merely the ready-made word, or base, in the condition in which it is fit to enter into a sentence, or into composition with another base, and more especially the ready-made word or base as part of a Vaidik hymn. These works are no wise concerned in analyzing or explaining the nature of a word or base; they take them, such as they occur in the Pada text, and teach the changes which they undergo when they become part of the spoken sentence, *i.e.*, of the spoken hymn. And the consequence implied by these latter words entails, moreover, on the Prátiśákhyas the duty of paying especial attention to all the phenomena which accompany the *spoken* words; hence they deal largely with the facts of pronunciation, accent, and the particular mode of sounding a syllable or word in connection with ritual acts.

This brief comparison will already have hinted at the point

of contact which exists between Páṇini and the authors of these Prátiśákhya works. Leaving aside the wider range of the domain of the former, and the narrower field of the Vaidik pursuits of the latter, we may at once infer that both will meet on the ground of phonetic rules, of accentuation, and of the properties of sound; but we shall likewise infer that any other comparison between both would be as irrelevant as if we compared Páṇini with Suśruta, or the Prátiśákhyas with the Jyotisha.

The aim of both categories of works being entirely different, there is neither a logical nor an historical necessity, nor does there exist a fact or a circumstance which would enable us to conclude, from the absence in these Prátiśákhyas of certain grammatical matter, that their authors were not as much conversant with it as Páṇini, who treats of it, because it is his object, and therefore his duty, to treat of it.

These facts being beyond the reach of doubt, we may again raise an *a-priori* question whether it is more probable that the *plan* of Páṇini's work preceded in time the *plan* of a Prátiśákhya work, or the reverse?

Throughout a great portion of his admirable Introduction to Páṇini, Patanjali endeavours to impress on the reader the great importance of grammatical study for promoting the objects of religion and holiness. He shows that a knowledge of language is necessary to a proper understanding of the sacred texts; that no priest is safe in the practice of rites without a thorough comprehension of the grammatical laws which define the nature of sounds and words,—in short, that nothing less than eternal bliss depends very much on the proper and correct use made of words, and, as a consequence, on the study of Páṇini.

Here, then, we have a distinct definition of the relation of Páṇini to the Vaidik texts,—a distinct statement of the causes which have produced the *Vyákaraṇa*. And what do they show else, than that Páṇini must have stood in the midst of a *living* religion, of a creed which understood itself, or at least had still the vigour to try to understand itself?

In Páṇini there is organism and life. In the Prátiśákhyas there is mechanism and death. They do not care for the sense of a word. A word *antaḥ*, for instance, is to them merely a combination of five sounds, nothing else; for whether it represent the nominative of *anta*, "end," or the adverb *antar*, "between," is perfectly indifferent to them. The rule of Kátyáyana's Prátiśákhya on this word (II. 26), is, therefore, as dreary as a grammatical rule could ever be imagined to be, and the critical remarks which Professor Weber has attached to this rule merely prove that, on this occasion, also he beats the air.

It does not follow, as I have before observed, that, because linguistic death reigns in these Sútras, Kátyáyana or their other authors must have been as ignorant of grammar as it would seem if these works made any claim to be grammars at all. It merely follows that, in the period in which they were written, there existed a class of priests who had to be drilled into a proper recital of the sacred texts; and it may follow, too, that this set of men had none of the spirit, learning, and intelligence, which Patanjali would wish to find in a man who practices religious rites.

In other words, it seems to me that between Páṇini's living grammar and these dead Prátiśákhyas, there lies a space of time sufficient to create a want, of which a very insignificant trace is perhaps perceptible in some of Páṇini's Vaidik rules, but which must have been irresistible at the period of the Prátiśákhya works.

In substantiating with material proofs the priority of Páṇini's work, I may dispense with giving evidence that Páṇini meant, in his eight grammatical books, to concern himself with Vaidik language as well as the language of common life. For I should have simply to quote hundreds of his rules which are entirely devoted to Vaidik texts, and I should have to carry the reader through the whole Introduction of Patanjali, which proves, as I have already mentioned, that one of the chief objects of grammar is the correct apprehension of the hymns. I will merely therefore compare, first some matter treated by Páṇini with some matter treated

by the Ṛik-Prátiśákhya,—such matter, of course, as admits of a point of contact between both, and therefore of a comparison at all.

The fifth chapter of the latter work treats of the cases in which the consonant *s* becomes *sh*; the same subject is comprised in the latter part of the third chapter of Páṇini's eighth book; but this book does not contain the smallest number of the cases mentioned in the Ṛik-Prátiśákhya. The same work enumerates in the same chapter the words and classes of words in which *n* becomes *ṇ*, and very few only of these instances are taught by Páṇini in the last chapter of his work. A similar remark applies with still greater force to a comparison of Páṇini's rules on the prolongation of vowels with those given by the Ṛik-Prátiśákhya in its seventh, eighth, and ninth chapters. In short, there is not a single chapter in this work which, whenever it allows of a comparison between its contents and the contents of analogous chapters of Páṇini's Grammar, must not at once be declared to be infinitely more complete than the rules on them delivered by Páṇini.

In addressing myself for a like purpose to the Vájasaneyi-Prátiśákhya, I might seem to do that which is superfluous. For, as I have shown before that Páṇini was not acquainted with a Vájasaneyi-Saṁhitá, it would require no further proof that he must have preceded a work which is entirely devoted to this collection of hymns. But as such a comparison, being extended also to the Várttikas, would involve at the same time the question whether the author of the Várttikas and the author of the Prátiśákhya is the same person or not; and as it would, too, bear on the very appreciation of the character of this Vaidik work, I will enter into it with greater detail than was required for the conclusions which follow from a comparison between the Ṛik-Prátiśákhya and Páṇini.

It is a remarkable feature in the explanatory gloss which Professor Weber has attached to his edition of the Vájasaneyi-Prátiśákhya, that he evinces much pleasure in schooling Kátyáyana for introducing irrelevant matter into his work; now upbraiding him for his remarks on the common dialect, which

ought not to have concerned him in a Sútra of this kind; then finding fault with him for treating of words which do not occur in the Vájasneyi-Saṁhitá, and which, likewise, ought not to have troubled him. Professor Weber has given us too, in the beginning of his preface, a valuable collection of instances, which in his opinion prove either that Kátyáyana must have had before him a different version of the White Yajurveda than the one known to us, or that he has botched on to his Prátiśákhya a number of rules which, for his purpose, were out of place; or, to sum up in the words of the *Indische Studien*, already referred to, that Kátyáyana shows neither skill nor practice in his treatment of the matter edited and commented upon by Professor Weber. But what would the latter think if Kátyáyana applied this very reproach to him? if he told Professor Weber that he did not even understand the character of the Prátiśákhya which he was editing and subjecting to all this learned criticism?

Let me, then, take the place of Kátyáyana, and maintain for him, that he is not only the very same Kátyáyana who wrote the Várttikas to Páṇini, but that his Vájasaneyi-Prátiśákhya has the double aim of being a Vaidik treatise as well as of containing *criticisms on Páṇini.* And let me, therefore, tell Professor Weber that since there is abundant proof of this view in Kátyáyana's Vaidik work, all his handsome epithets are put out of court. And this, I hold, will also settle the question why we meet with so many Sútras in Kátyáyana which are identical with those of Páṇini; for we shall presently see that this identity is merely an apparent one, and, in reality, no identity at all.

I will take this point up first, and show that Kátyáyana merely repeated the words of Páṇini in order to attach his critical notes to them, just as I sometimes literally repeated the words of Professor Weber himself, merely for the purpose of improving on him.

Páṇini says (I. 1, 60) *adarśanaṁ lopaḥ.* "This is not distinct enough," I hear *Kátyáyana* say; hence he writes (I. 141) *varnasyádarśanaṁ lopaḥ.—Páṇini* gives the definition: (I. 2, 29. 30) *uchchair udáttaḥ* and *nichair anudáttaḥ.* "So far so good," I suppose Kátyáyana to say; "but you give the necessary com-

plement of these two rules in the words (I. 2, 31) '*samáhárah swaritaḥ*'; I object to this definition, for the swarita would better have been defined thus," *ubhayaván swaritaḥ* (K. I. 108–110).—P. I. 2, 32: *tasyádita udáttam ardhahraswam*; but K. I. 126: *tasyádita udáttaṁ swarárdhamátram.*—P. VIII. 4, 67, 66: *nodáttaswaritodayam* (with the quotation of a dissent on the part of Gárgya, Káśyapa, and Gálava); *udáttád anudáttasya swaritaḥ.* The former rule is approved of by Kátyáyana, who repeats it literally, but the latter he words thus: *udáttách chánudáttaṁ swaritam* (IV. 140, 134).—P. I. 1, 8: *mukhanásikávachano 'nunásikaḥ*; but K. I. 75: *mukhánunásikákaraṇo 'nunásikaḥ.*—P. 1. 1, 9: *tulyásyaprayatnaṁ savarṇam.* "Would it not be clearer," we hear Kátyáyana say, "to give this definition thus: (K. I. 43) *samánasthánakaraṇásya-prayatnaḥ savarṇaḥ.*"—P. VI. 1, 84: *ekaḥ púrvaparayoḥ*; but K. IV. 49: *athaikam uttarach cha.*—P. I. 1, 66: *tasminn iti nirdishṭe púrvasya.* "This rule I adopt," Kátyáyana probably thought, (I. 134) "but for your next rule (I. 1, 67), *tasmád ity uttarasya*, I prefer the clearer wording" (I. 135) *tasmád ity uttarasyádeḥ*, "and your *shashṭhí stháneyogá* (1. 1, 49), evidently a rule which you ought to have put with those two preceding Paribháshá rules which are its complement, instead of separating it from them by seventeen other rules, I place it, therefore, immediately after these" (I. 136).

I will not add more instances of the same kind; they have all been carefully collected by Professor Weber; but he is far from perceiving that the identity between the language of both authors is merely an apparent one, and that the additional words of Kátyáyana, either in the same Sútra or in one immediately following, but intimately connected with it, are so many criticisms on Páṇini, which are even made more prominent by the repetition of a certain amount of Páṇini's words. For to assume, even without any of the further proofs which I shall adduce, that Kátyáyana first delivered his clearer and better Sútras, and that Páṇini hobbled after him with his imperfect ones, is not very probable.

The following synopsis of rules is an extract from those I have collected for the purpose of determining whether it could be

a matter of accident that the Prátiśákhya Sútras of Kátyáyana are, to a considerable extent, nothing but Várttikas to Páṇini.

Páṇini writes (VIII. 2, 87), "*om abhyádáne*," which rule proves that in his time *om* was not confined to Vaidik use only; but Kátyáyana writes (I. 18 and 19), "*omkáraṁ vedeshu*" and "*athakáram bháshyeshu*." No doubt if Kátyáyana had not written with a direct glance at Páṇini, this latter rule would be out of place, but in this combination its origin becomes intelligible. P. says (VIII. 1, 46), "*ehi manye prahâse ḷṛit*." Though this rule does not treat of the accent of *manye*, it nevertheless would follow from other rules of Páṇini, that *manye* is ádyudátta in its combination with *ehi*. This inference is emphatically corrected by K. 2, 15: *manye padapúrvaṁ sarvatra*. Professor Weber, it is true, says that this word *sarvatra*—which embodies the *emphasis* of the censure of Kátyáyana—is meaningless: once more, no doubt, Kátyáyana has bungled through "want of practice and skill." How much Páṇini's rules VIII. 1, 19 and 72, *ámantritasya cha*, and *ámantritam púrvam avidyamánavat*, are the torment of commentators, may be seen from many instances in Sáyaṇa's Commentary on the Ṛigveda. K. improves them considerably by II. 17 and 18: *padapúrvam ámantritam anánárthe 'pádádau* and *tenánantará shashty ekapadavat*.—K. writes II. 22: *bhútir ádyudáttam*: this rule again rouses the critical indignation of Professor Weber. "Why," he exclaims, "is this word singled out (by Kátyáyana)? Assuredly, it is not the single *ktin* formation in the V. S." My answer is, because Kátyáyana had studied Páṇini, and Professor Weber, it is clear, has not; for Páṇini says, III. 3, 96, that *bhúti* is *antodátta* in the Veda; and Kátyáyana therefore singled this word out with the decided intention of stating that in the Vájasaneyi-Saṁhitá Páṇini's rule would be erroneous. This instance, I hold, moreover, is one of those which add some weight to the proof I have already given, that Páṇini did not know, and therefore preceded, the Vájasaneyi-Saṁhitá.—K. says, II. 48, *devatádwandwáni chánámantritáni;* and his words are a distinct criticism on P. VI. 2, 141, *devatádwandwe cha*.—In rule VIII. 3, 36, Páṇini teaches that Visarjaníya may remain such (or, as

the Sútra expresses itself, on account of previous Sútras, may *become* Visarjaníya), before sibilants, or may become assimilated to the following sibilant. But he committed the venial offence of not stating that this latter alternative rests on the authority of Śákaṭáyana, and the former on that of Śákalya. Could Kátyáyana, therefore, forego the opportunity of writing (III. 8): "*pratyaya-savarṇam mudi Śákaṭáyanah*," and (III. 9), "*avikáraṁ Śákalyaḥ śashaseshu*"?—In VI. 1, 134, Páṇini gives a comprehensive rule on the elision of the final *s* in regard to the Vaidik use of the nominative of *tad*. "No," says Kátyáyana (III. 14), "in the V. S. this elision occurs before vowels only in two instances: *sa oshadhímayoḥ*."—K. (III. 22) says *ávir nir iḍa iḍáyá vasatir varivaḥ*, and thus criticises the imperfection of P.'s rule VIII. 3, 54, *iḍáyá vá*.—In III. 27, *adhvano rajaso rishaḥ spṛiças pátau*, he shows the clumsiness of P.'s rule VIII. 3, 52, *pátau cha bahulam;* in III. 30, *paráv avasáne*, the imperfection of P.'s VIII. 3, 51, *panchamyáḥ paráv adhyarthe;* in III. 55, *bhávibhyaḥ saḥ shaṁ samánapade*, that of P.'s VIII. 3, 59, *ádeśapratyayayoḥ*.—In the Sútras III. 56 and 57, Kátyáyana teaches that the intervention of *anuswára*, *k* and *r* do not prevent *s* from becoming *sh*, if this change would have to take place otherwise. "These rules," says Professor Weber, "have no business here, for Saṁhitâ and Pada-text agree in this respect, and these rules are quite general grammatical rules;" and in support of this argument he quotes Uvaṭa, who also points out the superfluity. The latter consoles us for it, it is true, by the remark that a man should not complain if he found honey though he intended only to fetch fuel, or a fish though his object were to fetch water, or fruits though he went out merely to pluck flowers. But as Professor Weber is not so easily consoled, and not so leniently disposed towards Kátyáyana as Uvaṭa is, I may tell him that these rules are levelled against Páṇini's rules VIII. 3, 57 and 58, which omit to include *r*. At II. 55, *dwandwaṁ çendrasomapúrvam púshágniváyushu*, Professor Weber discharges a witticism. "None of the compounds" (referred to in the Sútra), he says, "occur in the V. S. or the Śat. Br. . . . . How is that to be explained? Did our Homer nod when he composed this rule? or did he have before him passages

of the V. S. which it no longer contains [Professor Weber probably meant to say, '*which was not the V. S. we now possess*']? or is the text of our Sútra corrupt, and have we to read another word for *soma?*" I will try to relieve his anxiety by expressing the belief that this Sútra and the next, II. 56, are criticisms on Páṇini's general rule VI. 2, 141, and on his special rule VI. 2, 142.—The rule of Páṇini VIII. 3, 107, *suñaḥ*, is criticised in three Sútras of Kátyáyana III. 59, 60. 61, *okárát su; och chápṛiktát*, and *abheś cha.*

The Várttika 3 to III. 3, 108 says *varṇát káraḥ;* K. I. 37, *káreṇa cha;* both are identical in their contents, and complete Páṇini's rule III. 3, 108. The same remark applies to the Várttika 4 to P. III. 3, 108, *rád iphaḥ*, and to K. I. 40, *ra ephena cha*, in reference to the same rule of Páṇini.—K. III. 38, *aharpatau repham*, points out an omission in P. VIII. 2, 70: the same criticism is conveyed by the Várttika 2 to this Sútra of Páṇini, *aharádínám patyádishu.*—K. III. 12, *luṅg mudi jitpare* fills up a blank in P. VIII. 3, 36, *vá śari*; and likewise a Várttika on this Sútra to the same effect, *vá śarprakaraṇe kharpare lopaḥ.*—P.'s rule VI. 3, 109, *pṛishodarádíni yathopadishṭam*, is criticised by K. III. 41 and 42, *ukáram dur de* and *náśe cha*, as well as by a Várttika to the former rule, which has the same contents: *duro dáśanáśadabhadhyeshútvaṁ vaktavyam uttarapadádeś cha shṭutvam.*—A Várttika to the same rule of P., *shasha utvaṁ datṛidaśasúttarapadádeḥ shṭutvaṁ cha*, is identical in contents with K. III. 46, *shaḍ daśadantayoḥ saṁkhyávayorthayoś cha:* both are criticisms on P. VI. 3, 109.—The first Várttika to III. 2, 49 (improperly marked, like the two others, in the Calcutta edition, as if these Várttikas did not occur in the Mahábháshya), *dáráv áhano 'ṇantyasya cha ṭaḥ sanjnáyám*, is similar in contents with K. III. 47, *ta ágháḍ anáḍambarát:* both complete P. III. 2, 49, *áśishi hanaḥ.*—The important omission in P.'s Sútra VIII. 4, 1, *rashábhyán no ṇaḥ samánapade*, is, with almost a literal reference to these words, criticised by K.'s III. 83, *ṛisharebhyo nakáro ṇakáraṁ samánapade*, and by his Várttika to the former rule, *rashábhyáṁ ṇatva ṛikáragrahaṇam.*

I need not increase the foregoing quotations by a comparison of the contents of whole chapters of the Vájasaneyi-Prátiśákhya with the

analogous contents of whole chapters in Páṇini. For, though the result would be exactly the same as it has been in the case of our comparison between the *Ṛik-Prátiśákhya* and Páṇini's work, even the isolated Sútras which I have contrasted in these quotations sufficiently show that Páṇini could never have laid his Grammar open to such numerous criticisms as he has done, if the work of Kátyáyana had been composed before his own. My synopsis, moreover, shows that many rules of Kátyáyana become utterly inexplicable in his Prátiśákhya work ***unless they be judged in their intimate connection with the Grammar of Páṇini.*** And, as it is simply ridiculous to assume that "Homer constantly nodded" in writing an elaborate work, which evidences considerable skill and practice in the art of arranging the matter of which he treats, there is no other conclusion left than that the Prátiśákhya of Kátyáyana had the twofold aim which I have indicated above.

There might, however, remain a doubt as to whether Kátyáyana first wrote his Prátiśákhyas or his Várttikas to Páṇini. Two reasons induce me to think that his Prátiśákhya preceded his Várttikas. In the first place, because the contrary assumption would lead to the very improbable inference that a scholar like Kátyáyana, who has given such abundant proof of his thorough knowledge of Sanskrit grammar, left a considerable number of Páṇini's rules without those emendations which, as we must now admit, are embodied in his Prátiśákhya work. If we made a supposition of this kind, we should imply by it that he belongs to that class of authors who present their writings in a hurried and immature state, and, upon an after thought, make their apology in an appendix or an additional book. If we assume, on the other hand, that he first wrote his Prátiśákhya Sútras, which neither imposed upon him the task, nor gave him an opportunity, of making a thorough review of Páṇini, we can understand that they might have seduced him now and then into allowing himself to be carried away by the critical tendency which he afterwards fully developed in his Várttikas; and we can then, too, understand why these Várttikas treat merely of those Sútras of Páṇini which were not included in his former work.

My second reason for this view is derived from a comparison between such of his Sútras and such of his Várttikas as are closely related to one another. For if we examine the contents and the wording of either we cannot fail to perceive that some of Kátyáyana's Várttikas show an improvement on some of his Sútras, and we may infer that they were given on account of this very improvement. Thus the Várttika to VIII. 3, 36, quoted before, contains the word *vá*, which is not in the Sútra III. 12; the Várttika *duro*, &c., to VI. 3, 109 embraces more formations than the Sútras III. 41 and 42; the Várttikas 1-3 to III. 2, 49 do not contain, it is true, the word *áḍambara* alluded to in III. 47—perhaps because it was already contained in this Sútra—but increase considerably the contents of this rule; the Várttika 2 to VIII. 2, 70 treats of a whole Gaṇa, while the Sútra III. 38 merely names its heading word; and so on. Nor could we forego such a comparison on the ground that there is a difference of purpose in the Sútras which are attached to the Vájasaneyi-Saṁhitá, and in the Várttikas, which are connected with Páṇini,—that, consequently, an improvement of the Várttikas on the Prátiśákhya need not tell on the chronological relation between both. For we have seen that Kátyáyana's Prátiśákhya does *not* strictly confine itself to the language of his Saṁhitá or even to that of the Vedas in general. Already the instances given before would suffice to bear out this fact, in the appreciation of which I so entirely differ from Professor Weber's views; and a striking instance of this kind is afforded by Kátyáyana's Sútra III. 42, quoted before. It treats of a case entirely irrelevant for the Vájasaneyi-Samhitá; this case is taken up again and enlarged upon in a Várttika to VI. 3, 109, and there is no reason why the additions made in this Várttika might not have been entitled with equal right to a place amongst Kátyáyana's Sútras, as Sútra III. 42 itself. Their not standing there shows to my mind that this Várttika is later than this rule of the Prátiśákhya work.

It will readily be seen that I have arrived at the result of the priority of Páṇini's work to the Prátiśákhya of Kátyáyana, in entire independence of all the assistance which I might have

derived from my previous arguments. I have hitherto abstained from availing myself of their aid, because an inference must gain in strength if it be able to show that two entirely distinct lines of argument necessarily lead to the same goal. Such is the case with the question before us. For if we now appeal, once more, to the important information which Patanjali supplied, viz., that the "*anubandhas* of former grammarians have no grammatical effect in the work of Páṇini:" in other words, that if a grammarian uses *anubandhas* employed by Páṇini in the same manner as he did, his work must have been written after Páṇini's work,—we need only point to the pratáyhára *tiṅg*, in Kátyáyana's Sútra I. 27, in order to be relieved from any doubt that Páṇini's grammar is prior to the Sútra of Kátyáyana. That Kátyáyana added in his Sútras other technical terms to those of Páṇini, cannot be a matter of surprise; indeed, it is even less remarkable than it would be under ordinary circumstances if we consider that he made—either as inventor or as borrowing from older grammarians—such additions to the terminology of Páṇini in his very Várttikas, where one would think there was the least necessity for them,—where, for instance, he might have easily done without such new terms as *sit*, *pit*, *jit*, *jhit*, *ghu*, in the sense in which he uses them.[229]

Thus far my *literary* argument on the chronological relation between Páṇini and the Prátiśákhya works. The *historical* proof, that not only the work of Páṇini, but *Páṇini himself, preceded, by at least two generations, the author of the oldest Prátiśákhya*, requires, in the first place, the remark that by the latter designation I mean the Prátiśákhya of the Ṛigveda hymns.

Since Professor Weber, in his introduction to his edition of the Vájasaneyi-Prátiśákhya has given proofs that this work as well

[229] Várttika 1 to Páṇini I. 1, 68: सित्तद्विशेषाणां वृक्षाद्यर्थम्; Várttika 2: पित्पर्यायवचनस्य च स्वाद्यर्थम्; Várttika 3: जित्पर्यायवचनस्यैव राजाद्यर्थम्; Várttika 4: झित्तस्य च तद्विशेषाणां च मत्स्याद्यर्थम्.—In his Káriká to VII. 1, 21 (compare note 114) Kátyáyana uses the term घु in the sense of उत्तरपद, as results from the commentary of Patanjali.—Káriká: घौग्रघौ etc.—Patanjali: घौग्रघाविति वक्तव्यम् । किमिदम् घाविति । घुरुत्तरपद इति etc.—The same term घु occurs in Patanjali's Káriká to VI. 4, 149 (see note 121): . . . घौ लोपो ऽभिषद्दित्वञ्च etc., when Kaiyyaṭa observes: घुशब्देनोत्तरपदं पूर्वाचार्यप्रसिद्ध्योच्यते.

as the Atharvaveda-Prátiśákhya—and I infer too, that of the Taittiríya-Saṁhitá—are more recent than the Ṛik-Prátiśákhya, and since these reasons are conclusive to my mind, I need not, by the addition of other proof to that which he has afforded us on this point, weaken the great pleasure I feel, in being able, for once in a way, to coincide with him in his views.

It is necessary, however, that I should first touch in a few words on the question of the authorship of this Ṛik-Prátiśákhya. It is adverted to in the first verse of this work, in a passage which contains all the information we possess on this point. The passage in question runs thus: "After having adored Brahma, Śaunaka expressed the characteristic feature of the Ṛig-veda verses."

Now, as it is not unusual in Sanskrit writings for the author to introduce himself in the commencement of his work by giving his name, and speaking of himself in the third person, this verse alone would not justify us in looking upon the words quoted as *necessarily* containing a mere report of Śaunaka's having delivered certain rules which another later author brought into the shape of the Ṛik-Prátiśákhya as we now find it. But it must be admitted, also, that it does not absolutely compel us to ascribe this work to Śaunaka himself. It leaves us free to interpret its sense according to the conclusions which must be derived from the contents of the work itself.

These contents have already required us to establish the priority of Páṇini's Grammar to this Prátiśákhya work. If, then, we find that Páṇini speaks of Śaunaka as of an ancient authority,[230] while there is no evidence to show that the Śaunaka named in both works is not the same personage, there is from the point of view of my former '*literary*' argument, a certainty that Śaunaka was *not* the author of the Prátiśákhya here named.[231]

[230] IV. 3, 105: पुराणप्रोक्तेषु ब्राह्मणकल्पेषु; 106: शौनकादिभ्यश्छन्दसि. Compare also page 149.

[231] This is the view, too, of *Uvaṭa*, the commentator on this Prátiśákhya. He says that Śaunaka's name is mentioned for the sake of remembering him: नामग्रहणं स्मरणार्थम्. See Mr. Regnier's edition of the Ṛik-P. in the Journal Asiatique, vol. VII. (1856), p. 183.

This inference, however, it must be admitted, is only entitled to be mentioned thus at the beginning of the *historical* argument, in so far as it may *afterwards* strengthen and corroborate it, but not, if it had to be used in order to premise the conclusions which will have to be drawn.

Another preliminary remark, also, must be devoted to the sweeping assertion of Professor Weber, already quoted, which is to this effect, that "sameness of names can never prove the identity of the persons" who bear these names. It is true he qualifies this *dictum* by adding after "names," "like Kátyáyana;" but, even with this restriction, I cannot convince myself that literary criticism gains in strength by carrying Pyrrhonism beyond the confines of common sense. If great celebrity attaches to a name in certain portions of Sanskrit literature; and if the same name re-occurs in other and *kindred* portions of this same literature, I believe we are not only free, but compelled, to infer that the personage bearing this name in both such places is the same personage, unless there be particular and *good* reasons which would induce us to arrive at a contrary conclusion. I thus hold that a critic has no right to obtrude his doubts upon us until he has given good and substantial reasons for them.

After this expression of dissent from the critical principles of Professor Weber, I may now recall the fact I have mentioned on a previous occasion (p. 80), that there is a grammatical work, in a hundred thousand Ślokas, called *Sangraha*, whose author is *Vyáḍi* or *Vyáḷi*. I know of no other grammatical work bearing this name *Sangraha*, nor of any other celebrated grammarian named *Vyáḍi*. Both names, however, are not unfrequently met with in the grammatical literature. *Vyáḍi* is quoted several times in the *Ṛik-Prátiśákhya*,[232] and there is no valid reason for doubting that he is there the same person as the author of the *Sangraha*. This same work and its author are sometimes alluded to in the illustrations which the commentators give of the Sútras to Páṇini or the

[232] Ṛik-P. III, 14. 17; VI, 12; XIII, 12. 15. See Mr. Regnier's *Index des noms propres* to his edition of the Ṛik-Prátiśákhya, *s.v.* Vyáḷi.

Várttikas of Kátyáyana;[233] and both, indeed, as I shall show hereafter, appear to have stood in a close relation to the Mahábháshya of Patanjali. We are, however, only concerned here with one instance with which Patanjali illustrates the second Várttika of Páṇini's rule II. 3, 66.

It is this: "*beautiful indeed is Dákshâyaṇa's creation of the Sangraha.*"[234]

From it we learn, then, in connection with the information we already possess of the proper name of the author of the Sangraha, that Vyáḍi and Dákshâyaṇa are one and the same grammatical authority. Dákshâyana, however, is not only a descendant of *Daksha*, but of *Dákshi* also,[235] and of the latter, at least in the third generation, while he may possibly have held a far more distant place in the lineage of this personage who is so often named in the ancient literature. For Páṇini, who defines the term *yuvan* as the son of a grandson or of a more remote degree in the lineage of a family chief,[236] gives a rule in reference to this term, which the principal commentators illustrate by the name of *Dákshâyana.*[237]

[233] Patanjali's commentary on v. 6 (of the Calcutta edition) to IV. 2, 60 gives the instances: सर्ववेदः। सर्वतन्त्रः। सवार्त्तिकः। ससंग्रहः; or the Káśiká to VI. 3, 79: ससंग्रहं व्याकरणमधीते.

[234] This instance follows another which says: "beautiful indeed is Páṇini's creation of (his) Sútra."—Várttika 2 to II. 3, 66: शेषे विभाषा.—Patanjali: शोभना खलु पाणिनेः सूत्रस्य कृतिः। शोभना खलु पाणिनिना सूत्रस्य कृतिः। शोभना खलु दाक्षायणस्य संग्रहस्य कृतिः। शोभना खलु दाक्षायणेन संग्रहस्य कृतिः.

[235] Páṇini, IV. 1, 95: अत इञ्.—Kátyáyana: इञो वृद्धावृद्धाभ्यां फिञ्फिनौ विप्रतिषेधेन.—Patanjali: इञो वृद्धावृद्धाभ्यां फिञ्फिनौ भवतः विप्रतिषेधेन। इञो ऽवकाशः। दाक्षिः etc.—Káśiká: दक्षस्यापत्यं दाक्षिः.

[236] Páṇini, IV. 1, 162: अपत्यं पौत्रप्रभृति गोत्रम्; 163: जीवति तु वंश्ये युवा; 164: भ्रातरि च ज्यायसि; 165: वान्यस्मिन्सपिण्डे स्थविरतरे जीवति.

[237] IV. 1, 101: यञिञोश्च. This Sútra has no direct commentary by Patanjali, and I shall therefore first quote the Káśiká on it: यञन्तादिञन्ताच्चापत्ये फक्प्रत्ययो भवति। गार्ग्यायणः। वात्स्यायनः॥ इञन्तात्। दाक्षायणः। प्लाक्षायणः। द्वीपादनुसमुद्रं यञ् (IV. 3, 10)। (IV. 2, 80) सुतंगमादिभ्य इञित्यतो न भवति॥ गोत्रग्रहणेन यञिञौ विशेष्येते। तदन्ताद्यून्येवायं प्रत्ययः (comp. IV. 1, 94).—But there is no occasion for doubt-

If we now turn to Páṇini himself, we have it on the authority of Patanjali that his mother bore the name of *Dákshí*.[238] And

ing the genuineness of this Sútra on account of there being no Bháshya to it (compare note 139), for Patanjali refers to it in his comment on the fifth Paribháshá (in the Calc. ed.) to I. 1, 72 and has also, amongst others, the instance दाक्षायण; viz. (ed. Ballantyne, p. 795); Paribháshá: प्रत्ययग्रहणं चापञ्चम्याः । प्रत्ययग्रहणं च अपञ्चम्याः प्रयोजनम् । यञिञोः फग्भवति । गार्ग्यायणः । वात्स्यायनः । परमगार्ग्यायणः परमवात्स्यायनः । दाक्षायणः । परमदाक्षायणः etc.—That Dákshâyaṇa is the *yuvan*, not the *son* of Dákshi is sufficiently clear from the Káśiká itself, since it refers to IV. 1, 94. For this reason it also gives as an instance of a *yuvan* to I. 2, 66, besides गार्ग्यायणः and वात्स्यायन (omitted in the Calc. ed.), the word दाक्षायणः—Patanjali contents himself with the instance गार्ग्यायणः; but it commences its counter-instance to II. 4, 58 in this way: यञिञोरिति किम् । दाक्षेरपत्यं युवा दाक्षायणः. We must, consequently, consider it an inaccuracy when the same Káśiká gives its counter-instance to II. 4, 60 in these words: प्राचामिति किम् । दाक्षिः पिता । दाक्षायणः पुत्रः. The Calcutta edition continues it, and Dr. Boehtlingk, of course, reprints it without a single remark. In short, whenever we open his discreditable reprint, we understand perfectly well why he writes in his preface, p. xxxviii.: "The Calcutta edition is very correct, so much so that only on the very rarest occasions have I had an opportunity of preferring the readings of the Manuscripts."

[238] Káriká to I. 1, 20: सर्वे सर्वपदादेशा दाक्षीपुत्रस्य पाणिनेः etc.



*Dákshí*, again, is, on the faith of all commentators on a rule of Pánini, the female family head of the progeny of Daksha, standing in the same relationship to Daksha as the male family chief Dákshi; she is, in other words, the oldest sister (*vṛiddhá*) of the latter personage.[239] Vyáḍi, therefore, was a ***near relative of Páṇini***, and Páṇini must have preceded him by ***at least two generations.***

[239] Páṇini, VI. 4, 148: यस्येति च.—Patanjali: इवर्णान्तस्येति किमुदाहरणं हे दाक्षा दाक्षेयः । हे दाक्षि इति यदि लोपो न स्यात् etc.—Kaiyyaṭa: इवर्णान्तस्येति । हे दाक्षीति । दाक्षिशब्दादितो मनुष्यजातेरिति (MS. हे दाक्षेनिदिक्षिग्र°°) (IV. 1, 65) ङीषि कृते तस्य संबुद्धौ ह्रस्वे कृते etc.—IV. 1, 65: इतो मनुष्यजातेः.—Káśiká .... दाक्षी .... —IV. 1, 94: गोत्राद्यून्यस्त्रियाम्.—Káśiká ... अस्त्रियामिति किम् । दाक्षी ...—I. 2, 66: स्त्री पुंवच्च (where स्त्री implies in reference to the preceding Sútra वृद्धा स्त्री, *i.e.* the eldest daughter of a grandson, or a further descendant, considered as the female head of the family).—Káśiká: वृद्धो यूनेति (I. 2, 65) च सर्वम् । स्त्री वृद्धा यूना सह वचने शिष्यते । तल्लक्षणश्चेदेव विशेषो भवति । पुंस इवास्याः (thus MS. 829; MS. 2440 एवास्याः) कार्यं भवति । स्त्र्यर्थः पुमर्थवद्भवति । गार्गी च गार्ग्यायणश्च गार्ग्यौ । वात्सी च वात्स्यायनश्च वात्स्यौ । दाक्षी च दाक्षायणश्च दाक्षौ (thus MS. 2440; MS. 829 दाक्षी).

Now since the Ṛik-Prátiśákhya quotes Vyáḍi, as we have seen, on several occasions, and since the Prátiśákhya of Kátyáyana is more recent than this work, I must leave it to the reader to determine how many generations must, in all probability, have separated Páṇini from the author of the Ṛik-Prátiśákhya on the one hand, and from the author of the Vájasaneyi-Prátiśákhya and the Várttikas on the other.

After this statement, which, I fear, is entirely fatal to a great many chronological assumptions which have hitherto been regarded as fully established, ***and to the critical and linguistic results which have been built on these assumptions***, it is not necessary—but it will nevertheless be interesting—to see that modern and ancient grammatical authorities contain additional testimony to the conclusion I have here arrived at.

When explaining the uncritical condition of the Paribháshá collections, I pointed out that if they were looked upon as an indivisible whole, there could be no doubt that they must be later than Páṇini,—since one of them uses the word *Páṇiníya*. I pointed out, too, that the compilers of these collections, Vaidyanátha, for instance, must have taken this view of their chronological relation to Páṇini. Now at the end of the *Laghuparibháshávṛitti* we read that "some ascribe the composition of all the Paribháshás to the Muni *Vyáḍi*."[240] They must consequently have considered him as posterior to Páṇini.

I will at once, however, ascend to the author of the Great Commentary. In illustrating the first Várttika to Páṇini's rule VI. 2, 36, Patanjali writes down the following compound: Ápiśala-Páṇiníya-Vyáḍíya-Gautamíyáḥ.[241] It tells its own tale: it names first the disciples of *Ápiśali*—of whom we know, through Páṇini himself, that he preceded him,—then those of ***Páṇini***,

[240] Laghuparibháshávṛitti: इदं भर्तृहरिवचनम्। केचित्तु व्याख्यानत (the first Paribháshá) इत्यादिपरिभाषा व्याडिमुनिविरचिता इत्याहुः.

[241] Páṇini, VI. 2, 36: आचार्योपसर्जनश्चान्तेवासी.—Kátyáyana: आचार्योपसर्जने ऽनेकस्यापि पूर्वपदत्वात्संदेहः.—Patanjali: आचार्योपसर्जने ऽनेकस्यापि पदस्य पूर्वपदत्वात्संदेहो भवति। आपिशलपाणिनीयव्याडीयगौतमीयाः.

afterwards those of *Vyáḍi*, and ultimately those of *Gautama*. There can be no doubt that we have here a sequence of grammarians who wrote one after the other; but, if any doubt still existed, it would be dispelled by the grammatical properties of the compound itself; for a Várttika to II. 2, 34, teaches that—unless there be reasons to prevent it—the name of the more important part must come first in a Dwandwa compound; and for a similar reason other Várttikas teach that, for instance, in forming such a compound of the names of seasons, the name of the earliest season in the year must precede that of a subsequent one; or in compounding the names of castes, they must follow one another in their natural order; or in making a Dwandwa of the names of two brothers, the name of the older has precedence of the name of the younger.[242] But as none of the grammatical reasons taught

[242] Páṇini, II. 2, 34: अल्पाच्तरम्.—Várttika 3 (of the Calc. ed.) अभ्यर्हितं च.—Patanjali: अभ्यर्हितं पूर्वं निपततीति वक्तव्यम् । मातापितरौ श्रद्धामेधे.—Várttika 2 (of the Calc. ed.) ऋतुनक्षत्राणामानुपूर्व्येण समानाक्षराणाम्.—Patanjali; ऋतुनक्षत्रा-



by Páṇini in previous rules would compel the component parts of the compound alleged to assume another order than that which they have, we can only interpret their sequence in the manner I have stated.[243]

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The descent from the height of the Prátiśákhyas to the level plain of the Phiṭsútras would almost seem to require an explanation. Before I give it, however, I will refer to Professor Müller's Ancient Sanskrit Literature, and state its opinion on the rela-

णामानुपूर्व्येण समानाक्षराणां पूर्वनिपातो वक्तव्यः । शिशिरवसन्तौ.—Várttika 5 (of the Calc. ed.) वर्णानामानुपूर्व्येण.—Patanjali: वर्णानां चानुपूर्व्येण पूर्वनिपातो भवतीति वक्तव्यम् । ब्राह्मणक्षत्रियविट्शूद्राः.—Várttika 6 (of the Calc. ed) भ्रातुश्च ज्यायसः.—Patanjali: भ्रातुश्च ज्यायसः पूर्वनिपातो भवतीति वक्तव्यम् । युधिष्ठिरार्जुनौ.

[243] Such a reason would be, for instance, if one part of the compound belonged to the words technically called घि (I. 4, 7—9); for in such a case the base घि would have precedence of a base ending in अ (compare II. 2, 32). On this account the names of the three grammarians, Śákalya, Gárgya and Vyáḍi, form in the Ṛik-Prátiśákya, XIII. 12, the dwandwa: व्याळिशाकल्यगार्ग्याः.

tion of these Sútras to Páṇini. It is contained in the following words:[244]

"As to Śântana's Phiṭsûtras, we know with less certainty to what period they belong. A knowledge of them is not presupposed by Pâṇini, and the grammatical terms used by Śântana are different from those employed by Pâṇini,—a fact from which Professor Boehtlingk has ingeniously concluded that Śântana must have belonged to the eastern school of grammarians. As, however, these Sûtras treat only of the accent, and the accent is used in the Vedic language only, the subject of Śântana's work would lead us to suppose that he was anterior to Pâṇini, though it would be unsafe to draw any further conclusion from this."

Once more I am unable to assent to the arguments of my learned predecessor on this subject. If the knowledge of a work, as he admits, is not presupposed by Páṇini, it would seem to follow that such a work is not anterior but posterior to him, since it is scarcely probable that he could have ignored the information it contains. Nor has Professor Müller given any evidence to show that the contents of the Phitsútras are restricted to the Vaidik language only. On the contrary, the great bulk of the words treated of in these Sútras belongs with equal right, and, in some respect, with much greater right, to the classical language, in preference to that of the Vaidik hymns or Bráhmaṇas. And as no word can be pronounced without an accent, it is not intelligible why such a treatise should not be of as great importance for the student who recites the Mahábhárata as for the priest who reads the Ṛigveda poetry. Páṇini himself has, indeed, embraced in his rules on accentuation a great number of words no trace of which occurs in the Saṁhitás. But even if the statement made by Professor Müller were unobjectionable, why should it follow that an author who—and because he—writes on a Vaidik subject, must, or is even likely to, be anterior to an author who treats of the classical literature? And Páṇini moreover treated of both.

As little as I can adopt, on these premises, the conclusions Prof.

[244] Ancient Sanskrit Literature, p. 152.

Müller draws, so little can I join in the compliments he pays to the ingenuity of Dr. Boehtlingk.[245] For since Pánini himself, as I have shown before, makes use of the terms *prathamá*, *dwitíyá*, *tritíyá*, *chaturthí*, etc., and of *auṅg*, *áṅg* (in the sense of an instrumental in the singular),[246] all of which are terms of the eastern grammarians, and, as everyone knows that Páṇini did not belong to them, I can see no ingenuity in assigning Sántana to this school on the sole ground of his having used terms which differ from those of Páṇini; especially when these terms have no grammatical influence whatever, like the anubandhas of Páṇini, and are not distinctly defined in the commentary as terms of the eastern grammarians.[247]

[245] As in the case of the Calcutta edition of Páṇini, and of the Uṇṇádi-Sútras, the edition of the Phiṭsútras also was entrusted by Dr. Boehtlingk to his compositor, who reprinted the text of these Sútras from the Calcutta edition of the Siddhánta-kaumudí.— The difficulties offered by these Sútras are not inconsiderable, and might have yielded good materials for many remarks. Dr. Boehtlingk's Commentary on them consists of 32 lines, which contain the substance of about 12, nearly all of which are insignificant. Even his very small Index to the Sútras is imperfect; for it omits the Sútra यथेति पादान्ते which he mistook for a part of the commentary on IV. 15, and the Sútra उपसर्गाच्चा-भिवर्ज्यं which also he has reprinted as if it were a portion of the commentary on IV. 12, though he himself is doubtful as to its proper position there. He professes, too, to have given an Index of the contents, "*for those who mean to pursue the subject.*" But as one of the latter, I had to make a thorough Index of all the technical symbols in the Sútras, and also of a good number of real words which occur in the commentary and text, but which, in accordance with his notion of an Index, or through his usual inaccuracy, are omitted in his Index; *e.g.* अंशुक II. 13; अदिति IV. 15; अभि IV. 13; अम्बा I. 2; आम्र I. 4; आथर्वण IV. 11; इष्टका III. 19; ऋतु II. 22; अक्ष-वास II. 22; कृत्तिका I. 21; कृषिम II. 8, and very many more. Of compounds he has never enabled *the reader to find the latter part; and such* general terms as उदात्त, स्वरित, अनुदात्त, अक्षर etc., which are as indispensable for a student as the individual words themselves, are of course, also omitted. And all these remarks are *suggested by the edition of a text which comprises no more than* 88 Sútras. It is, of course, needless for me to add that the trouble of consulting or using a very valuable commentary on these Sútras, the *Phiṭsútra-vṛitti*, does not enter into the plan of an editor whose activity in editing grammatical Sanskrit texts only consists in putting the printed Calcutta works into different type.

[246] See notes 197, 220, and Páṇini, VII. 3, 105.

[247] Dr. Boehtlingk enumerates the terms which induced him to draw the inference alluded to by Müller, that Śántana belonged to the eastern grammarians; and he adds also the Sútras where they occur, viz. अष् II. 4, 19, 26; अप् II. 3; फिष् I. 1; यमन्वन्

The real reasons for this assumption, which I share in, must, in my opinion, be sought for elsewhere; and as they are connected with the question of the chronological relation of the Phiṭsútras to Páṇini, I will first explain why I speak of them after the Prátiśákhya works.

It is because they stand on the same linguistic ground as the latter writings, and because it was safer to survey this ground in the wider field of the Prátiśákhya literature than in the narrow precincts of the Sútras of Śántana. This having been done, we need now merely recall the results obtained.

We have seen that the Prátiśákhyas represent the mechanic treatment of the language, unlike Páṇini's method, which is organic and shows the growth and life of the language he spoke. The same is the case in these Phiṭsútras. Whereas Páṇini endeavours to explain the accent of words by connecting it with the properties of the word,—whereas he seeks for organic *laws* in the accents of uncompounded or compounded words and, only reluctanctly, as it were, abandons this path whenever he is unable to assign a general reason for his rules,—the Phiṭsútras, like the Prátiśákhyas, deal merely with the ready-made word,[248] and attach to it those mechanical rules which bewilder and confuse, but must have been well adapted for an intellectual condition fitted for admiring the Prátiśákhya works. They belong, in my opinion, like the Prátiśákhyas, not to the flourishing times of Hindu antiquity, but to its decadence.

II. 18; शिट् II. 6; स्फिक् II. 16; छुप् II. 25. Amongst these, स्फिक् does not occur in the text of the Sútras of Bhaṭṭoji, but is a *various reading* mentioned by him in his commentary, which reports on *this various reading* that it is a term of the eastern grammarians. The text of his Sútras has छुप् instead of स्फिक्. As to the other quotations given by Dr. Boehtlingk, *not one* tells us that these terms are terms of the eastern grammarians. There was, consequently, not a particle of evidence to draw from *them* that inference which he so positively draws. It is a mere guess, the probable correctness of which is corroborated, but by such evidence as never occurred to him.

[248] Phiṭsútra, I. 1: फिषो ऽन्त उदात्तः.—Phiṭsútravṛitti: .... अर्थवद्धातुरप्रत्ययः (comp. Páṇ. I. 2, 45) फिट् । कृत्तद्धितसमासाश्चेति (comp. Páṇ. I. 2. 46).—Compare also the end of note 255.

In the second place, we have seen that on the ground which is common to both, the Prátiśákhyas possess a far greater amount of linguistic material than Páṇini does; and we had to conclude that Páṇini could on no account have ignored the knowledge they conveyed, had they existed before his time. Precisely the same remark applies to the little treatise of Śántana; for, brief as it is, it is richer in many respects than the *analogous* chapter which Páṇini devoted to the same subject; and it would be inconceivable that Páṇini should bring forward his rules, so much more incomplete in *substance* than the Phiṭsútras, had they been the precursor of his work.

But, thirdly, we were compelled to admit that, at least, one of the Prátiśákhyas, that of Kátyáyana, was written with the direct intention of completing and criticising Páṇini; and I may here observe, that Professor Weber has, with very good reasons, assigned to this grammarian a place within the Eastern school. These features, too, characterise the tract of Śántana.

Some of his rules are delivered with the evident purpose of criticising Páṇini, and we meet on one occasion with the remark of the commentator that the *eastern grammarians* point out the difference between a rule of Páṇini and one of Śántana, when the context in which this passage occurs leaves no doubt that they meant a criticism on Páṇini. And from this remark alone I should conclude that Śántana was one of their school, while, from all these reasons combined, I draw the inference that he must have written after Páṇini.

I will give some proof to substantiate this view, and to show, moreover, that there are grammatical authorities in India who expressly imply the view here taken of the posteriority of these Sútras to Páṇini.

According to Páṇini's rule, VI. 1, 213, a word *ibhya* would have the *udátta* on the first syllable; Bhaṭṭojidíkshita, in his comment on the *Phiṭsútras*, quotes this rule in order to show that Śántana gave his Sútra I. 5, with a view of stating that Páṇini's

rule would not apply to this word.[249] He quotes the same rule of Páṇini for a similar purpose when he comments on I. 18,[250] for, according to this rule, *arya* is not udátta on the first, but on the last syllable; and also in his comment on IV. 8, for, according to this Sútra, the words *tilya*, *śikhya* (*martya*), *dhánya* and *kanyá*, are not udátta on the first, but swarita on the last syllable.[251] On the rule I. 7, Bhaṭṭoji reports that, in the opinion of certain grammarians, Śántana gave it in order to "*kill*" Páṇini's rule VI. 2, 2.[252] Śántana's rule I. 23, Bhaṭṭoji says, contravenes Páṇini's rule VI. 1, 197.[253] And it is the same grammarian who, when explaining that *saha*, as a part of Śántana's rule IV. 13, is udátta on the last syllable, reports: "The eastern grammarians inform us that *saha* in PÁṆINI's rule VI. 3, 78, is udátta on the first syllable;" and he adds the advice: "*think on that.*"[254] But I find no evidence in the arguments of Dr. Boehtlingk, as regards the relation of Śántana

[249] Páṇini, VI. 1, 213: यतो ऽनाव: .—Phiṭsútra, I, 5: अपूर्वस्य स्त्रीविषयस्य .—Bhaṭṭojid.: .... विषयग्रहणं किम् । इभ्या ..... यतो ऽनाव इत्याद्युदात्त इभ्यशब्द:.

[250] Phiṭsútra, I. 18: अर्यस्य स्वाम्याख्या चेत् .—Bhaṭṭojid.: यान्तस्यान्त्यात्पूर्वमिति (III. 13) । यतो ऽनाव इति वाद्युदात्ते प्राप्ते वचनम् (where the word प्राप्ते sufficiently indicates Bhaṭṭoji's view of the chronological relation between Śántana and Páṇini. The same rule is given by Kátyáyana in his Várttika to Paṇini, III. 1, 103).

[251] Phiṭsútra, IV. 8: तिल्यशिक्यकाश्मर्यधान्यकन्याराजन्यमनुष्याणामन्त: .—Bhaṭṭojid.: स्वरित: स्यात् । तिलानां भवनं क्षेत्रं तिल्यम् । यतो ऽनाव इति प्राप्ते .—The Phiṭsútra-vṛitti reads this Sútra: तिल्यशिक्यमर्त्यकाश्मर्यधान्य.. .

[252] Phiṭsútra, I. 7: द्विष्ठवत्सरतिशत्थान्तानाम् .—Bhaṭṭojid.: .... संवत्सर: । अव्ययपूर्वपदप्रकृतिस्वरो (comp. Páṇ. VI. 2, 2) ऽत्र बाध्यत इत्याहु:.

[253] Phiṭsútra, I. 23: ज्येष्ठकनिष्ठयोर्वयसि .—Bhaṭṭojid.: अन्त उदात्त: स्यात् । ज्येष्ठ आह चमसा .... । इह नित्त्वाद्युदात्त एव (comp. Páṇ. VI. 1, 197).

[254] Phiṭsútra, IV. 14 (not 13): एवादीनामन्त: .—Bhaṭṭojid.: एवमादीनामिति पाठान्तरम् । एव । एवम् । नूनम् । सह । ते पुत्रसूरिभि: सह । षष्ठस्य तृतीये सहस्य स इति (Páṇ. VI. 3, 78) प्रकरणे सहशब्द आद्युदात्त इति प्राञ्च: । तच्चिन्त्यम् .—The statement of the Pránchas mentioned by Bhaṭṭojidíkshita, is that of Patanjali in his comment on VI. 3, 78, v. 1, viz.: आद्युदात्तनिपातनं करिष्यते; and Kaiyyaṭa in referring to Phiṭsútra IV. 12, observes: निपाता आद्युदात्ता इति सहशब्द आद्युदात्त:. But this reference of Kaiyyaṭa by no means admits of the conclusion that he looked upon Páṇini's rule as more recent than this Phiṭsútra; for this rule is not concerned with the accent of सह; it is Patanjali who alludes to it; and Kaiyyaṭa comments, in the words alleged, on Patanjali, not on Páṇini.

to the eastern grammarians, of his having followed the advice of Bhaṭṭojidíkshita.

Of equal importance with these observations of Bhaṭṭoji, is a passage in the notes of Nágojibhaṭṭa on Kaiyyaṭa, when the latter accompanies the gloss of Patanjali to Kátyáyana's Várttika 6, to Páṇini VI. 1, 158, with his own remarks. For Nágojibhaṭṭa, after having observed that a rule of Páṇini would contain a fault when compared with the standard of the Phiṭsútras, pointedly winds up with the following words: "But, on the other hand, *these Phiṭsútras, when considered in reference to Páṇini, are as if they were made to-day.*"[255]

It is clear, therefore, that the best Hindu grammarians, too,

[255] Várttika 6 (of the Calc. ed.) to VI. 1, 158: प्रकृतिप्रत्यययोः स्वरस्य सावकाशत्वादप्रसिद्धिः ।—Patanjali: प्रकृतिप्रत्यययोः स्वरस्य सावकाशत्वादप्रसिद्धिः स्यात् । प्रकृतिस्वरस्यावकाशः । यथानुदात्तप्रत्ययः । पचति । पठति ॥ प्रत्ययस्वरस्यावकाशः । यथानुदात्ता प्रकृतिः समं त्वम् । सिम त्वम् । इहोभयं प्राप्नोति । कर्तव्यम् । तैत्तिरीयम् । विप्रतिषेधात्प्रत्ययस्वरो भविष्यति । नैवं विप्रतिषेधे परमित्युच्यते (I. 4, 2) । न परः प्रत्ययस्वरः । नैष दोषः । इष्टवाची परशब्दः । विप्रतिषेधे परं यदिष्टं तद्भवतीति ।—Várttika 7 (of the Calc. ed.): विप्रतिषेधात्प्रत्ययस्वर इति चेत्काम्यायादिषु चित्कारणम् ।—Patanjali: विप्रतिषेधात्प्रत्ययस्वर इति चेत्काम्यायादयश्चितः कर्तव्याः । पुत्रकाम्यति । गोपायति । ऋतीयते । नैष दोषः । प्रकृतिस्वरो ऽत्र बाधको भविष्यति । प्रकृतिस्वरे प्रत्ययस्वराभावः । कर्तव्यम् । तैत्तिरीयम्—Kaiyyaṭa, on the preceding passages: . . . . . विप्रतिषेधादिति । पूर्वविप्रतिषेधादित्यर्थः । काम्यादय इति । काम्यचश्चित्करणं प्रत्याख्यातं तत्कर्तव्यमेव . . . . . .—Nágojibhaṭṭa: सम त्वमित्यत्र त्वत्त्वसमसिमेत्यनुच्चानीति (Phiṭsútra, IV. 10) प्रकृतिरनुदात्ता । तित्तिरिः शकुनीनां च लघुपूर्वमिति (Phiṭsútra, II. 21) मध्योदात्तः. . . . . . . . । फिट्स्वरो ऽपि षाष्ठ एवेति तैत्तिरीये ऽपि दोषः । यद्वा फिट्सूत्राणि पाणिन्यपेक्षया आधुनिककर्तृकाणीति परत्वं बोध्यम् ।—The Phiṭsútra II. 21, referred to by Nágojibhaṭṭa, is read differently in Bhaṭṭoji's text from that of the Vṛitti. I subjoin both readings with their commentary, in order to illustrate at the same time the nature of the latter commentary as compared with that of Bhaṭṭoji. The latter reads शकुनीनां च लघुपूर्वम्, and comments: पूर्वं लघूदात्तं स्यात् । कुक्कुटः । तित्तिरिः ।—The Phiṭsútravṛitti reads शकुनीनां च लघुपूर्वाणाम्, and comments लघुपूर्वो येषां शकुनिवाचिनां तेषामन्ते द्वयोश्च बहुशो गुरुरुदात्तो भवति । इक्ष्वाकुः । इक्ष्वासः । कपोतः ॥ शकुनीनामिति किम् । वराहः ॥ लघुपूर्वाणामिति किम् । कुक्कुटः । तित्तिरिः । खञ्जरीटः ।—I may quote here a passage from Sáyaṇa's Commentary on Ṛigveda I. 1, 1, in order to obviate a misunderstanding of it.

looked upon these Sútras not only as not anterior to Páṇini, but as quite recent, when compared with his work.

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On *Yáska*, Professor Müller expresses himself thus:[256]

"There are some discussions in the beginning of the Nirukta which are of the highest interest with regard to etymology. While in Greece the notions of one of her greatest thinkers, as expressed in the Cratylus, represent the very infancy of etymological science, the Brahmans of India had treated some of the vital problems of etymology with the utmost sobriety. In the Prâtiśâkhya of Kâtyâyana we find, besides the philosophical division of speech into nouns, verbs, prepositions, and particles, another division of a purely grammatical nature and expressed in the most strictly technical language. '*Verbs* with their conjugational terminations; *Nouns*, derived from verbs by means of Krit-suffixes; *Nouns*, derived from nouns by means of taddhita-suffixes, and four kinds of compounds,—these constitute language' [Vájas. Prát. I. 27.]

"In the Nirukta this division is no longer considered sufficient. A new problem has been started, one of the most important problems in the philosophy of language, whether all nouns are derived from verbs? No one would deny that certain nouns, or the majority of nouns, were derived from verbs. The early grammarians of India were fully agreed that *kartṛi*, a doer, was derived from *kṛi*, to do; *páchaka*, a cook, from *pach*, to cook. But

With regard to the accent of the word अग्नि he writes: गार्ग्यस्य मते ऽग्निशब्दस्याव्युत्पन्नप्रातिपदिकत्वात्फिषो ऽन्त उदात्त इत्यन्तोदात्तत्वम्. These words need not mean that Gárgya, the predecessor of Páṇini, deducts from Phiṭsútra I. 1, the accent of अग्नि, but they may—and, I conclude, *do*—mean: "since, according to the opinion of Gárgya, *agni* is an indivisible base (*i.e.* a base which must not be analysed; compare note 248), its accent is the *udátta* on the last syllable, agreeably to Phiṭsútra I. 1.—The last reference, therefore, would belong to Sáyaṇa, not to Gárgya; and the only inference we might be allowed to draw from the words of Sáyaṇa would be, that Gárgya looked upon *agni* as an Uṇádi-formation (compare p. 171), and, perhaps—but not necessarily,—that already in his time there existed a rule on accentuation similar in *purport* to that of the Phiṭsútra alleged. It is not admissible, therefore, to adduce this passage in proof that, in Sáyaṇa's opinion, the Phiṭsútras were known to Gárgya.

[256] Ancient Sanskrit Literature, p. 163.

did the same apply to all words? Śâkaṭâyana, an ancient grammarian and philosopher, answered the question boldly in the affirmative, and he became the founder of a large school, called the *Nairuktas* (or Etymologists), who made the verbal origin of all words the leading principle of all their researches."[257]

It is sufficiently clear from the preceding words that Professor Müller considers Yáska as more recent than Kátyáyana, and since he himself admits (see above p. 193) "that there is nothing in the style of the Prâtiśâkhya composed by Kâtyâyana that could be used as a tenable argument why Kâtyâyana, the author of the Prâtiśâkhya, should not be the same as Kâtyâyana, the contemporary and critic of Pâṇini," he must also consider the author of the Nirukta as subsequent to Páṇini.

To refute his view on the relative position of Kátyáyana and Yáska, we need now merely point to the facts with which we are already familiar. Müller's reason for Yáska's posteriority to Kátyáyana is founded, as we see, on the assumption that the problem of the derivability or non-derivability of *all* nouns from verbs had not yet been proposed in the time of Kátyáyana. But whence does he know this? The Prátiśákhya of Kátyáyana is no sufficient testimony for establishing this theory. When Kátyáyana there says that nouns are either nouns derived from verbs, or nouns derived from nouns,—either kṛit or taddhita derivatives,—he has already said too much in a work of this kind, which has nothing to do with the origin of words, and which alludes to this and other matter, foreign to a Prátiśákhya itself, only *because*, and *in so far as*, it concerns its *other purpose*, viz. that of criticizing Páṇini. Whether or not therefore it dealt with a problem such as that of which Müller is speaking, is merely a matter of chance.

But this problem itself, as we have seen, is epitomized in the term *uṇṇádi*. A grammarian who uses this term shows at the same time that he is cognizant of that division between the old grammarians which Yáska describes. For whichever side he

[257] In the continuation of this passage Professor Muller gives the statement similar to that which is contained above, on page 171.

espouse, he has expressed by the term *uṇṇádi*, that there are kṛit-derivatives which are of an exceptional kind and which are looked upon by some as being, strictly speaking, no derivatives at all. Now, I have quoted several instances which prove that Kátyáyana dealt with the question of Uṇṇádi words. Hence he *was* aware of that problem discussed in the Nirukta; it was *not* "a new problem" to him; and all the inferences that may or may not be built on its absence in the Vájasaneyi-Prátiśákhya become invalidated at once.

But the knowledge possessed by Páṇini, of this problem itself would, of course, not prove anything as to his priority or posteriority to Yáska, who speaks of it. It leaves this question just where we find it, and we must seek for other evidence to settle it.

Such, I hold, is afforded by the fact that Páṇini knows the name of Yáska, for he teaches the formation of this word and heads a Gaṇa with it.[258] And as we know at present of but one real Yáska in the whole ancient literature, a doubt as to the identity of the author of the Nirukta and the family chief adduced by Páṇini, would have first to be supported with plausible arguments before it could be assented to.

A second and equally strong reason is, in my belief, afforded by the test I have established above, on the ground of the grammatical *sanjnás* which occur in Páṇini's work.

Amongst these terms there is one especially which allows us to judge of the relative position of Yáska and Páṇini, viz., the term *upasarga*, prefix or preposition. Páṇini employs it in many Sútras; he does not define it; it must consequently have been in use before he wrote. *Yáska*, however, enters fully into the notion expressed by it, as we may conclude from the following words of his Nirukta:—[259]

[258] Páṇini, II. 4, 63: यास्कादिभ्यो गोत्रे.

[259] Nirukta, I. 3 (according to the edition of Professor Roth): न निर्बद्धा उपसर्गा अर्थान्निराहुरिति शाकटायनो नामाख्यातयोस्तु कर्मोपसंयोगद्योतका भवन्त्युच्चावचाः पदार्था भवन्तीति गार्ग्यस्तद्य एषु पदार्थः प्राहुरिमे तं नामाख्यातयोरर्थविकरणम्।

"Śákaṭáyana says that 'the prepositions when detached (from noun or verb) do not distinctly express a sense;' but Gárgya maintains that 'they illustrate the action which is the sense expressed by a noun or verb (in modifying it); and that their sense is various (even when they are detached from a noun or verb).' Now they express (even in their isolated condition) that sense

आ इत्यर्वागर्थे प्र परेत्येतस्य प्रातिलोम्यमभीत्याभिमुख्यं प्रतीत्येतस्य प्रातिलोम्यमति सु इत्यभिपूजितार्थे निर्दुरित्येतयोः प्रातिलोम्यं न्यवेति विनिग्रहार्थीया उदित्येतयोः प्रातिलोम्यं समित्येकीभावं व्यपेत्येतस्य प्रातिलोम्यमन्विति सादृश्यापरभावमपीति संसर्गमुपेत्युपजनं परीति सर्वतोभावमधीत्युपरिभावमैश्वर्यं चैवमुच्चावचानर्थान्प्राहुस्त उपेक्षितव्याः.—Of the commentary of Durga on this passage I subjoin here only those passages which are required for a justification of my translation, and of the instances added to the text of Yáska (MS. E.I.H., 206): नामा॰ । तुशब्दो ऽवधारणार्थः । नामाख्यातयोरेव यो ऽर्थः कर्म तमेव विशिष्टं कंचिदुपसंयुज्य द्योतयन्ति । स एव नामाख्यातयोरेवार्थविशेष उपसर्गसंयोगे सति गम्यते ॥ . . . उच्चा भवन्तीति । बच्चा: (sic) पदार्था भवन्तीति गार्ग्यः । उच्चाश्च । बचाश्च (sic) । उच्चावचाः । बहुप्रकारा इत्यर्थः । एषामुपसर्गपदानामर्थाः पदार्था भवन्ति । वियुक्तानामपि नामाख्याताभ्यामिति गार्ग्यः । आचार्यो मन्यत इति वाक्यशेषः । एकैको ह्येषां प्रादीनां नामाख्यातवियोगे ऽप्यनेकार्थ इत्यभिप्रायः ॥ . . . . ॥ तत्र एषु पदार्थः प्राहुरिमे तम् । तदेतदुपपन्नं भवति । य एषूपसर्गेष्वनेकप्रकारो ऽर्थ इति प्राहुरेव तमिम उपसर्गपदविशेषाः पृथगपि सन्तः कः पुनरसावित्युच्यते । नामाख्यातयोरर्थविकरणम् ॥ . . . ॥ आ इत्यर्वागर्थे । तद्यथा । आ पर्वतादिति । अर्वागिति गम्यते

॥ . . . . प्र परेत्येतस्य प्रातिलोम्यम् । प्रपराविव्येतावुपसर्गावेतस्यैवाक्तो ऽर्थस्य प्रातिलोम्यमाहतुः । प्रगतः । परागतः ॥ अभीत्याभिमुख्यमाह । अभिगतः ॥ प्रतीत्येतस्यैवाभेः प्रातिलोम्यमाह । प्रतिगत इति ॥ अति सु इत्येतावभिपूजितार्थे वर्तेते । अतिधनः । सुब्राह्मण इति ॥ निर्दुरित्येतयोः प्रातिलोम्यम् । निर्धनः । दुर्ब्राह्मण इति ॥ न्यवेति विनिग्रहार्थीयौ । निगृह्णात्यवगृह्णाति ॥ उदित्ययमेक एव द्वयोः प्रातिलोम्यमाह । उद्गृह्णातीति ॥ समित्येकीभावमर्थमाह । संगृह्णातीति ॥ व्यपेत्येतस्य प्रातिलोम्यमाहतुः । विगृह्णात्यपगृह्णातीति ॥ अन्विति सादृश्यापरभावमाह । अनुरूपमस्येति सादृश्यम् । अनुगच्छतीत्यपरभावम् ॥ अपीति संसर्गमाह । सर्पिषो ऽपि स्यात् । मधुनो ऽपि स्यात् ॥ उपेत्युपजनम् । उपजनमाधिक्यम् । उपजायते ॥ परीति सर्वतोभावमाह । परिधापयतीति ॥ अधीत्युपरिभावमाह । ऐश्वर्यं वा । अधितिष्ठति । अधिपतिरिति । आह । नामाख्यातयोस्तु कर्मोपसंयोगद्योतका भवन्तीत्युक्तम् । अत्र नाम्नः कर्मोपसंयोगद्योतका भवन्तीति । एवं न गृह्णन्ते । उपसर्गाः क्रियायोग इति (Páṇ. I. 1, 5,9) प्रसिद्धो ह्युपसर्गाणां क्रियापदेन योगो न नाम्न उपसर्गा हि क्रियाङ्गत्वेनैव नामान्याक्रन्दन्तीति.

which inheres in them; it is this sense which modifies the sense of a noun or verb. The preposition *á* expresses the sense of limit (e.g. *up to* the mountain); *pra* and *pará* express the reverse of *á* (*e.g.* gone *forth* or *away*); *abhi*, the sense of towards (*e.g.* gone *towards*—in a friendly sense); *prati*, the reverse of *abhi* (*e.g.* gone *against*); *ati* and *su*, excellence (*e.g.* having *much* wealth, an *excellent* Bráhmaṇa); *nir* and *dur*, the reverse of these two (*e.g.* having *no* wealth, a *bad* Bráhmaṇa); *ni* and *ava*, downwardness (*e.g.* he takes *down*); *ud*, the reverse of these two (*e.g.* he takes *up*); *sam*, junction (*e.g.* he takes *together*); *vi* and *apa*, the reverse of *sam* (*e.g.* he takes *away*); *anu*, similarity or being after (*e.g.* having a *similar* appearance, he goes *after*); *api*, co-existence (*e.g.* let it be a *drop* of butter, a *drop* of honey);[260] *upa*, excess (*e.g.* he is born *again*); *pari*, surrounding (*e.g.* he puts *round*); *adhi*, being above and superiority (*e.g.* he stands *over*, a *supreme* lord). In this manner they express various senses, and these have to be considered."

This passage records, as we see, besides the definition of Yáska, the opinions of Śákaṭáyana and of Gárgya; it is silent on Páṇini. Yet how much more complete and scientific is *his* treatment of the prepositions! Durga, the commentator of Yáska, feels this defect in Yáska, for at the end of his gloss he says: "*upasargas* can only be joined to a verb, not to a noun; it is therefore only through the mediation of the former that they can ascend also to the latter" (viz. in so far as nouns are derived from verbal roots).

Páṇini teaches that the first and general category to which prepositions belong, is that of *nipátas* or particles: he then continues, that they are *upasargas* when they are joined to "verbal action" (*i.e.* to a verb); *gatis*, if the verbal roots to which they are attached become developed into a noun; and that they are *karmapravachaniyas* if they are detached and govern a noun.[261] Of such

[260] It seems to me doubtful whether संसर्ग implies the sense which is illustrated by the instance of Durga; without his words, which clearly refer to Patanjali's comment on Páṇini, I. 4, 96, I should have rendered संसर्ग by *union*, and thought of an instance like सर्पिषोऽपि स्यात्.

[261] Páṇini, I. 4, 58: प्रादयः; 59: उपसर्गाः क्रियायोगे; 60: गतिश्च; 83: कर्मप्रवचनीयाः.

a distinction there is no trace in the Nirukta, which stops, as we see, at the speculations of Śákaṭáyana and Gárgya, both predecessors of Páṇini. Nor can the meanings which Yáska assigns to the prepositions, so far as completeness is concerned, be compared to those we meet with in the rules of Páṇini. *Abhi*, for instance, has with him not only the sense mentioned by Yáska, but that of "towards, by (severally), with regard to;" *ati*, that of "excellence and transgression;" *apa*, that of "exception;" *anu*, that of "in consequence of, connected with, less than, towards, by (severally), with regard to, to the share of;" *prati*, the sense of "towards, by (severally), with regard to, to the share of, instead of, in return of;" *pari*, the sense of *prati*, except in the two last meanings, and that of an "expletive;" *adhi*, that of "superiority and of an expletive." [262]

It seems impossible, therefore, to assume that Yáska could have known the classes of *upasarga* as defined by Páṇini, and their meanings as enumerated by him when he wrote the words before quoted. But not knowing the grammar of Páṇini, is, in the case of Yáska, tantamount to having preceded it.

Though Yáska be older than Páṇini, and Páṇini older than Kátyáyana, there still remains the mystery as to the era of Páṇini. No work of the ancient literature, within my knowledge, gives us the means of penetrating it. But as the remotest date of Hindu antiquity, which may be called a real date, is that of *Buddha's* death, it must be of interest to know whether Páṇini is likely to have lived before or after this event.

Not only is the name of *Śákyamuni*, or Śákya, never adverted to in the Sútras of Páṇini,[263] but there is another fact connected with this name which is still more remarkable.

[262] Compare I. 4, 84—97.

[263] The formation शाक्य occurs in three Gaṇas; as a derivative from शक with यञ् in the Gaṇa to IV. 1, 105; with ञ्य to IV. 3, 92, but there it becomes doubtful, through the difference in the readings of the MSS.; and as a derivation from शाक with ण्य in the Gaṇa to IV. 1, 151.

The great schism which divided ancient India into two hostile creeds, centres in the notion which each entertained of the nature of eternal bliss. The Brahmanic Hindus hope that their soul will ultimately become united with the universal spirit; which, in the language of the Upanishads, is the neuter Brahman; and, in that of the sects, the supreme deity, who takes the place of this philosophical and impersonal god. And however indefinite this god Brahman may be, it is nevertheless, to the mind of the Brahmanic Hindu, an *entity*. The final salvation of a Buddhist is entire *non-entity*. This difference between the goal of both created that deep and irreconcileable antagonism which allowed of none of the compromise which was possible between all the shades and degrees of the Brahmanic faith, from the most enlightened to the most degenerate. The various expressions for eternal bliss in the Brahmanic creed, like *apavarga*, *moksha*, *mukti*, *niḥśreyasa*, all mean either "liberation from this earthly career" or the "absolute good;" they therefore imply a condition of hope. The absolute end of a Buddhist is without hope; it is *nirváṇa* or extinction.

This word means literally "*blown out;*" but there is this difference, if I am not mistaken, between its use in the Brahmanic and in the Buddhistic literature,—that, in the former, it is employed, like other past participles, in any of the three genders, whereas in the latter it occurs only in the neuter gender, and there, too, only in the sense of an abstract noun, in that of *extinction*, *i.e.*, absolute annihilation of the soul. I have no instance at my command in which *nirváṇa*, when used in the classical literature, implies any other sense than the sense "*blown out*," or a sense immediately connected with it. Thus Patanjali, when illustrating the use of this past participle, gives the instances: "the fire is *blown out* by the wind, the lamp is *blown out* by the wind;" and Kaiyyaṭa who, on the same occasion, observes that a phrase, "the wind has ceased to blow," would not be expressed by "*nirváṇo* vátaḥ, but by *nirváto* vátaḥ," corroborates the instances of Patanjali with one of his own: "blowing out (has been effected) by the wind." But Páṇini, who teaches the formation of this participle in rule VIII. 2, 50, which has indirectly called forth all these instances, says:

"(the past participle of *vá* with prefix *nir* is) *nirvána* (if the word means) '*free from wind,*' (or, 'not blowing, as wind')." [264]

This is the natural interpretation of Páṇini's rule. *Kátyáyana*, it is true, gives a Várttika which corrects the word *aváte* into *avátábhidháne* "(if it have) not the sense of wind (or of blowing);" yet it is very remarkable that Patanjali, in commenting on this Várttika, does not interpret its words in his usual manner, but merely adds to them the instances I have just named; it is remarkable, too, that he introduces them with the observation: "(this Várttika is given in order to show) that (nirváṇa) is *also* or is emphatically used in the following instances." Still he has no instance whatever for the sense stated by *Páṇini*, and his word "*also*" or "emphatically" does not appear to be justified by the criticism of Kátyáyana, which simply corrects the word *aváte* into *avatábhidháne* without any additional remark.

In short, my opinion on this Várttika is analogous to that which I have expressed in previous instances. The sense of *nirváṇa*, "free from wind (or not blowing)," had become obsolete in the time of Kátyáyana, who merely knew that sense of it which found its ulterior and special application in the *nirváṇa* of the Buddhistic faith. But since there is no logical link between this latter word and the *nirváṇa*, "wind-still," of Páṇini; and since it is not probable that he would have passed over in silence that sense of the word which finally became its only sense, I hold that this sense did not yet exist in his time; in other words, that his silence affords a strong probability of his having preceded the origin of the Buddhistic creed.

The task I had proposed to myself would now seem to have

[264] VIII. 2, 50: निर्वाणोऽवाते.—Kátyáyana: अवाताभिधाने.—Patanjali: अवाताभिधान इति वक्तव्यम् (these words have been mistaken for the Várttika itself, in the Calcutta edition)। इहापि यथा स्यात्। निर्वाणोऽग्निर्वातेन। निर्वाणः प्रदीपो वातेनेति—Kaiyyaṭa: अवाताभिधान इति। तेन निर्वातो वात इत्यत्रैव नत्वनिषेधो न तु भावे निष्ठायामिति निर्वाणं वातेनेति भाव्यमिति वार्त्तिककारस्य दर्शनम्। अन्ये तु वातकर्तृके भावार्थे सर्वत्र निषेधमिच्छन्ति। निर्वातो वातः। निर्वातं वातेनेति। निर्वाणः प्रदीपो वातेनेत्यत्र तु वातः करणमिति प्रतिषेधाभावः.

reached its natural close for the present; yet if, after this brief and imperfect attempt to do justice to one of the most difficult questions of Sanskrit literature, I were now to take leave of Páṇini, even temporarily, without devoting a special word to Patanjali, I should fail in gratitude to this great teacher, who has supplied us with nearly all the materials for this discussion and its results.

"At what time," says Professor Müller,[265] "the Mahâbhâshya was first composed, it is impossible to say. Patanjali, the author of the Great Commentary, is sometimes identified with Pingala; and on this view, as Pingala is called the younger brother, or at least the descendant of Pâṇini, it might be supposed that the original composition of the Mahâbhâshya belonged to the third century. But the identity of Pingala and Patanjali is far from probable, and it would be rash to use it as a foundation for other calculations."

This is the only date, the fixing of which is called "*impossible*," in Müller's Ancient Sanskrit Literature; and as it has hitherto been my fate to differ from this work in all its chronological views, I seem merely to follow a predestined necessity in looking upon the date of Patanjali as the only one which I should venture to determine with anything like certainty.

I do so, because Patanjali, as if foreseeing the conjectural date which some future Pandit would attach to his life, or the doubt that might lift him out of all historical reach, once took the opportunity of stating a period before which we must not imagine him to have lived, while on another occasion he mentions the time when he actually did live.

"If a thing," says Páṇini, "serves for a livelihood, but is not for sale" (it has not the affix *ka*). This rule Patanjali illustrates with the words "Śiva, Skanda, Viśákha," meaning the idols that represent these divinities and at the same time give a living to the men who possess them,—while they are not for sale. And, "why?" he asks. "The *Mauryas* wanted gold, and therefore established religious festivities. Good; (Páṇini's rule) may apply to such (idols, as *they* sold); but as to idols which are hawked

[265] Ancient Sanskrit Literature, p. 244.

about (by common people) for the sake of such worship as brings an immediate profit, their names will have the affix *ka*." [266]

Whether or not this interesting bit of history was given by Patanjali ironically, to show that even affixes are the obedient servants of kings, and must vanish before the idols which *they* sell, because they do not take the money at the same time that the bargain is made—as poor people do,—I know not. But, at all events, he tells us distinctly by these words that he did not live before the first king of the Maurya dynasty who was Chandragupta, and who lived 315 B.C. And I believe, too, if we are to give a natural interpretation to his words, that he tells us, on the contrary, that he lived *after the last king* of this dynasty, or in other words later than 180 before Christ. But he has even been good enough to relieve us from a possibility of this doubt when commenting on another rule of Páṇini, or rather on a criticism attached to it by Kátyáyana.

In Sútra III. 2, 111, Pánini teaches that the imperfect must be used, when the speaker relates a past fact belonging to a time which precedes the present day. Kátyáyana improves on this rule by observing that it is used, too, when the fact related is ***out of sight, notorious, but could be seen by the person who uses the verb.*** And Patanjali again appends to this Várttika the following instances and remark: "*The Yavana besieged* (imperfect) *Ayodhyá; the*

[266] V. 3, 99: जीविकार्थे चापण्ये.—Patanjali: अपण्य इत्युच्यते तत्रेदं न सिध्यति। शिवः स्कन्दो विशाख इति। किं कारणम्। मौर्यैर्हिरण्यार्थिभिरर्चाः प्रकल्पिताः। भवेत्। तासु न स्यात्। यास्त्वेताः संप्रतिपूजार्थाः। तासु भविष्यति.—Kaiyyaṭa: यास्त्वेता इति। याः परिगृह्य गृहाद्गृहमटन्ति तास्वित्यर्थः। यास्तु विक्रीयन्ते तासु न भवति। शिवकान्विक्रीणीत इति.—Nágojibhaṭṭa: मौर्या विक्रेतुं प्रतिमाशिल्पवन्तस्तैरर्चाः कल्पिताः (MS. 351: मौर्यौः विक्रीतुं प्रतिमाशित्पवंतश्चे°° sic.; MS. 1209: मौर्याः विक्रेतुं प्रतिमां शिल्पवांतश्चे°° sic.)। विक्रेतुमिति शेषो ऽतस्तासां पण्यत्वात्तत्र प्रत्ययश्रवणप्रसङ्ग इति भावः। तत्र प्रत्ययश्रवणमिष्टमेवेति यदन्सूत्रस्योदाहरणं दर्शयति। भवेच्छिवादि। यास्त्वेता इति च। संप्रतिपूजार्थाः। संप्रतिस्वनिर्माणसमकालमेव फलजनिका याः पूजा जीविकाग्रहणेन तदर्था इत्यर्थस्तदाह। याः परिगृह्येति। यास्तु गृहे पूज्यन्ते शिष्टैस्तासु शिवाभेदबुद्धेः सत्त्वेन साक्षात्सुखभावेन प्रत्ययस्यैवाभावः। एवं चिह्नेष्वपि द्रष्टव्यम्.

*Yavana besieged* (imperfect) *the Mádhyamikas.* Why does Kátyáyana say, '*out of sight?*' (because in such an instance as) 'the sun rose' (the verb must be in the aorist). Why '*notorious?*' (because in such an instance as) 'Devadatta made a mat' (the verb must be in the preterit). Why does he say: '*but when the fact could be seen by the person who uses the verb?*' (because in such an instance as) 'According to a legend Vásudeva killed Kansa' (the verb must likewise be in the preterit).[267]

Hence he plainly informs us, and this is acknowledged also by Nágojibhaṭṭa, that he lived at the time—though he was not on the spot—when "*the Yavana besieged Ayodhyá,*" and at the time when "*the Yavana besieged the Mádhyamikas.*" For the very contrast which he marks between these and the other instances proves that he intended practically to impress his contemporaries with a proper use of the imperfect tense.

Now the *Mádhyamikas* are the well-known Buddhistic sect which was founded by *Nágárjuna.*[268] But here, it would seem,

[267] III. 2, 111: अनद्यतने लङ्.—Kátyáyana: परोक्षे च लोकविज्ञाते प्रयोक्तुर्दर्शनविषये.—Patanjali: परोक्षे च लोकविज्ञाते प्रयोक्तुर्दर्शनविषये लङ् वक्तव्यः। अरुणद्यवनः साकेतम्। अरुणद्यवनो माध्यमिकान्॥ परोक्ष इति किमर्थम्। उदगादादित्यः। लोकविज्ञात इति किमर्थम्। चकार कटं देवदत्तः॥ प्रयोक्तुर्दर्शनविषय इति किमर्थम्। जघान कंसं किल वासुदेवः.—Kaiyyaṭa: परोक्षे चेति। अनुभूतत्वात्परोक्षो ऽपि प्रत्यक्षयोग्यतामात्राश्रयेण दर्शनविषय इति विरोधाभावः.—Nágojibhaṭṭa on these instances of Patanjali: भाष्ये अरुणदिति किम्। स वधो हि नेदानीन्तनप्रयोक्तुर्दर्शनयोग्यो ऽपीत्यर्थः। अरुणदित्युदाहरणे तु तत्कालः प्रव(र्ते)त (इ)ति बोध्यम्—That these instances concern the moment at which Patanjali wrote them, is therefore certain, beyond all doubt. But we obtain at the same time an insight into the critical condition of the later commentaries on Páṇini, when we find, for instance, that the Kásiká copies these instances, but without saying that they belong to Patanjali. The same is the case in the present edition of Páṇini. On account of the importance of this passage of the Mahábháshya, I will remind the reader that it is contained in the MS. E.I.H. No, 330, the only one I could consult. The two MSS. of the Kásiká in the library of the E.I.H. have instead of माध्यमिकान्, a word मध्यमिकाम्; but since the latter is not only meaningless, but grammatically wrong, there can be no doubt that the reading of the MS. 330 is the only correct one.

[268] See Burnouf's Introduction à l'histoire du Buddhisme Indien, vol. I., p. 359: Lassen's Indische Alterthumskunde, vol. II. p. 1163 and the quotations there.

that at this early stage we are already at a chronological standstill. For the Northern Buddhists say that Nágárjuna lived 400, and the Southern Buddhists that he lived 500, years after Buddha's death. And again, while we believed that the researches of that admirable work of Professor Lassen had finally settled this latter date, and "for a last time,"—while we believed, in other words that it was 543 before Christ, Professor Müller seizes and shakes it once more and makes Buddha die 477 before Christ. Were I to agree with the opinion which he has elsewhere expressed,[269] that "in the history of Indian literature, dates are mostly so precarious, that a confirmation, even within a century or two, is not to be despised," I should be out of all my difficulties. For since the difference stated as regards the life of Nágárjuna would not amount to more than 166 years, it would fall within the alloted space. But I am not so easily satisfied. Dates in Sanskrit literature, as anywhere else, are either no dates at all—and then they are not so much as precarious—or they are dates, and then we must look closely at them.

The doubts which Prof. Müller has expressed in reference to the assumed date of Buddha's death, viz., 543 B.C., are by no means mere vague and personal doubts. On the contrary, they are embodied in an elaborate discussion, which not only proves a conscientious research, but is extremely valuable on account of the opportunity it gives of surveying the real difficulties of the question, and of forming one's own opinion, with greater safety and ease: and, whether dissenting from him or not, one is happy to deal with his arguments.

My objection to them may be summed up in the commencing and the closing words of his own investigation.

"It has been usual," he says in his Ancient Sanskrit Literature (p. 264), "to prefer the chronology of Ceylon, which places Buddha's death in 543 B.C. But the principal argument in favour of this date is extremely weak. It is said that the fact of the Ceylonese era being used as an era for practical purposes speaks in favour of its correctness. This may be true with regard to the

[269] *Ancient Sanskrit Literature*, p. 243.

times after the reign of Aśoka. In historical times, any era, however fabulous its beginning, will be practically useful; but no conclusion can be drawn from this, its later use, as to the correctness of its beginning. As a conventional era, that of Ceylon may be retained, but until new evidence can be brought forward to substantiate the authenticity of the early history of Buddhism, as told by the Ceylonese priests, it would be rash to use the dates of the Southern Buddhists as a corrective standard for those of the Northern Buddhists or of the Brahmans."

And, towards the close of his inquiry, he expresses himself thus (p. 298):—"At the time of Aśoka's inauguration, 218 years had elapsed since the conventional date of the death of Buddha. Hence if we translate the language of Buddhist chronology into that of Greek chronology, Buddha was really supposed to have died 477 B.C. and not 543 B.C. Again, at the time of Chandragupta's accession, 162 years were believed to have elapsed since the conventional date of Buddha's death. Hence Buddha was supposed to have died 315 + 162 = 477 B.C."

In quoting these two passages, I show at once that Professor Müller attaches no faith to the tradition which concerns the date of Buddha's death, but that he attaches faith to that which places Aśoka 218, and Chandragupta 162, years after that event. But if tradition is to be believed in one portion of the history connected with the rise and progress of the Buddhist faith, why not in another, and in all? The arguments which are good for the one case will equally apply to the other; and if tradition be wrong in fixing Buddha's death at 543 B.C., we must also reject it when giving the dates 162 and 218, and the sum total will then have no quantities out of which it can be produced. And this objection would seem to derive additional force from the very words of Professor Müller just quoted; for he says himself that the argument in favour of the date 543 B.C., so far as it is founded on the practical use made of this date, "may be true with regard to the times after the reign of Aśoka." But 218 after Buddha's death, is the date of Aśoka himself, and 162 that of Chandragupta, who preceded that king. Both, consequently, would, in Professor Müller's

opinion, deserve the same amount of belief as the date of Buddha's death itself.

The grounds on which Professor Müller differs from Professor Lassen have been fully discussed by him, as already observed; but as the essentials of this discussion lie in a nutshell, they admit of being here stated in reference to the question which actually concerns us.

Both scholars assume—and so long as Greek chronology deserves any credit at all, they do so, I hold, without the possibility of a contradiction—that Chandragupta, who is Sandrocottus, reigned 315 B.C. Buddhistic tradition, however, says that he lived 162 years after Buddha's death, which means that if this event took place 543 B.C., he reigned 381 B.C. But since 315 must be right, and 381 must be wrong, either Buddha's death occurred 477 B.C., or Chandragupta lived 66 years later than Hindu traditions allows him to live, viz., 228 years after 543 B.C. Lassen decides in favour of the latter alternative, no doubt, by saying to himself that since there is an error of 66 years, it was more likely committed by tradition in remembering the duration of the reign of kings who preceded Chandragupta, than in recording an event that was engrossing the national mind, and much more important to the national feeling and interest than an exact chronicle of by-gone, and some of them insignificant, kings. Müller prefers the precise tradition of 162 years, and therefore arrives at 477 B.C. as the date of Buddha's death.

Let us return, after this statement, to the events which Patanjali tells us occurred in his time, and confront them with the opinions of the two scholars named.

If Nágárjuna lived 400 years after Buddha's death, his date, according to Professor Lassen's conclusions, would be 143,—or, if he lived 500 years after this event, 43 years B C. Again, his date, according to Professor Müller's conclusions, would be 77 B.C., or 23 after Christ. But I must mention, too, that Professor Lassen, on the ground occupied by him, supposes a further mistake of 66 years in the tradition which places Nágárjuna 500 years after Buddha's death, and that he thus also advocates the date of the

founder of the Mádhyamikas as 23 years after Christ.[270] Now, since the sect which was founded by Nágárjuna existed not only simultaneously with, but after, him, that event which was contemporaneous with Patanjali and the Mádhyamikas, "*the siege of Ayodhyá by the Yavana*" must have occurred within or *below* the circle of these dates. The latter alternative, however, is again checked by the date of Abhimanyu, who reigned about 60 years after Christ; for we know from the chronicle of Kashmir that he introduced into his country the Commentary of Patanjali, which must consequently have been in existence during his reign.

In other words, the extreme points within which this historical event must have fallen, are the years 143 before, and 60 after Christ; and as in the time of Abhimanyu the Great Commentary had already suffered much, according to the report of Rájatarangiṇí, it is necessary to limit even the latter date by, at least, several years.

[270] Indische Alterthumskunde, vol. II. p. 412, 413.

Yet the word "*Yavana*" carries with it another corrective of this uncertainty. According to the researches of Professor Lassen it is impossible to doubt that *within this period*, viz., between 143 before and 60 after Christ, this word Yavana can only apply to the Græco-Indian kings, nine of whom reigned from 160 to 85 B.C.[271] And if we examine the exploits of these kings, we find that there is but one of whom it can be assumed that he, in his conquests of Indian territory, came as far as Ayodhyá. It is *Menandros*, of whom so early a writer as Strabo reports that he extended his conquests as far as the Jumna river, and of whom one coin has actually been found at Mathurá. He reigned, according to Lassen's researches, more than twenty years, from about 144 B.C.[272]

If then this inference be correct, Patanjali must have *written his commentary* on the Várttika to Páṇini III. 2, 111, between 140 and 120 B.C.; and this is the only date in the *ancient* literature of India which, in my belief, rests on more than mere hypothesis.

[271] Indische Alterthumskunde, vol. II., p. 322.

[272] Ibid. vol. II. p. 328.

But it has also the merit of giving that "new evidence" which Professor Müller requires for a corroboration of the chronology of Ceylon. For none of the fluctuating dates I have mentioned will allow us to look upon Menandros and the Mádhyamikas as contemporaries, except the date 143, which was the extreme limit of the date of Nágárjuna's life. And since, on the basis of tradition, this date again becomes impossible,—unless we claim amongst those alleged, 543 for the time of Buddha's death, and 400 years for the succession of Nágárjuna,—Patanjali's Great Commentary becomes invaluable also in this respect, and more especially to those who are concerned in Buddhist chronology.

Of the lineage of Patanjali all the knowledge I possess is that the name of his mother was *Goṇiká*.[273] It occurs in the last words of Patanjali on a Káriká to Páṇini. Of more importance, however, is the information he gives us of his having resided temporarily in *Kashmir*,[274] for this circumstance throws some light on the interest which certain kings of this country took in the preservation of the Great Commentary.

His birthplace must have been situated in the East of India, for he calls himself *Gonardíya*;[275] and this word is given by the Káśiká in order to exemplify names of places in the East. Patan-

[273] Patanjali, after quoting the Kárikás to I. 4, 51 gives *his own opinion*, and concludes with these words (MS. E.I.H. No. 171), उभयथा गोणिकापुत्रः.—Nágojibhaṭṭa: गोणिकापुत्रो भाष्यकार इत्याहुः (thus MS. E.I.H. 349; the MS. 1208 गोणिकापु°).

[274] III. 2, 114: विभाषा साकाङ्क्षे.—Patanjali: किमुदाहरणम्। अभिजानासि देवदत्त कश्मीरेषु वत्स्यामः। तत्र सक्तून्पास्यामः। अभिजानासि देवदत्त कश्मीरानगच्छाम। तत्र सक्तूनपिबाम। भवेत्। पूर्वं परमाकाङ्क्षतीति साकाङ्क्षं स्यात्। परं तु कथं साकाङ्क्षम्। परमपि साकाङ्क्षम्। अन्यतरनिमित्ताकाङ्क्षित्वतः साकाङ्क्षम्.—Kátyáyana: विभाषा साकाङ्क्षे सर्वत्र.—Patanjali: विभाषा साकाङ्क्षे सर्वत्रेति वक्तव्यम्। क्व सर्वत्र। यदि यावदि च॥ यदि तावत्। अभिजानासि देवदत्त यत्कश्मीरान्गमिष्यामः। यत्कश्मीरानगच्छाम। यत्तत्रौदनं भोक्ष्यामहे। यत्तत्रौदनमभुञ्ज्महि॥ यावदि। अभिजानासि देवदत्त कश्मीरान्गमिष्यामः। कश्मीरानगच्छाम। तत्रौदनं भोक्ष्यामहे। तत्रौदनमभुञ्ज्महि॥

[275] Patanjali to I. 1, 21, v. 2 (of the Calcutta edition; p. 412 ed. Ballantyne): गोनर्दीयस्त्वाह etc.—Kaiyyaṭa: भाष्यकारस्त्वाह etc.—Nágojibhaṭṭa: गोनर्दीयपदं व्याचष्टे। भाष्यकार इति.—It is on this authority that the word *Gonardíya* has found a place amongst the epithets of Patanjali in Hemachandra's Glossary.

jali's birthplace had therefore the name of *Gonarda*.[276] But that he is one of the eastern grammarians is borne out also by other evidence. Kaiyyaṭa calls him on several occasions *Áchárya-déśíya*.[277] If we interpreted this word according to Páṇini's rules

[276] The Káśiká to I. 1, 75: एङ् प्राचां देशे, gives the instances: एणीपचनीयः । गोनर्दीयः । भोजकटीयः । गोनर्दीयः (thus MS. E.I.H. 2440; the MS. 829, which is generally more incorrect than the former, has the plurals instead of the singulars: ०ष्याः). Professor Lassen (Indische Alterthumskunde, vol. II., p. 484) assumes a connection between Gonardíya and Gonarda, the name of a king of Kashmir; but I believe that my explanation is supported by the whole evidence combined.

[277] For instance, Patanjali to VI. 1, 158, v. 1 (of the Calcutta edition) writes: ......यदि पुनरयमधिकारो विज्ञायेत etc.; and Kaiyyaṭa introduces his comment on these words with: आचार्यदेशीय आह यदि पुनरिति and so on, in a similar manner, on other occasions. An instance, however, which will better bear out my conclusion, is afforded by the combined Várttika-Káriká of Kátyáyana (see note 114), and the commentaries to V. 2, 39. After the words of the Sútra, Patanjali says: किमर्थं परिमाण इत्युच्यते । न प्रमाण इति वर्तते । एवं तर्हि सिद्धे सति यत्परिमाणग्रहणं करोति तज्ज्ञापयत्याचार्यः । अन्यत्प्रमाणमन्यत्परिमाणमिति; then follows the first Várttika (or first portion of the Káriká of Kátyáyana): ज्ञातावदर्थवैशेष्यान्निर्देशः पृथगुच्यते, which again is followed by the further comment of Patanjali. In reference to

V. 3, 67 and 68, it would mean "an unaccomplished teacher;" but as there is not the slightest reason for assuming that Kaiyyaṭa intended any irony or blame when he applied this epithet to Patanjali, it is necessary to render the word by the teacher "who belongs to the country of the Áchárya." Now, since Kaiyyaṭa also distinctly contrasts *áchárya*, as the author of the Várttikas, with *ácháryadéśíya*, the latter epithet can only imply that Patanjali was a countryman of Kátyáyana. Kátyáyana, however, as Professor Weber has shown by very good arguments, is one of the eastern school; Kaiyyaṭa, therefore, must have looked upon Patanjali also as belonging to it.

Another proof is afforded by a passage in the comment of Bhaṭṭo-

this passage, Kaiyyaṭa expresses himself in this way: किमर्थमिति । प्रमाणपरिमाणशब्दयोरेकार्थत्वं मत्वा प्रश्नः । न प्रमाण इति वर्तत इति । आज्ञा नञः प्रयोगाद्वर्तत एवेत्यर्थः । अथवानेकार्थत्वान्निपातानां नञ्शब्दस्यार्थे नञ्शब्दो वर्तते । आचार्यदेशीय आह । एवं तर्हीति । आचार्य आह ज्ञातावितित etc. He therefore contrasts *áchárya*, who is the author of the Várttika ज्ञातावदर्थ°, with *ácháryadeśíya*, who is Patanjali

jidíkshita on the Phiṭsútras which I have quoted above.[278] For when this grammarian tells us that the *eastern* grammarians attribute the accent in question of *saha* to Páṇini's rule VI. 3, 78, we find that it is *Patanjali* himself who gives us this information and without any intimation of his having obtained it from other authorities.

I conclude these few remarks on our great teacher with an account which *Bhartṛihari* gives of the early history of the Mahábháshya. It is of considerable interest, inasmuch as we learn from it that there was a party of grammarians who preferred to it the Sangraha (of Vyáḍi), and still more so, as it informs us, that Patanjali's Commentary was founded on this great grammatical work of the relative of Páṇini. The passage in question occurs at the end of the second chapter of *Bhartṛihari's Vákyapadíya*, and, in reference to the word *Bháshya*, which immediately precedes it, makes the following statement: [279]

"After Patanjali had obtained the aid of [*or* had come to] grammarians who had mastered the new sciences more or less [*literally*: in their full extent and in their abridged form], and after he had

[278] See page 218.

[279] The text of this passage belongs to the MS. No. 954 in the Library of the Home Government for India, which in a few days will have ceased to be the Library of the East India House. It bears on its outer leaf the corrupt title वाक्यपदीव्याकरण, but at the end of its three chapters the words: इति श्रीभर्तृहरिकृते वाक्यप्रदीपे...... प्रथममकांड: (*sic.*); ...... द्वितीयं कांडम्; ..... तृतीय: कांड:.—I call it Vákyapadíya, because, the MS. in question being very incorrect, I cannot give its reading any preference to the reading वाक्यपदीय by which this work is several times quoted in the portion of the Mahábháshya edited by Dr. Ballantyne. For, the identity of both results from a comparison I have made between the passages quoted in this highly valuable edition and the MS. before me. It is right, however, to mention that the second chapter of the work concludes in this MS. in the following manner: भर्तृहरिकृते वाक्यप्रदीपे द्वितीयं काण्डम् । समाप्ता वाक्यपरदीपका, where the reading वाक्यपरदीपका, when corrected to °पिका, admits of a sense, but suggests also the conjecture that it may be a corruption of वाक्यप्रदीपिका. I now transcribe the passage in question literally, in order to show the condition of the MS., and also to enable the reader to supply better conjectures than I may have made; but some conjectures I have been compelled to make in order to impart a meaning to a few very desperate lines. These conjectures are added in [ ]. After the words एकशेषेण निर्देशो भाष्य एव प्रदर्शित:, which are

acquired the *Sangraha* [of Vyáḍi], he, the Guru, well versed in the sacred sciences, connected all the original nyáyas in the Mahábháshya. But when it was discovered that this Commentary could not be fathomed on account of its depth, and that the minds of those who were not quite accomplished floated, as it were, on the surface, in consequence of their levity, those grammarians who liked dry reasoning, Vaiji, Saubhava, and Haryaksha, who were partisans of the Sangraha, cut in pieces the book of the Ṛishi [Patanjali]. That grammatical document [*or* manuscript of the Mahábháshya], which was obtained from the pupils of Patanjali, then remained for some time preserved in one copy only amongst the inhabitants of the Dekhan. Chandra, again, and other grammarians, who went after the original of the Bháshya, obtained this document from Parvata, and converted it into many books [*that is to say*, took many copies of it], and my Guru, who thoroughly knew the ways of logical discussion and his own Darśana, taught me the compendium of this grammatical work."[280]

connected with the subject treated of in the second chapter, *Bhartṛihari* continues: प्रायेण संचेपरुचीनल्पविद्यापरिग्रहान् [प्रायेण संक्षेपरुचीनल्पविद्यापरिग्रहान्] । संप्राप्य वैयाकरणान् संग्रहे गुपागते [संप्राप्य वैयाकरणान्संग्रहे समुपागते] । कृते च पातंजलिना गुरुणा तीर्थदर्शिना [कृते ऽथ पतञ्जलिना••] । सर्वेषां न्यायबीजानां महाभाष्ये निबंधने [निबन्धने] । अलब्धगाधे गांभीर्यादुत्तान इव सौष्ठवात् [अलब्धगाधे गाम्भीर्यादुत्तान इव सौष्ठवात्] । तस्मिन्नकृतबुद्धीनां नैवावास्थितनिश्चयः [.... नैवावस्थि॰] । वैजिसौभवहर्यक्षैः [॰क्षैः] शुष्कतर्कानुसारिभिः । आर्षे विप्लाविते ग्रंथे [ग्रन्थे] संग्रहप्रतिकंचुकैः [॰के] । यः पातंजलिशिष्येभ्यो भ्रष्टो व्याकरणागमः [यः पतञ्जलिशिष्येभ्यो भ्रष्टो••] । काले स दाक्षिणात्येषु ग्रंथमात्रे [ग्रन्थ॰] व्यवस्थितः । पर्वतादागमं लब्ध्वा भाष्यबीजानुसारिभिः । स नीतो बहुशाखत्वं चंद्राचार्यादिभिः [चन्द्रा••] पुनः । न्यायप्रस्थानमार्गांस्तानभ्यस्य स्वं [स्वं] च दर्शनम् । प्रणीतो गुरुणास्माकमयमागमसंग्रहः [प्रणीतो गुरुणास्माकमय••]. The subsequent words, which conclude the second chapter, concern the subject-matter of the work, not the history of the Mahábháshya.

[280] This passage will now aid us also in a correct understanding of the interesting verse from the Rájataranginí, which has been quoted, but blighted, by Dr. Boehtlingk in the version he gives of it (vol. II. p. xv and xvi). This verse reads in the Calcutta edition of the latter work (I. 176): चन्द्राचार्यादिभिर्लब्ध्वादेशं तस्मात्तदागमम् । प्रवर्तितं महाभाष्यं स्वं च व्याकरणं कृतम् . Mr. Troyer, in his edition, substitutes for the latter words

A perusal of the foregoing pages will probably have raised the question in the reader's mind, why I have attached an investigation of the place which Pánini holds in Sanskrit literature to the text of the present ritual work?

I will answer this question without reserve. It is because I hold that an inquiry like this was greatly needed in *the present critical position of Sanskrit philology;* and that no ancient text, whatever its nature, should remain any longer,—much less should come for a first time,—before the public without pre-supposing in its readers a full knowledge of the literary problems I have here been dealing with. For whether my views meet with approval or not, I have, I believe, at least shown that the mode in which these problems have hitherto been discussed, is neither adequate to the difficulties with which they are beset, nor to their bearings on the scientific treatment of the Sanskrit language itself.

No one, indeed, can be more alive than I am myself to the conviction of how much may be added, in the way of detail, to the facts I have adduced; for, however imperfect my present attempt and my own knowledge may be, I still could have largely increased the foregoing inquiry with materials taken from the

चक्रुर्व्याकरणं स्वकम्. Both readings are alike good, for they convey the same sense; and the correction लब्ध्वादेशं for लब्धादेशं, as proposed by Dr. Boehtlingk, is no doubt also good. But the double mistake he has committed in this single verse consists first in giving to आगम the sense of 'coming,' whereas the passage from the *Vákyapadíya* proves that it must there have the sense of "a written document or *manuscript;*" and secondly, in arbitrarily assigning to the causal of प्रवृत् the sense of "*introducing*" in its European figurative sense, which the causal of प्रवृत् never has. The verse in question would therefore not mean, as Dr. Boehtlingk translates it: "After the teacher Chandra and others had received from him (the King Abhimanyu) the order to come there (or to him), they introduced the Mahábháshya and composed a grammar of their own"—but: "After Chandra and the other grammarians had received from him (the King Abhimanyu) the order, *they established a text of the Mahábháshya, such as it could be established by means of his MS. of this work* (*literally*: they established a Mahábháshya which possessed his—the King's—grammatical document, *or*, after they had received from him *the order and his M.S., they established the text of the Mahábháshya*) and composed their own grammars." For we know now that Chandra and the other grammarians of King Abhimanyu obtained such an *ágama* or manuscript of the Mahábháshya from Parvata, and according to the corresponding verse of the Rájataranginí, it becomes probable that this MS. came into possession of Abhimanyu.

Bráhmaṇa-, Upanishad-, and the philosophical literature. I have not done more than allude to the contents of Páṇini's Grammar and I have scarcely hinted at the linguistic results which may be derived from a comparison between Kátyáyana and Patanjali, on the one side, and the recent grammatical literature (which is represented by the Kášiká, the Siddhánta-kaumudí with its Prauḍhamanoramá, and the commentators on the Dhátupáṭha and the artificial poetry), on the other. For my present object was merely to convey a sense of the inherent difficulties of the questions I have been speaking of, and while tracing the outlines of my own results, to offer so much evidence, as was strictly necessary for supporting them with substantial proof.

Before, however, I add some words on the *practical object* I had in view in entering upon this investigation, both justice and fairness require me to avow that the immediate *impulse* which led to the present attempt was due to Max Müller's Ancient Sanskrit Literature. So great is my reluctance to the public discussion of literary questions, if such a discussion requires a considerable amount of controversy, and so averse am I to raising an edifice of my own, if, in order to do so, I am compelled to damage structures already in existence, that this feeling would in all probability have prevented me now, as it has done hitherto, from giving public expression to my views, had it not been for the importance I attach to Müller's work. This work reached me, as already mentioned, when the first pages of this Preface were completed; and it was the new material it brought to light, and the systematic and finished form by which its author imparted to his theories a high degree of plausibility, which induced me to oppose to it the facts I have here made known and the results I have drawn from them.

And, as everyone has his own way of paying compliments, this avowal is the compliment which *I* pay to Professor Müller's work. For as I myself care but little for blame, and much less for praise, so long as I consider that I have fulfilled my duty, I could not but assume that he, too, would much prefer, to uninstructive panegyrics which anyone could inflict on him, such

dissent as I have here expressed, as it can only lead either to confirmation of the opinions he has advanced, or, by correcting them, to an attainment of that scientific truth for which both of us are earnestly labouring.[281]

And now I shall speak my mind as to the necessity I felt for writing these pages in view of *the present critical position of Sanskrit philology.*

The study of Sanskrit commenced, not with the beginning but with the end of Sanskrit literature. It could not have done otherwise, since it had to discover, as it were, the rudiments of the language itself, and even the most necessary meanings of the most necessary words. We have all been thankful—and our gratitude will never suffer through forgetfulness—for the great advantage we have derived from an insight into the Mahábhárata, the Rámáyaṇa, the Hitopadeśa, the Sakuntalá, through the labours of those great scholars, Sir William Jones, Schlegel, Bopp, and others, who are before the mind's eye of every Sanskritist. But the time of pleasure had to give way to a time of more serious research. The plays and fables are delightful in themselves, but they do not satisfy the great interests of Sanskrit philology. Our attention is now engrossed, and rightly so, by the study of grammar, of philosophy, and, above all, of that literature of ancient India, which—very vaguely and, in some respects, wrongly, but at all events conveniently—goes by the name of the Vaidik literature. With the commencement of that study we always associate in our minds such great names as those of a Colebrooke, a Wilson, a Burnouf, a Lassen, the courageous and ingenious pioneers who opened the path on which we are now travelling with greater safety and ease.

But whence was it that they were able to unfold to us the first secrets of ancient Hindu religion, of ancient Hindu philosophy and

[281] Almost simultaneously with the last proof sheets I received the second edition of Professor Müller's "History of Sanskrit Literature." As both editions entirely correspond in their typographical arrangement, and I believe, in their contents also, the quotations here made from the first edition, will be found on the same pages of the second.

scientific research? It was through the aid of the commentaries, in the first rank of which stands that of Patanjali; in the second the works of those master minds, the most prominent of whom are Śankara and Mádhava-Sáyaṇa. Without the vast information these commentators have disclosed to us,—without their method of explaining the obscurest texts,—in one word, without their scholarship, we should still stand at the outer doors of Hindu antiquity.

But to understand the value of these great commentators and exegetes, we must bear in mind the two essentials which have given them the vast influence which they have acquired. The first is the *traditional*, and the second the *grammatical*, element that pervades their works.

The whole religious life of ancient India is based on tradition. *Śruti*, or Veda, was revealed to the Ṛishis of the Vaidik hymns. Next to it comes *Smṛiti*, or tradition, which is based on the revealed texts, and which is authoritative only in so far as it is in accordance with them. Hence a commentator like *Mádhava-Sáyaṇa*, for instance, considered it as incumbent on him to prove that he had not merely mastered the Vaidik texts, but the Mímánsá also, one portion of which is devoted to this question of the relation between Śruti- and Smṛiti- works. It is known that he is one of the principal writers on the Mímánsá philosophy. Without tradition, the whole religious development of India would be a shadow without reality, a phantom too vague to be grasped by the mind. Tradition tells us through the voice of the commentators, who re-echo the voice of their ancestors, how the nation, from immemorial times, understood the sacred texts, what inferences they drew from them, what influence they allowed them to exercise on their religious, philosophical, ethical,—in a word, on their national, development. And this is the real, the practical, and therefore the truly scientific interest they have for us; for all other interest is founded on theories devoid of substance and proof, is *imaginary* and *phantastical*.

But it would be utterly erroneous to assume that a scholar like Sáyaṇa, or even a copy of him, like Mahídhara, contented himself with being the mouth-piece of his predecessors or ances-

tors. They not only record the sense of the Vaidik texts and the sense of the words of which these texts consist, but they endeavour to show that the interpretations which they give are *consistent with the grammatical requirements of the language itself*. And this proof, which they give whenever there is the slightest necessity for it—and in the beginning of their exegesis, even when there is no apparent necessity for it, merely in order to impress on the reader the basis on which they stand,—this proof is the great grammatical element in these commentatorial works.

In short, these great Hindu commentators do not merely explain the meanings of words, but they justify them, or endeavour to justify them, on the ground of *the grammar of* Pánini, *the Várttikas of* Kátyáyana, *and the Mahábháshya of* Pantajali.

Let us recall, then, the position we have vindicated for Pánini and Kátyáyana in the ancient literature, and consider how far this ground is solid ground, and how far, and when, we may feel justified in attaching a doubt to the decisions of so great a scholar as Sáyana.

We have seen that within the whole range of Sanskrit literature, so far as it is known to us, only the Saṁhitás of the Ṛig- Sáma- and Black- Yajurveda, and among individual authors, only the exegete Yáska preceded *Pánini*,—that the whole bulk of the remaining known literature is posterior to his eight grammatical books. We have seen, moreover, that *Kátyáyana* knew the Vájasaneyi-Saṁhitá and the Śátapatha-bráhmaṇa, and that, in consequence, we may assign to him, without fear of contradiction, a knowledge of the principal other Bráhmaṇas known to us, and probably of the Atharvaveda also.

Such being the case, we must then conclude that Sáyaṇa was right in assenting to Patanjali, who, throughout his Introduction to Pánini, shows that Páṇini's Grammar was written in strict reference to the Vaidik Saṁhitás, which, as I may now contend, were the three principal Saṁhitás. He is right, too, in appealing, wherever there is need, to the Várttikas of Kátyáyana; for the latter endorses the rules of Páṇini when he does not criticise them, and completes them wherever he thinks that Páṇini has omitted to

notice a fact. And since we have found that the Ṛik-Prátiśákhya fulfils the same object as these Várttikas, viz. that of completing the rules of Páṇini, and that Kátyáyana's Prátiśákhya, which is later than that attributed to Śaunaka, preceded his own Várttikas, we must grant, too, that he was right in availing himself of the assistance of those works, all of which are prior to the Várttikas of Kátyáyana.

That analogous conclusions apply to the Ishṭis of Pantanjali and to the Phiṭsútras of Śántana is obvious.

But it is from *the chronological position* in which these works stand to one another that we may feel justified in occasionally criticising the decisions of Sáyaṇa. Without a knowledge of it, or at least without a serious and conscientious attempt at obtaining it, all criticisms on Sáyaṇa lay themselves open to the reproach of mere arbitrariness and superficiality.

For, if the results here maintained be adopted, good and substantial reasons—which, however, would first have to be proved—might allow us to doubt the correctness of a decision of Sáyaṇa: if, for instance, he rejected an interpretation of a word that would follow from a rule of Páṇini, on the sole ground that Kátyáyana did not agree with Páṇini; or, if he interpreted a word merely on the basis of a Várttika of Kátyáyana, we might fairly question his decision, if we saw reason to apply to the case a rule of Páṇini, perhaps not criticised by Kátyáyana. Again, if we had substantial reasons for doing so, we might oppose our views to those of Sáyaṇa when he justified a meaning by the aid of the Phiṭsútras alone, though these Sútras may be at variance with Páṇini, for we should say that these Sútras, "when compared to Páṇini, are as if they were made to-day."

In short, the greater the distance becomes between a Veda and the grammarian who appended to it his notes, the more we shall have a plausible ground for looking forward, in preference to him, to that grammarian who stood nearer to the fountain head. Even Páṇini would cease to be our ultimate refuge, if we found Yáska opposed to him; and Gárgya, Śákalya, Śákaṭáyana, or the other predecessors of Páṇini, would deserve more serious consideration

than himself, if we were able to see that they maintained a sense of a Vaidik word which is differently rendered by him.

This is the critical process to which I hold that the commentaries of Sáyaṇa may be subjected, should it be deemed necessary to differ from them.

These remarks apply, of course, only to the Saṁhitás which preceded Páṇini; for, as to the literature which was posterior to him, Kátyáyana becomes necessarily our first exegetic authority, and after him comes Patanjali. I need not go further, for I have sufficiently explained the method I advocate, and the exception I take to that dogmatical schooling of these ancient authorities, which, so far from taking the trouble of conscientiously ascertaining their *retative chronological position in the literature* merely exhibits, at every step, its own want of scholarship.

I must now, though reluctantly, take a glance at the manner in which the Vaidik texts, more especially their groundwork, the Saṁhitás, nay, how the whole Sanskrit literature itself, is dealt with by those who profess to be our teachers and our authorities. And still more reluctantly must I advert to one work especially, which, above all others, has set itself up as our teacher and authority—the great Sanskrit Dictionary published by the Russian Imperial Academy.

The principles on which this work deals with the Vaidik texts is expressed by Professor Roth in his preface to it, in the following words:[282] "Therefore we do not believe, as H. H. Wilson does,[283] that Sâjaṇa better understood the expressions of the Veda than any European exegete, and that we have nothing to do but repeat what he says; on the contrary, we believe that a conscientious European exegete may understand the Veda much more correctly and better than Sâjaṇa. We do not consider it the [our] immediate purpose to obtain that understanding of the Veda which was current in

[282] "Sanskrit-Wörterbuch herausgegeben von der Kaiserlichen Akademie der Wissenschaften, bearbeitet von Otto Boehtlingk und Rudolph Roth." Preface, p. v.

[283] Note of Professor Roth: "Ṛig-Veda-Sanhitá. A collection of ancient Hindu hymns, etc. Translated from the original Sanskrit. By H. H. Wilson. London, 1850. I. p. 25."

India some centuries ago,[284] but we search for the meaning which the poets themselves gave to their songs and phrases. We consequently hold that the writings of Sâjaṇa and of the other commentators must not be an authority to the exegete, but merely one of the means of which he has to avail himself in the accomplishment of his task, which certainly is difficult, and not to be effected at a first attempt, nor by a single individual. On this account we have much regretted that the meritorious edition of the commentary on the Ṛigveda, by Müller, is not yet more advanced.[285]

"We have, therefore, endeavoured to take the road which is prescribed by philology: to elicit the sense of the texts by putting together all the passages which are kindred either in regard to their words or their sense; a road which is slow and tedious, and which, indeed, has not been trodden before, either by the commentators or the translators. Our double lot has, therefore, been that of exegetes as well as lexicographers. The purely etymological proceeding, as it must be followed up by those who endeavour to guess the sense of a word, without having before them the ten or twenty other passages in which the same word recurs, cannot possibly lead to a correct result."[286]

It would be but common fairness to allow these words of

[284] Note of Professor Roth: "Wilson, a.a. O. *II.* p. xxiii." But the page quoted by Professor Roth does not contain one single word in reference to the passage which it apparently intends to bear out.

[285] The first part of the Dictionary of Professor Roth and Dr. Boehtlingk was issued in 1852; the first volume, which is prefaced by the words quoted, in 1855; the first and second part of the second volume in 1856; the third part of the same volume in 1857. Professor Müller's first volume of the Ṛigveda appeared in 1849, the second in 1854, the third in 1856.

[286] In reference to this view of Professor Roth, of the relation of the Hindu commentators to the Vaidik hymns, Professor Weber says in the "Zeitschrift der Deutschen morgenländischen Gesellschaft," vol. X. p. 575: "Allem was darüber gesagt ist schliessen wir uns auf das Unbedingteste and Entschiedenste an;" *i.e.* "To all that has been said on it [on this relation, in the Preface of the Wörterbuch] we (*sic.*, does Professor Weber speak in his own name or in that of the whole Dictionary-company?) assent in the most unconditional and in the most peremptory manner."

Professor Roth to be followed by the entire preface which the lamented Professor Wilson has prefixed to the second volume of his invaluable translation of the Ṛigveda: the more so, as his views have been unscrupulously distorted in the statement here quoted; for though his views are supposed to be refuted by this passage, they could not shine brighter, in genuine modesty, in true scholarship, and in thorough common sense, than when placed by the side of this passage, which I will not qualify but analyze. But as I could not easily quote some twenty pages from Professor Wilson's excellent work, and as I should scarcely do justice to the manes of that distinguished man if I did not allow him to give his full answer, I must leave it to the reader to obtain for himself that contrast to which I here advert.

If, then, we analyze the ideas and principles presented in the passage just quoted, they come before us to the following effect:—

(1) Sáyaṇa gives us only that sense of the Veda which was current in India some centuries ago.

(2) Professor Roth is far more able than Sáyaṇa and other commentators to give us the correct sense of the Veda.

(3) For, he can put together some ten or twenty passages referring to the same word, whereas Sáyaṇa and other commentators could not do this, but had to guess its sense.

(4) He is above confining himself to the purely etymological process, which is that of these commentators.

(5) His object is not to understand the sense of the Veda which was current in India a few centuries back, but to know the meaning which the authors of the hymns themselves gave to their songs and phrases.

(6) Professor Roth is a conscientious European exegete.

Before I give my Várttikas to these six Sútras, which define the exegetical position of the Sanskrit Wörterbuch, I must observe that I am compelled, by the very nature of this Preface, to leave them in a similar position to that occupied by the Preface of Professor Roth itself. His Dictionary is the test of the assertions he makes. The test of my remarks would be a critical review of his

Dictionary. *I hereby promise him that my earliest leisure will be devoted to this review, especially as my materials for it are not only collected and ready, but so abundant as to give me a difficulty of choice.* But my present answer must, of necessity, deal with his generalities only in general terms.

(1) Sáyaṇa or the other commentators give us, he intimates, only that sense of the Veda which was current in India some centuries ago.

A bolder statement I defy any scholar to have met with in any book. Sáyaṇa incessantly refers to Yáska. All his explanations show that he stands on the ground of the *oldest legends and traditions*—of such traditions, moreover, as have no connection whatever with the creed of those sects which represent the degenerated Hindu faith in his time; yet Professor Roth ventures to tell the public at large, authoritatively and *without a particle of evidence*, that these legends and his version of the Ṛigveda are but some centuries old. I believe, and every learned Hindu will hold with me, that Sáyaṇa would have been hooted out of the country where he lived, had he dared to commit the imposition implied in this charge, on King Bukka, his lord, or on his countrymen. I hope, however, that Professor Roth will free himself from the reproach expressed by these words, by showing on what authority he gives such a piece of information, which is either all important for Europe as well as for India, or places him in the most ridiculous position that is conceivable.

(2) When an author tells us that he is able to do that which another author cannot do, we are entitled to infer that he is, at all events, thoroughly acquainted with all that this author has done. I am well aware,—I may add through the pleasure of personal remembrances,—that Professor Roth passed some time at Paris, and some little time in London also, when collecting his valuable materials for his edition of Yáska's Nirukta. Only in London and at Oxford, and, in some small measure, at Paris, also, are the materials requisite for studying the Vaidik commentaries of Sáyaṇa obtainable in Europe. Does Professor Roth intimate by the statement above quoted, that his stay in these cities enabled him to

study and copy, for his lexicographical purposes—then not thought of—all the works of Sáyaṇa, or that he, at Tübingen, is in possession of all those materials, the knowledge of which alone could entitle him to claim credit for a statement like that which he has ventured to make? But I need not pause for his reply. He regrets, as we have read, that "the meritorious edition by Müller, of Sáyaṇa's Commentary was not further advanced" when he closed the first volume of his Dictionary. Thus, when he began his "exegetical" work, he was only acquainted with the Commentary of Sáyaṇa as far as the first Ashṭaka; and when he wrote these lines, he may *perhaps* have known its continuation up to a portion of the third Ashṭaka—in other words, no more than a third of Sáyaṇa's whole Commentary on the Ṛigveda; and yet he ventures to speak of the whole Commentary of Sáyaṇa, and to say that he can do what Sáyaṇa was unable to perform? But we almost forget that the words of Professor Roth are by no means restricted to the Ṛigveda Commentary alone; it embraces the commentaries to *all the Saṁhitás.* And here I am once more compelled to ask—Does he assert that he knew, when he wrote these words, Sáyaṇa's Commentary on the Sámaveda and the Taittiríya-Saṁhitá, or even Sáyaṇa's Commentary on the Śatapatha-Bráhmaṇa? For surely he would not think of calling that Sáyaṇa's Commentary to this Bráhmaṇa, which has been presented to us extracted and mangled in Professor Weber's edition of the Śatapatha-Bráhmaṇa. And yet he has the courage to pass this sweeping condemnation on all these gigantic labours of the Hindu mind, while ignorant of all but the merest fraction of them?

(3) Professor Roth no doubt enjoys a great advantage when he can put together some ten or twenty passages for examining the sense of a word which occurs in them; but I beg to submit that there are many instances in which a Vaidik word does not occur twenty or ten, nor yet five or four times, in the Saṁhitás. How does he, then, muster his ten or twenty passages, when, nevertheless, he rejects the interpretation of Sáyaṇa? For it would seem that in such a case the "guessing" of Sáyaṇa, as he calls it, stands on as good ground as his own. But the assurance with

which he implies that Sáyaṇa was not capable of mustering ten or twenty passages which are at the command of Professor Roth, presupposes, indeed, in his readers a degree of imbecile credulity which is, no doubt, a happy condition of mind for those who rejoice in it, and perhaps that best fitted for reading assertions like these, but which may not be quite so universal as he seems to assume. Mádhava-Sáyaṇa, one of the profoundest scholars of India, the exegete of all the three Vedas, as he tells us himself,—of the most important Bráhmaṇas and a Kalpa work, — Mádhava, the renowned Mímánsist—he, the great grammarian, who wrote the learned commentary on the Sanskrit radicals, who shows at every step that he has Páṇini and Kátyáyana at his fingers' ends,—Mádhava, who, on account of his gigantic learning and his deep sense of religion, lives in the legends of India as an incarnation of Śiva,—in short, the great Mádhava, we are told, had not the proficiency of combining in his mind or otherwise those ten or twenty passages of *his own Veda*, which Professor Roth has the powerful advantage of bringing together by means of his little memoranda !

(4) "The purely etymological proceeding," he says, "as it must be followed up by those who endeavour to guess the sense of a word, cannot possibly lead to a correct result."

By these words he compels us to infer, in the first instance, that the meanings which Sáyaṇa gives to Vaidik words are purely etymological; for when he illustrates his statement in a subsequent passage, by alleging such instances as "power, sacrifice, food, wisdom, to go, to move," it is clear that his sweeping assertion cannot be considered as merely embracing these six words, which, in his opinion, sometimes admit of a modification of sense. Just as he cancels the whole spirit of Sáyaṇa's commentary, he tells us with the utmost assurance that the whole commentary of Sáyaṇa is purely etymological. There is, I admit, an advantage in boldness; for if you tell a man while gazing on the noon-day sun that he is actually in the darkness of mid-night, he may probably prefer

to doubt the evidence of his senses rather than venture to reject the extraordinary news you bring him. I open at random the three quartos of Max Müller; I look at every page once, twice, many times. No doubt Professor Roth must be quite correct, for my eyes are blind. But, since I suffer under this sudden disability, I may at least be permitted to quote that very page from Wilson's preface to the second volume of his translation which Professor Roth quotes above, as if it bore out his statement concerning the "some centuries."

"As many instances of this elliptical construction," we read there, "have been given in the notes of both this and the former volume, a few additional instances will here be sufficient:—thus (p. 301, v. 9) we have the 'grandson of the waters has ascended above the crooked ——;' 'the broad and golden —— spread around.' What would the European scholar do here without the Scholiast? He might, perhaps, suspect that the term crooked, curved, or bent, or, as here explained, crooked-going, tortuous, might apply *to the clouds*; but he would hesitate as to what he should attach the other epithets to, and the original author alone could say with confidence that he meant '*rivers*,' which thenceforward became the traditional and admitted explanation, and is, accordingly, so supplied by the Scholiast."

Thus, has Sáyaṇa stopped at the etymological sense of "crooked-going," or of "gold-coloured?"

But, in the second instance, though Professor Roth, of course, possesses all the knowledge which these ignorant Hindu commentators were wanting in, he implies by his words, that the meanings he creates in overstepping the purely etymological process, nevertheless rest on it. Since my reply on this point would have to enter into detail, and since I have promised to give *much* detail in the review which will be the commentary on my present remarks, I will merely here state that I know of no work which has come before the public with such unmeasured pretensions of scholarship and critical ingenuity as this Wörterbuch, and which has, at the same time, laid itself open to such serious reproaches of the *profoundest grammatical ignorance*. And, as

an etymological proceeding without a thorough knowledge of grammar is etymological thimblerig, I may at least here prepare the reader who takes an interest in such plays, for a performance on the most magnificent scale. Or to speak in plain prose, I shall prove to Professor Roth by means of those same authorities which I have so often impressed on the reader's mind, that his Dictionary has created many meanings without the slightest regard to the grammatical properties of the word, and, in consequence, that his Vaidik exegesis in all these numerous and important instances has just that worth which a Veda revealed by Professor Roth has in comparison with the Veda of India.

(5) The object of Professor Roth is "not to understand the Veda such as it was current in India a few centuries back, but to know the meaning which the poets themselves gave to their songs and phrases."

This is unquestionably most important intelligence. Sáyaṇa gives us the sense of the Veda, such as it was handed down to him —not indeed a few centuries ago, but from generation to generation immemorial—yet within this Kaliyuga, I suppose. Nágojibhaṭṭa, again, we have seen,[287] tells us that in the various destructions of the world, the Ṛishis received new revelations from the divinity, which did not affect the eternal sense of the Veda, but merely the order of its words. But now we learn, for the first time, that Professor Roth has received a revelation at Tübingen, which as yet has neither reached the banks of the Thames nor those of the Ganges. He is going to tell us the sense which the original Ṛishis gave to their songs and phrases, at a period of Hindu antiquity, which is as much within scientific reach as the commencement of the world itself. Who will not hail this revelation which dispenses with grammar and all that sort of thing, and who will not believe in it?

And yet I have one word more to add in regard to Professor Roth's "direct communication with the Hindu divinities." He does not attach any importance, as he tells us, and abundantly proves, to that Veda which is the foundation of the religious

[287] See note 171.

development of India; for that Veda is the Veda of Sáyaṇa, and that Veda, too, which alone concerns us uninspired mortals. But even Professor Roth himself professes, in another part of his Preface, the greatest respect for the native commentaries on theological and ritual books. There he emphatically exclaims (p. iv.): "Indeed, for one of the two portions of the Vaidik literature, for the works on theology and the rites, we cannot wish for any better guides than these commentators, accurate in every respect, who follow their texts word for word, who are untiring in repeating everywhere that which they have already said whenever there could arise even the appearance of a misunderstanding, and who sometimes seem rather to have written for us foreigners than for their priestly pupils grown up under these ideas and impressions." How far his work has embodied the conviction expressed in these words which could not have been expressed with greater truth, I shall have to examine in my review. But I fear that these eloquent words must have escaped his memory in the midst of all the revelations he received. On the Ṛigveda we have already changed our views; but not yet on the other Vedas. These are avowedly extracted, or "milked," as the Hindus say, from the Ṛik. That the Sámaveda is entirely taken from it, we have proof,[288] and that the metrical part of the Yajus likewise rests on a version of it, no one will dispute. But both these Vedas are professedly not poetical anthologies. They are purely and simply ritual Vedas, and therefore belong—not only from a Hindu, but from an European point of view also—to the ritual literature. At the Jyotishṭoma, for instance, the priest chants, not the Ṛig-, but the Sáma- veda hymns, though the verses are apparently the same in both. At the Aśwamedha he mutters, not the Ṛig-, but the Yajur- veda hymns. This means that, whatever may have been the "original sense" of such Ṛigveda verses, in their Sáma- or Yajur- veda arrangement which, in numerous instances, has brought Ṛigveda verses of different hymns or books, into a new hymn,—the Sámaveda hymns and the Yajurveda hymns have only a value so far as their immediate

[288] See note 75.

object, the sacrifice, is concerned. Hence even the most transcendental and the most inspired critic has nothing to do in these two Vedas with "the sense which the poets themselves gave to their songs and phrases," he has simply to deal with that sense which religion or superstition imparted to these verses, in order to adapt them to the imaginary effects of the sacrifice. As little as it would be our immediate object, when assisting at the horse-sacrifice, to ask what is the etymology of horse? or as little as it would be seasonable to trace the linguistic origin of a cannon-ball when it whistles past our ears, just so little have we to impart "the original sense"—I mean that sense revealed to Professor Roth—to the verses of the Sáma- and Yajur- veda, even when we are "both exegetes and lexicographers." And yet I shall give abundant proof that, even on these two Vedas, Professor Roth has had revelations of a most astounding character.

(6) "We believe that a conscientious European exegete might understand much more correctly and thoroughly the sense of the Veda than Sáyaṇa." I should encroach on the judgment of the reader, if I ventured upon any remarks on this latter statement after what I have already said.

In now adverting to the treatment which the scientific and classical literature has received in the Sanskrit Wörterbuch, I need only say that this department is in the hands of Dr. Boehtlingk. In saying this, I have said everything. After such an expression of opinion, it will, of course, be my duty to show, at the earliest opportunity, that Dr. Boehtlingk is incapable of understanding even easy rules of Páṇini, much less those of Kátyáyana, and still less is he capable of making use of them in the understanding of classical texts. The errors in his department of the Dictionary are so numerous and of so *peculiar* a kind—yet, on the whole, so thoroughly in accordance with the specimens I have adduced from his Commentary on Páṇini, that it will fill every serious Sanskritist with dismay, when he calculates the mischievous influence which they must exercise on the study of Sanskrit philology.

On the present occasion, I must confine myself to these preliminary remarks, or at best content myself with adverting to one

other passage in the Preface to the Wörterbuch. It runs thus (p. vii.): "In order to facilitate the finding (of the words) for those who will make use of our Dictionary, we have to make the following observation. We have banished completely from the verbal roots the vowels *ṛi*, *ṛí*, and *ḷṛi*, as well as the diphthongs at their end; for *ṛi* at the end of nominal bases we have substituted *ar*."

Thus the Wörterbuch does not give, like the Hindu grammarians, a radical *kṛi*, but it gives *kar*; not *klṛip*, but *kalp*; not *jṛí*, but *jar*; not *pitṛi*, but *pitar*; not *dátṛi*, but *dátar*, etc. Now, this Dictionary professes to be a Dictionary of the Sanskrit language, not of some imaginary idiom which may be current at Tübingen or St. Petersburg. One would therefore have supposed that the public was entitled to expect some reason for these changes,—to know by what scientific considerations the authors of this work were guided, when they took upon themselves the responsibility of thus *abolishing the radicals and nominal bases taught by Páṇini and subsequent grammarians*. But, in the fullness of its authority, this work does not condescend to meet any such demand: it simply cancels whole categories of grammatical forms, and those of the greatest importance and comprehensiveness. Whether I am right or not in inferring the arguments which were in the minds of its writers when they presumed thus dictatorially to impose their theories on Sanskrit philology, may be a matter of doubt, but my supposition is that this innovation is founded on researches belonging to comparative philology. It cannot rest on mere Sanskritic ground, since all the forms they have cancelled really occur as thematic forms in the Sanskrit language itself. Thus, to use the same instances: *kṛi* occurs in *kṛi-ta*, *klṛip* in *klṛip-ta*, *pitṛi* in *pitṛi-bhis*, *dátṛi* in *dátṛi-bhis*; and as to *jṛí*,—*jírṇa* can only follow from *jṛí*, not from *jar*. Their reasons, founded on comparative grammar, must then be these: that some bases in *ṛi* are represented in Latin by *er* and *or*, and in Greek by *ερ*, *ηρ*, and *ορ*; *pitṛi-*, for instance corresponds with Latin *pater-*, Greek *πατερ-*, *dátṛi* with *datôr-* and *δοτηρ*, etc.

Now even supposing that such an argument had any weight at all in a dictionary of the Sanskrit language, the application made

of it would be incongruous. For though *pitar-* corresponds with *pater-*, *dátăr-* does not correspond with *datôr-*; its representative would have had to assume the form *dátár-*. The whole theory therefore, on the supposition I have made, would practically break down, and the innovation would be inconsistent with itself as well as at variance with comparative results.

But can such an argument be at all admissible? If a Sanskrit Dictionary were concerned, like Professor Bopp's Comparative Grammar, with eliciting from the forms of sister languages the forms of that parental language whence they may be supposed to have derived their origin, it would be defensible to give the forms of that parental language itself. But a Sanskrit Dictionary can have no such aim. Its immediate object is the actual language which it has to deal with. It must take it such as it is, in its very deviations from the germ whence it has sprung. Its function is not to *correct* the real historical language, but to record its facts; and in doing so, to collect the materials which are to be used as well by the special as by the comparative philologer. And in so far as its direct purpose is concerned, this is all it has to do. Any observations it may choose to attach to the real historical facts may of course be given; but it shows an utter want of judgment, to say nothing else, when it presumes to alter the very forms of the language itself.

I may venture also to add a few other observations on the forms thus cancelled in this "conscientious" Sanskrit Wörterbuch. It is known that many Sanskrit bases, and amongst them the bases in *ṛi*, undergo various changes in their declension and otherwise. *Pitṛi*, for instance, becomes *pitar*, in the accusative *pitar-am*, while it remains as it is, in the instrumental *pitṛi-bhis*; *dadhi* remains so in *dadhi-bhis*, but its base is *dadhan*, with the loss of *a*, in *dadhn-á*; *asthi* forms *asthi-bhis*, but *asthn-á*. Now there exists a paper of Dr. Boehtlingk on the Sanskrit declension; but whoever reads it must fancy that the language either played dice with these and similar forms, or is undergoing some remarkable cure. He talks of bases "which are strengthened as well as weakened," of bases "which are only strengthened," and of bases "which are only

weakened." Why language should nurse and physic its bases, as we learn from him, no one will understand. But a sadder spectacle of the treatment of a language or of linguistic facts than is presented in that paper, it is not possible to imagine. The *reasoning* there is exactly on the same level as the reasoning in the "*edition*" of Pâṇini, of which so many specimens have now become familiar to the reader of this Preface. Exactly the same game at dice or the same vagaries of disease reign in this Dictionary: thus, though the declension phenomena of *akshi*, *asthi*, *dadhi*, are identical, and acknowledged to be so by Dr. Boehtlingk himself in his paper on Declension (§ 69), in his Dictionary he discourses on the first noun under *akshan*, and again under *akshi*, while, on the contrary, if we look to *asthi*, he refers us to *asthan*; and if under his guidance we now go to *dadhan*, he requests us to seek for information under *dadhi*.

But since the linguistic hospital, which is opened in the works of Dr. Boehtlingk, is fortunately not the place in which the Sanskrit language lies,—for this language has had a sound and rational development—it will be obvious to everyone who happens not to be placed under Dr. Boehtlingk's treatment, that there must be reasons for this variety of thematic forms which constitute the declension of the same base. And as there are such reasons, the immediate consequence is that we cannot decide, *a priori*, whether *kartar* be the "strengthened" form of the original base *kartṛi*, or "*kartṛi*" the "weakened" form of the original base *kartar*. Such a decision can only be taken after a thorough investigation of the influences which cause this change, of the nature of these influences themselves, and of the manner in which they work. And as language does not sit down like a school-boy, first to master the declensions, then the conjugations, and so on,—but as the influences I am speaking of are influences which are traceable in the whole organism of language itself, it is obvious, too, that such an investigation would not restrict itself to the phenomena of declension merely, but extend over the whole area of the linguistic development.

When I myself assumed the responsibility of writing a Sanskrit

Dictionary, I considered it incumbent on me to devote a most serious research to those little facts which, as we have seen, are despatched in five lines by our modern "exegetes and lexicographers." Six years have elapsed since I laid my first results, so far as lexicographical purposes are concerned, before the London Philological Society, and it is only the desire of giving them in their full bearing and extent that has hitherto delayed their presentation through the press. Now, it is questions like these—questions which, in my mind, ought to be decided with the very utmost circumspection, and which cannot be decided without very laborious research,—it is questions like these which have been trifled with in this Wörterbuch in the most unwarranted manner. It does not show that it even understands the important problem which lies in its path; it briefly informs the reader that it has cancelled all the bases in *ṛi*, *ṝi*, *ḷri*, etc. and bids him—good-bye.

Patanjali,—let us for a moment repose after this dreary journey through the Wörterbuch,—Patanjali on one occasion thus speaks to us: "When a man is in want of a pot, he goes to the house of a potter and says: (potter), make me a pot, for I have occasion for it. But (surely) a man who wants to employ words will not go, like the other, to the house of a grammarian and say: (grammarian) make me some words, I have occasion for them."[289] Happy Patanjali! blessed in thy ignorance! Here we have potters who can fabricate—and not simply meanings of words, but the very words themselves, and words, too, which you laboured so earnestly, so learnedly, so conscientiously, to save from the pottering of all future "exegetes and lexicographers." Nay, we have, too, men who can repair to these potters, and call for, and admire, their linguistic wares!

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When in the presence of these extraordinary facts, which, unhappily, must silence the expression of all the acknowledgment—

[289] Mahábháshya Introduction (p. 52 ed. Ballantyne): घटेन कार्यं करिष्यन्कुम्भकारकुलं गत्वाह कुरु घटं कार्यमनेन करिष्यामीति । न तद्वच्छब्दान्प्रयुयुक्षमाणो वैयाकरणकुलं गत्वाह कुरु शब्दान्प्रयोक्ष्य इति

nay, of *all the admiration I really entertain for the immense industry* displayed in this Wörterbuch,—when with that deep sense which I entertain of the *duties* and of the *influence* of a Dictionary, and, in the actual condition of Sanskrit philology, more especially of a Sanskrit Dictionary,—when with these convictions, the earnestness of which, I believe, is proved throughout the whole of this investigation,—when—I will not conceal it—under the indignation and grief I felt in seeing a magnificent opportunity thrown away —as I shall abundantly prove that it has been thrown away in the case of the Sanskrit Wörterbuch,—when under these impressions I uttered a warning, five years ago, in the "Westminster Review," a warning contained in three pages, there ensued a spectacle which, during my literary experience, stands without a parallel.

Professor Kuhn,—not indeed a proficient in Sanskrit, nor having ever obtained any position amongst those who are earnestly engaged in Sanskrit philology, but—as a contributor of quotations to the Wörterbuch, launched against me the grossest personal invectives which ever disgraced the pages of a scientific journal. As sound, literary argument was beyond his range, he indemnified himself, and gratified his employers, by calling me names. Unfortunately for him his abuse could produce no effect upon me, for the following reason. Amongst the few critical remarks for which I had room, in the "Westminster Review," there was one which illustrated the manner in which Professor Roth had translated a ritual text. This remark was expressly written for Professor Kuhn's amusement as well as that of Professor Weber. For, at a small Sanskritic party which used to meet every fortnight at Berlin during the years 1847 and 1848, I had shown them the Commentary of Mádhava on a Mímánsá work, the editing of which I had then commenced, this Commentary being the proof of the assertion I had made in 1855 in the "Westminster Review." Professor Kuhn heartily enjoyed, at one of these meetings, the precious translation of the passage in question from the Aitareya-Bráhmaṇa, given by Professor Roth, in the preface (pp. xxxviii-xli) to his edition of the Nirukta. Nay more, so anxious was he to possess its substance, before it was published, that in my presence he took notes from

the Commentary I am speaking of,—viz., that of the Jaiminíya-nyáya-málá-vistara. And in the invectives to which I am alluding, he does not deny the existence, nor yet the value, of my evidence, but he words his defence of Professor Roth in so studied and so ambiguous a manner as to create in the minds of his readers a suspicion as to the reliability of the statement I had made, though its truth was perfectly familiar to him.[290]

Now, a writer who has recourse to such weapons as these has laid aside those qualities which are necessary to retain a man within the pale of a gentlemanly consideration, and his language, however

[290] In possession of the information I am speaking of he writes as follows: "Der letzteren stellt der verfasser eine bedeutend abweichende des commentators gegenüber, da er aber nur the commentator und nicht all the commentators oder almost all the commentators sagt, so ist stark zu vermuthen, dass noch andere commentare existiren, welche den text wahrscheinlich in der Rothschen weise erklären werden; dabei nehme ich natürlich den Fall als ganz unmöglich an dass der verfasser (der nichts als die übersetzung giebt) etwa selber den commentar missverstanden haben sollte" *i.e.* "In opposition to the latter [viz. the version of Professor Roth of the passage in question] the reviewer gives another of the commentator which is considerably different from it; but as he merely says the commentator, and not all the commentators or almost all the commentators, there is a strong probability (*sic!*) that there are other commentators who probably (*sic!*) explain the text in the manner of Professor Roth. *With these words I assume it, as a matter of course, to be plainly impossible that the reviewer who gives nothing but the translation, should have misunderstood the commentary.*"—That Professor Kuhn had not the slightest doubt as to who was the author of the review in question, even he will not venture to deny; for he has stated the fact in letters and in conversation. But even if he had any such doubt, he knew that I *was* in possession of the commentary, for he had taken notes from it. If, then, the ascertainment of truth alone had been the object of his remark, as the public might expect of an author, and if his notes were not complete enough—which, however, I do not admit—the time required for a letter to me and an answer back, that is to say, five days, would have sufficed to give him all the information he could wish for. It requires, however, no statement from me that his object was not to inform his readers of the *true* state of the facts; it better suited his purpose to insinuate a doubt as to the correctness of the translation I had given. Indeed, Professor Weber,—who, as I have mentioned, possessed the same knowledge and had obtained it in the same manner, as Professor Kuhn, settles the point. Though he did not remain behind his colleague in scurrilous abuse, and though, in speaking of my translation, he shows his usual levity, he, nevertheless, plainly and openly acknowledges the full reliability of the translation I had given, on the ground of the Mímánsá work. He says: "er kennt nämlich offenbar nur die systematisirende Erklärung der Mîmânsâschule, etc.;" *i.e.* "the reviewer obviously knows only the sys-

gross, and adapted to his own character, can not touch one who does not stand on the same level with him.

A similar exhibition took place, I am grieved to say, in a journal of high standing and respectability, in the "Zeitschrift der Deutschen morgenländischen Gesellschaft." It is a salutary practice in the journals of all learned societies, not to admit into their pages scurrilous or libellous attacks against individuals; and this practice has been rigidly adhered to in the journal to which I am adverting, with the single exception of my own case. Professor Weber, who is also in the service of the Wörterbuch, suddenly attacked me in this journal,—not, indeed, with anything that deserves the name of argument, but with personal abuse of the coarsest kind. Five years have passed by, and at last a sense of justice, which does credit to himself, has re-entered the mind of Professor Weber; and in the last number of the "Zeitschrift," which reached me when this Preface was nearly completed in print, he has fully and honestly retracted all his former calumnies; still, however, combining with the compliments he now pays to my Dictionary, the remark that my views of the Wörterbuch show a perfect derangement of my mental faculties, since I do not reject the authority of the greatest Hindu scholars as freely and easily as the work he so assiduously praises.

I am certainly in no humour to find fault with the opinion which he entertains of my mental condition, for it will always give me a sense of safety and satisfaction when I find him bearing testimony to the vast distance which separates our respective modes of studying, and judging of, Hindu antiquity. But, as he has chosen to connect his opinion of me with a piece of scientific advice, this seems a fitting opportunity for illustrating, *once more*, his competence for passing a judgment on matters of Sanskrit philology.

He says: "Another, third, essential difference [between the Wörterbuch and my Dictionary;—I, myself, trust and hope that

tematising explanation of the Mímánsá school, *etc.*" Thus, whatever be his opinion of this explanation, he speaks of it from *personal knowledge*, and admits that my account of it was correct and not liable of doubt.

attentive readers will find many more *essential* differences than three between the two works] consists . . . . . . in [my] not marking the accent of the words."

In his opinion, therefore, the Wörterbuch *does* mark the accent. Now, setting aside the very considerable quantity of words which are not marked with any accent in this work, the instances in which it is marked there seem to satisfy the scientific requirements of Professor Weber. I ought, then, to mention, in the first place, that in all such cases the accent is put there over the word without any further explanatory remark. But I have shown that there are *periods* in the known Sanskrit *grammatical* literature ;—that the first period is that of Páṇini, the second that of the Ṛik-Prátiśákhya, the third (perhaps fourth) that of Kátyáyana, the fourth (or perhaps fifth) that of the Phiṭsútras ; and that, as we continue our descent, we have the period of the Káśiká, Kaumudí, etc. Thus, marking an accent without saying to what period such an accent belongs, *and up to what period it remains in force*, is giving evidence of the greatest superficiality,—it is showing, too, that the difficulties of the question we are speaking of, were not at all understood. As regards myself, I believe I might have entered into such detail, since I have considered it my duty to turn my researches into this channel also ; and if the scientific and liberal disposition of my publishers could have disregarded all material considerations in the case—and could have added still more to the great concessions of space which they have already made me, to their own material detriment, since the publication of the third part of my Dictionary,—I should have been able not only to give quotations *historically*, which the Wörterbuch, notwithstanding Professor Weber's bold assertion —I will not attach to it another epithet—does not give, and to discuss the matters of accent,—but even to re-edit, little by little, the Commentary to the Śatapatha-bráhmaṇa, as I have already done on several occasions, in order to prove the meanings I give, and which meanings no one could gather from the text as edited by Professor Weber. No doubt I might have done all this had I been perfectly independent of material considerations. But, at all events, had I, in marking the accents, contented myself with that which satisfies completely

Professor Weber's scientific wants, my Dictionary would have become as superficial as the book which he has qualified as a work of the "most scrupulous conscientiousness." [291]

In adverting to Professor Weber's advice, I may as well quote one more instance from his impartial illustration of the difference between the two Dictionaries. It concerns the meanings of words in both. But as I have adverted to this subject before, I need now only say, that he describes the Wörterbuch in the following manner.

"It represents," he writes in the 'Zeitschrift' "the principle of reality in contrast with the historical proceeding of interpretation [which he says, is mine], by allowing the words to interpret themselves through the chronological order (*sic. ! !*) of the quotations added to them, and through these quotations themselves, the authors always quoting the native exegesis also, but merely as a secondary means." [292] And of myself he says, that my "orthodox faith in the authority of native exegetes and grammarians" is something perfectly bewildering; indeed, it presupposes the "derangement of my mental faculties." [293]

It requires all the levity, on the one hand, and all the hardihood, on the other, which are the mixed essentials of Professor

[291] In his libel he says; "dieses Werk des bewunderswerthesten Fleisses und der sorgsamsten Gewissenhaftigkeit."

[292] "Zeitschrift der Deutschen morgenländischen Gesellschaft," vol. XIV. p. 755: Die Haupttendenz, die er [*i.e*, myself] hiebei verfolgt, besteht eben—und dies markirt einen ferneren Haupt-Unterschied von *Boehtlingk-Roth*—darin, dass er es sich zur Aufgabe macht, die Ansichten der einheimischen Erklärer und Sprachforscher zur prägnanten Geltun gzu bringen, während *Boehtlingk-Roth* diesem historischen Erklärungsverfahren gegenüber das sachliche Princip vertreten, die Wörter nämlich durch zeitliche Ordnung der betreffenden Stellen und durch eben diese Stellen selbst sich uumittelbar erklären zu lassen, wobei sie die einheimische Exegese zwar auch stets anführen, aber doch nur als sekundäres Hülfsmittel betrachten."

[293] *Ibid.* p. 756: "Persönliche Beziehungen haben uns seitdem überzeugt, dass der Verfasser bei Abfassung jenes, für uns allerdings immer noch geradezu unbegreiflichen, Angriffes auf das Petersburger Wörterbuch dennoch wirklich im völligen Rechte zu sein glaubte. Es setzt dies freilich nach unserer Ansicht eine Art Verirrung des Denkvermögens voraus, wie sie auf sonstigen Gebieten nicht selten ist, hier aber in der That be-

Weber's literary productions, to allow an author to come before the public with statements like these. As for myself, any one may see that there are various instances in my Dictionary where *I plainly state that I differ from the etymologies or meanings given by the native authorities.* These cases of dissent are certainly not frequent, because a serious investigation of the native grammarians led me in most instances to appreciate their scholarship and the correctness of its results; nor have I the presumption to supersede them with mere vague and vapouring doubts; but that I have ground sometimes to differ even from the views of a Kátyáyana or a Patanjali, Professor Weber will have probably learned now from the foregoing pages, though he might have learned it already from my Sanskrit Dictionary, which he is good enough to favour with his advice. His statement, therefore, concerning my blind

fremdet, eine orthodoxe Hingabe nämlich an die Auktorität der indischen Exegeten und Grammatiker, wie sie uns gegenüber diesen Haarspaltern, die bei aller Spitzfindigkeit denn doch gar oft jenen verblendeten Leitern gleichen, die da Mücken seigen und Kameele verschlucken, sehr wenig am Platze scheint."

belief in all that the Hindu scholars say, is founded on that same overweening superficiality which, as we have seen, leads him to assume the responsibility of schooling Kátyáyana, whom he does not even understand.

But as to his description of the Wörterbuch, I know not how to qualify it without using language which could only be used by a Professor Kuhn. It is one of my most serious reproaches against the Sanskrit Wörterbuch, that it not only creates its own meanings, and by applying them to the most important documents of the literature, *practically falsifies antiquity itself*, but deliberately, and nearly constantly, *suppresses* all the information we may derive from the native commentaries. I have intimated that the great injury they have thus done to the due appreciation of Hindu antiquity, would have been lessened had they at least, as common sense would suggest, given by the side of their own inventions the meanings of Sáyaṇa or Mahídhara or of other authorities, and thus enabled the student to judge for himself. Yet while the reader may peruse their Dictionary page after page,

sheet after sheet, without discovering a trace of these celebrated Vaidik commentaries, while the exceptions to this rule are so rare as to become almost equal to zero, Professor Weber dares to speculate on the credulity of the public in telling it that this Dictionary ALWAYS *quotes the native exegesis !*

When a cause has sunk so low as to have such defenders and require such means of defence as these, when its own contributors and its noisiest bards have no other praise to chant than such as this, it seems almost cruel to aggravate its agony by exposure or reproach.

But the spectacle exhibited on the appearance of my remarks in the "Westminster Review" does not end here, and its epilogue is perhaps even more remarkable than the play itself. In the same "Zeitschrift der Deutschen Morgenländischen Gesellschaft" there followed another act, which is so characteristic of the system pursued in these attacks, that it deserves a special word, merely for the sake of curiosity. An individual whose sole connection with Sanskrit studies consists in handing Sanskrit books to those who can read them, a literary naught, wholly unknown, but assuming the airs of a quantity, because it has figures before it that prompt it on,—this personage who, as his own friends informed me, is perfectly ignorant of Sanskrit, he, too, was allowed to give *his* opinion on the Wörterbuch. I need not say that, in the absence of all knowledge of the subject itself, it merely vented itself in the most grandiloquent praise; but, to complete its mission, there was added to this fustian, language, in reference to me, such as certainly was never heard, or admitted, before in a respectable journal of any society. He need not tremble lest I should drag him into notoriety. Nature has not fitted him for estimating the ridicule to which he exposed himself in becoming the mouthpiece and the puppet of his instigators. If he deserve anything, it is not chastisement, but pity, and the mercy of a charitable concealment of his name.

And all this outrage, not only against the interests of science and truth, but against the commonest rules of decency, was committed in a series of planned attacks, because I had warned the Sanskrit Wörterbuch of the danger of its career, and had not expressed any admiration for Dr. Boehtlingk's competence or scholarship.

It was then, and on the ground of observations I had made in regard to his want of proficiency, that I was called upon by one of his men, not only to have respect for the "editor of Páṇini," but even for the *hidden* reasons he might have had in foisting on the public his blunders of every kind. The "editor of Páṇini" was held before me as a symbol of scientific accomplishment; his "edition of Páṇini" was the great thunderbolt which was hurled at my head by one of these little Jupiters.[294]

For eighteen years I have been thoroughly acquainted with the value and the character of this "*edition*" of Páṇini; and yet, from a natural disinclination to antagonize with those who have similar pursuits to my own, I have refrained from apprizing the public of the knowledge I possessed in regard to it. Twelve years have passed since I explained my views on this book personally and

[294] Prof. Kuhn writes in his "Zeitschrift" the following words: "Wo der alten grammatiker nicht erwähnung gethan ist, geschah es nur deshalb nicht, weil ihre etymologie mit der der verfasser übereinstimmte; stellten dieselben aber ohne jene zu erwähnen eigne etymologieen auf, so liess sich doch wohl voraussetzen, dass der herausgeber des Pâṇini, des Vopadeva u. s. w. dazu seine wohlerwogenen gründe gehabt haben mochte;" *i.e.*, "where no mention was made [in the Wörterbuch] of the old grammarians, this was done because their etymology agreed with that of the authors of the Wörterbuch; but when the latter made their own etymologies without naming the former, it was but natural to suppose that the editor of Pâṇini, of Vopadeva, etc. had his own well-weighed reasons for doing so." The real nature of this statement of Professor Kuhn will become apparent from the review which I shall give of the Wörterbuch. But his information, as it is, is not without great interest. Thus, according to this quotationer of the Wörterbuch, its authors pass over in silence the labours of the Hindu grammarians—not because they see reason to adopt the results of the latter—but because these labours have the honour to meet with the approval of Dr. Boehtlingk and Company. Under any circumstances, however, it was but natural and rational to pass them over in silence and *to suppress the information they give*,—for, either they have the honour of being approved of by Dr. Boehtlingk, or "the editor of Pâṇini" had probably his well-weighed reasons for not agreeing with them; and, in the latter case, there was of course not the slightest necessity that he should give or even allude to these important reasons. The passage quoted would alone quite suffice to illustrate the character of the fulsome adulation and of the puffing advertisements—written, of course, exclusively by the employed scribes of the Wörterbuch—which for some years have made their appearance in some literary journals of Germany, and have not only misled, but imposed upon, the public unacquainted or imperfectly acquainted with Sanskrit philology.

privately, at our Sanksritic parties, to Professors Weber and Kuhn; and the longer the interval passed over, the less I felt disposed to speak of it in print. At present, after twenty years' time, I should have considered it almost unfair to rake up the past; for a sense of charity would have told me that the moral and intellectual condition of a man may undergo considerable changes during so considerable a period of his life. But in spite of my strongest desire to combine the defence of literary interests with a regard for all the circumstances connected with the author himself, I am not allowed to remain silent, in consequence of the insolent provocations which I receive. Not only does Dr. Boehtlingk quote *his* "edition" of Pāṇini, in his Wörterbuch,—not only does he thus force it, as it were, on us by the references he makes to it, and acknowledge it to this day as his legitimate child,—but one of his own scribes, well acquainted with the judgment I should pass on it, has the hardihood to defy me publicly, by bidding me have respect for the "editor of Pāṇini."

Well, then, I have taken up this impertinent challenge. In so far as my present subject permitted, I have illustrated the nature of this immaculate book; and it will not be my fault if I am compelled to recur to it again.

Still a provocation of this kind alone would have as little induced me to take up my pen now as it did heretofore; but when I see the public told authoritatively, yet without any proof, that Sáyaṇa teaches that understanding of the Veda which was current in India no longer than a few centuries ago;—when I see that the most distinguished and the most learned Hindu scholars and divines—the most valuable, and sometimes the only, source of all our knowledge of ancient India—are scorned in theory, mutilated in print, and, as a consequence, set aside in the interpretation of Vaidik texts;—when I see that the most ancient records of Hindu antiquity are interpreted to the European public in such a manner as to cease to be that which they are;—when a clique of Sanskritists of this description vapours about giving us the sense of the Veda as it existed at the commencement of Hindu antiquity;—when I see that the very forms

of the language are falsified, and that it is made a principle to slur the grammar of Páṇini, and to ridicule those who lay stress on it;—when I see that one of the highest grammatical authorities of India is schooled for a "want of practice and skill," while this censure is passed without even an understanding of the work to which it refers;—when I see that they who emphatically claim the epithet of "veracious,"[286] make statements which are the very reverse of truth;—and when I consider that this method of studying Sanskrit philology is pursued by those whose words apparently derive weight and influence from the professorial position they hold;—and when,

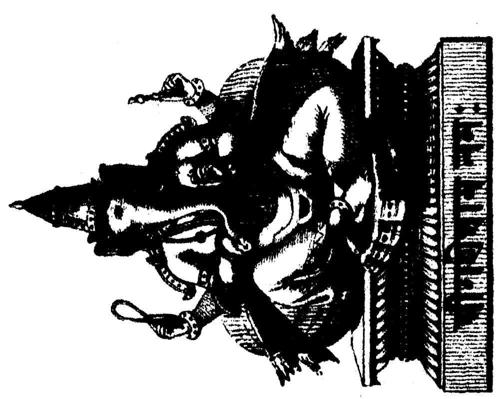
[286] Professor Weber in his libel: "einen um so peinlicheren Eindruck muss es auf jeden wahrheitsliebenden Forscher machen, etc.;" i.e. "the more painful is the impression which must be produced on every veracious scholar" [viz., if he reads my opinion on the Wörterbuch, which opinion,—I must add, so far from having changed, is even more emphatic now than it was when I wrote the review which has so much displeased him].



moreover, departing from rule and precedent, I see the journal of a distinguished Society—I fully hope through an oversight of its editor, though a Professor of Sanskrit himself—permanently made the channel for propagating such statements as I have described and qualified, together with these scandalous personal attacks and calumnies,—then I hold that it would be a want of courage and a dereliction of duty, if I did not make a stand against these Saturnalia of Sanskrit Philology.

On this ground I have raised my voice, however feeble and solitary for the moment, and have endeavoured to examine the competence of those who set themselves up as our masters and authorities. On this ground I have endeavoured to vindicate for Pánini the position he holds in Sanskrit literature, and the position he ought to hold amongst honest Sanskrit philologers.

University College, London,
*November* 2, 1860



म०ः ॥ॐ॥ ॐ नमो विनायकाय॥ यं मंत्रः प्रार्थयामास कन्यं त्र चापुराकिन्नाऊनानि
कल्पयित्वा तैः सा नः पातु सरस्वती॥१॥ उत्तरत्र उपचारो विद्वारः॥ छिपदं परिभाषा
सूत्रं॥ नियमनवन्नियता परिभाषा भवति। उपचारस्याधिकरणत्वयोत्तरादिग् निय
म्यात। उपचरणमुपचारः। इति कर्तृव्युत्पत्तौ तदुपकारकसंनिपात्योपकारकरूप श्रार
तोऽध्यवसित उपचार इति कर्तृघ तेत्याह। पाकयज्ञोपचारात्मिनुपचरति। ऋषी
मि१ म स्मिन्होत्रोपचारप्रतिप्रयोगात्। विहार इत्यन्यत्रच्यंते। विहारं पुरस्कृत्येति प्र
योगात्। उत्तरस्यां दिशि उत्तरस्मिन्देशे वा। त्रोत्तरतः। शाष्टो नत्वकालोदिकृशाहैः १
सप्तमीति वर्तमानो दक्षिणोत्तराभ्यामतस्तुच्छ त्ययो दिशि देशे वोत्तराशब्दात् तउ
श्र

त्तरतउपचारोयइत्यस्यसउत्तरतउपचारइत्यन्यैपदार्थेबहुव्रीहिः।सर्वान्यप
दार्थोविहारःउत्तरतउपचारोभवतीतिशेषः।।एतदुक्तंभवतिविहारस्योत्तरतउप
चारकर्त्तव्यइति।गोदोहोनवस्रापाकरणवेदकरणादिरुपचारः।स्वैःस्वैवीकैरुत्तर
तोकर्त्तव्यः॥दक्षिणतोवाप्राग्वापश्चाद्वातत्रदक्षिणतआदिनिवृत्त्यर्थं।उत्तरतोनियमः
स्ततः।उत्तरतस्तुपक्षेप्राप्तत्वात्नविधीयते।किंतर्हिदक्षिणतआदिषुयत्रपक्षेप्राप्तिस्त
त्रपक्षेउत्तरतआहवनीयस्यत्यादोगार्हपत्यादित्यहरणंनियमार्थं।।विहारैकदेशान्ते
स्मिन्पक्षेप्राप्तत्वात्सर्वघातपेषणादीनांतुसामर्थ्यादुत्तरतस्सिद्धिः।पश्चादुत्करस्य
ये१ त्तरणात्लक्ष्माजिनस्यवैमादायविहारअहरणंपश्चाद्दक्षिणताआहवनीयस्येत्येव
=अग्न्याप्रवान्नैविधीयतइति।नियमेविधिवाचोयुक्तिः।उत्तरतोगार्हपत्यस्योत्तरत=३
त

मादयः॥ विकारग्रहणं किमुत्तरत्रोपचारस्त्येतावति सूत्रे योऽयमुपचारो यूपाकुत्या
दिः स नियमेनोत्तरतः स्यात् विकारग्रहणेन विकारसमीप एवायं नियम इति। अ
न्ये त्रिपदमिदं सूत्रमाहुः तदसत्। उत्तरतः स्यस्य षष्ठ्यन्तेन पदेनान्वयाश्रवणात्
वा सूत्रे षष्ठ्यन्तावधिपदाभावात्। उपचारविकारयोः समानविभक्तिकत्वात् विशेषणविशे
ष्यत्वं स्यात्तद्दृशा सूत्रेनोपयुज्यते। संज्ञा च नोपपद्यते न हि विकारसंज्ञा उपचारस्यो
र उपचारसंज्ञा विकारस्योक्ता शास्त्रे स्त्रीयत्वमतिमूढवचनं चोदना॥३४॥ अन्तराणि
यज्ञाङ्गानि कृत्नु॥ त्रिपदा परिभाषा सूत्रे। अन्तरं मध्यं तद्योगीनि यज्ञाङ्गानि वैताप
विहितानि अन्तराणि भवन्ति यदि विकारस्य वाङ्गानां वान्तरेण कर्त्तीन संचरेदिति द्विविधा २
नियज्ञाङ्गानि साक्षाद्व्यवधानेन चात्र साक्षात् पुरोडाशोऽन्यपशुसोमादीनि व्यवधा
= अन्तरशब्दो मध्यवाची॥

नेनस्फ्यधा बर्हिः स्रुगादीनि यवदितं गानां साक्षादंगान्यंतराणि एवमृत्विजां य
जमानोऽन्तरः पत्नीनां यजमानोन्तर इति यद्यदंगं साक्षाद्दैत्तं दंतरमिति नियमा
र्थं सूत्रं न नियमनिवृत्त्यर्थं ऋत्विजां परस्परं अंतरो योयः तत्र वैनिर्दिष्टउत्पत्तिवा
क्यं दक्षिणा विनजतीत्यादौ कर्तृबाह्या निस्रुग्गृहविरादीनि सामर्थ्यात्तु भवंति॥ब्रा
ह्मचारि अष्टपदं अग्निप्रणयनदेवा गाउजपशारवाछेदनानु मार्जनमित्येवमादि
ता०रि ६ नि बर्हि कर्माणि प्रकर्षेण समभ्युक्ष समंताद्धापशपत्नीदृमाणा आचचष्थातिकर्मणः॥
अग्निविधिपद्धेसंनमनादिः मयद्दिापद्धे अनुमार्जनादेः कर्यात् एवं क्रियमाण
मप्फदयकारिणवतीतर या विद्युणां स्यात्॥ यद्याप्रमादवर्जनार्थं सूत्रं नैतु त्राय
श्चित्तनयादेवप्रमादवर्जनं सिद्धांनथापि पुनर्वक्तव्यं मदा प्रयोजनत्वात् प्रमादवर्जं

यद्यपि २

१८

न स्याप्र[redacted] मा छिन्नधानेंतरितेपुनर्द्वी। द्वादिप्रधानमावर्त्तेति। तत्र प्रमादान् दोषः स्यात्तत्
स्मात् पुनर्वचनं। ततश्चतुर्गृहीतं न पंचावत्तीत्ति वेति पंचावत्तिणि वेति यद्वाप्रमादकृतेना
चेपि नियमार्थं चतुर्गृहीतग्रहणं अथ यकमपि रक्तुपंचग्रहणादिलतुगणित च्युतनेति विक
रणीयं ॥ मंत्रांतेन कर्मत्रिपदं मंत्रस्यांतो मंत्रांतः मंत्रस्य समाप्तौ योंतस्स इत्यर्थः कर्म
णः आदिः कर्मादिराद्यं लक्षण इत्यर्थः मंत्रांतेन तून्नूत लक्षणाच्चतीया मंत्रांतेन [redacted]वो
चोपि नाणेन कर्मादिः सन्निपातो यथा नवतितथा कुर्यादिति नियमः॥ मंत्रांतो मंत्रा
दिमंत्रमध्यनिवृत्त्यर्थः॥ कर्मादिर्कं मंति कर्ममध्यनिवृत्त्यर्थः॥ यत्रानेक लक्षणप्रवं वार
योमकं कर्मतित्र सुकैषा परिभाषा यच्छेमां नरः वेदिकरणादौ। यत्र लक्षणिकं
कर्म दधातीच्यादौ तत्रादेरन्तावाकथं स्यात्। आद्यंतवादकस्मिन्निति वद्भवि २

थस्यां दिष्टपदेशो महावीरपवनादौ द्रष्टव्यः। ननु यथा वेदिकरणयूपसंमा-
र्जनादौ ज्ञानकल्लण प्रच यरूपं उपकर्म प्रवृत्त्यां प्रवर्ग्यावनमंत्रो नान्यस्यां
सरूपत्वात् कर्मणः। तद्वदेव बर्हिस्तरणबर्हिर्लवनौ देवयुजां स्तरणादेस्सरूपत्वा-
दाध्यहणएवमंत्रेण संबध्नीयः। यद्येवं तर्हि स्त्रीषु कामग्राणं केति तर्हि स्त्रीग्रहणमनर्थ-
कं। अंजनस्य सरूपत्वादत एव तर्हि स्त्रीमिव जनवति अथ सर्वास्त्रिस्त्रैकत्वं उपरिदक्षिणाग्र-
त्रस्तरं त्वत्वैकत्वेन युगपदंजनं स्यात्तत्त्थापुनर्जुकाम ग्राण एकेक त्वक्त्वरस्तत्रैपु
नर्थं ग्रहणं स्यात्। न पुनर्ग्रहणाच्च मंत्रेण स्यात्तत्त्रिवृत्पर्थ्यो तर्हि स्त्रीग्रहणं स्यात्। एवं तर्हि
निर्वपणादौ दोग्ध्रा दानादौ च न स्त्रीग्रहणं न ज्ञायते। सरूपेपि कर्मणि प्रतिघातं
मंत्रस्यावर्त्तितं तर्हि विदेवं स्तरणेत्रु प्रथस्यैतिना वर्त्ततां यद्वा बर्हिस्तृणातीति क्वाचि-

र्थक्तिविवक्षया प्रतिधानुऋावर्त्तिष्यंते। मंत्रवर्णेबर्हिरभिधानात्। यत्रयुगपद्देवे
नक्षणेनपात्रसंसादनादौ घ्राप्रियंते च क्रयः तत्रन प्रतिव्यक्तिऋावर्त्तीत। यत्रतुयुग
पन्नशक्यते। तत्रत्वत्वैव प्रतिव्यक्तिमंत्रावृत्तिः। सोमक्रयणाद्दधुरांजनादौ। ऋ
थवर्षतु ते पर्जन्य इति वेदिं यजमानं चेत्यादौ युगपच्छक्यतएवेति चेन्न। तथाद्यावर्त्त
ति मंत्रा एकवचनांतत्वात्। संस्पर्शिकमंत्राद्वा समानदेशत्वेपि संस्पर्शमंत्रमावृत्ति
दर्शनाद्वादत्तइत्यादौ एकशेषेणसमाननिर्द्देशाद्युगपत्कार्यसंबंधः। समानदेशत्वे
यद्यपिशक्यते। तथा रथेव वचनात्त्वात् मंत्रस्यावृत्तिर्नवतिदिप्रधानानुरोधे
नगुणानुवृत्तिः। रविधीयमानत्वान्मंत्रस्य द्वितीयांतत्वाच्च दर्शनादिः। प्राधान्यंमंत्रस्या ४

१ धायकत्वान्मंत्रस्य

च१ त२ तो

निधानार्थत्वात्तादर्थ्यात्तु एवं च तथा चावृत्तौ लिंगादेव स्यच्चेति तां वौमिति न चदर्न
वितीतरेतरयोगानुरोधेन युगपदादानं स्यषेचेत्येकत्वं जातौ स्यात्तिन्नघमेइत्येकमिति
देशानामपि सुतरां जातिपदन्माश्रत्य बहुवचनं तो मंत्राः सत्नस्पात् दवत्तचेत विन्नतो
भूदविच्छिन्नेनमनर्थकस्याद्विवं वादिवं वाः इति समानदेशानां तथा भिन्नदेशानामपांपे
न्नस्थयेरेव त्वादावृदाः स्यात्तस्मात्तत्रप्रयोगे ण जातिपदानाश्रया जातौ पदार्थे गीत्त
तिळदाभावएव प्रसक्तेतएव क्रतौ कार्ययोगात् तूद्यात्क्रिपदार्थपन्दाएवाश्रीयतोऽपरेक
मणिः कंमीणऋादिः कंमादिरिति द्वितीयदन्नादाने मंत्रं नेक्कृतित द संनदिस न्नपस्या
दानादरनेकद्न्नण मककर्मणि रिति द्विवंनिर्द्दिशो युज्यते त्तस्तीत्र दणं चनप्रटेत
मंत्रयोरंतो मंत्रांतः इत्यप्पा सन्नादिविकारविदन्यतः विकारस्यवाउदेंचि कृत स्योत्र

रए कालेस्सन्नवतिनद्विष्टं तां पटां तोस्ति। कथं तर्ह्येकादशानां यूपानामेते यूपाङ्ग
तोतमपि वाद्विचादं तगदित्यदोष॥ इदन्तु अवयववाक्ये आदिशब्द अंतशब्द अपिव द्वा
भ्यां मंत्राभ्यामित्यत्र सन्नद्धं हृदयं नत्रयोर्द्वयोः द्विवचनात्तस्यापि मंत्रशब्दस्य कर्मणां त
। तिविग्रहस्य समासः। स्याद्यत्र पुनर्मंत्रवसनिर्दिष्टं तेतत्र युगपदेवस्याद्धृष्येदं वितु
। द्विवक्रमश्त्वादौ युगपदाज्यवेदयोः। सादनं एवं चन्द्रक्षाजिनपर्स्ययोः। सद्दस्तरण
आसमानसनिर्दिष्टयोरपि द्विवचनात्तन्मंत्रस्य॥ शमचरुं स्रुं शंवों ध्यामित्यस्यनय वसेः
द्या। सरथ्येना अनश्र्या यूविपवसेग्निरुषिरग्नेपवस्व त्वत्रतुन युगपत्कथंतादी
घ्यते। सर्वैर्मंत्रैरेकां समिधं पुनस्तैरेताभ्यामिति स्याद्देवं यदि एतामिति द्वयं। नैतदस्ति ५

एतान्निरितिसदनिर्देशात्सुतरां सदग्राप्नोतिच। इतिद्विर्ग्रात्तिरस्या त्रथापिएतान्नि
रित्यधिकं अनेनविनापिसदसिद्धेः अस्माद्यथासंख्यार्थं एतद्भदर्णं॥७॥ अत्रादि
नरस्येतिपंचपदं स्वशाखाशास्त्रसमयोपदेशस्त्रं। तं तं मंत्रं प्रतीक्यात्र कर्म
ते४ स्तत्रिंनन्नस्नेमंत्रंपठिचात तत्र न ज्ञायेत् किंप्रमाणोयं मंत्रः प्रकीर्त्तितः॥ तत्र प्रमा
णसुपदिशति। उत्तरमंत्रस्य। अथवा अस्मिन् गोपतौ स्यात् बह्वीरित्यादिना प्रतीकेन पूर्वमंत्रस्य देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मणे इत्यादे रसमाप्तिं माघशंसा इत्यादे देवीः षडुर्वीरित्यादि
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म च्यादिवमादौ हृच्छ्रक्रात् पित्रादीनामभिधेयानां प्रतिवाक्यं मंत्रभेदः। तथा यत्र द्वाभ्यां
बह्निरिति स्त्रियः ताभ्यामेतानि। संज्ञाशब्देन च निर्देशस्तत्र तत्पृथक् प्रतिपर्यायमंत्रएवं
संख्यानिर्देशोऽर्थवाननुभवति। इतरथा द्विनोत्तरस्येति सिद्धेनर्थकः स्यात्। ननु चात्र त
र्हि कथं चतुर्भिरादत्ते तथा सं निवपति द्वाभ्यामुपदधातीति स्त्रिः प्रवपति त्रिरभ्येत्या
दौ अत्रापि संख्यानिर्देशान्मंत्रभेदः सत्यं। तथापि न प्रतिमंत्रं कर्मावृत्तिः। अभ्यादीनामे
कव्यक्तिकानां। अभ्यादीनामेकपात्रस्थानां च संसर्गित्रियाणां न द्विरात्तस्य सकृ
तस्य च आदानं संनिवपनं पुनः स्यात्। सकृच्चोदितमसकृत्स्यात्। य द्वा चतु संमि
नाणामेकैकोन्नः मंत्रस्य लौकिकश्चाऽसौ ममार्जनोपस्थानादीनामपि सकृच्चोदि ६
तत्वात्। आवृत्तिर्न स्यात्। सत्यं ज्ञापकात्। असकृत्कर्मणि प्रतेनिगद्यज्जुहोत्यभिमिग

घजुहोतीत्यत्रापि सत्रद्वौमेपि सिद्धे यदाकृतिश्चद्यणमेकवचनांतं करोति ततो ज्ञाय
ते। अन्वा सत्वस्यान्मंत्रसंख्यानुरोधेन। अन्ये वाङ्गाः। अस सत्त्वदाधिकमर्गज्ञापकं। तेन य
स्मान्मानोब मर्इत्येतास्मिं। प्रत्पृचंदिरण्यगर्भइत्यष्टास्मिं। प्रत्पृचमित्यादौ प्रत्पृचग्रह
णमनर्थकं स्यात्। यदि संख्यानिर्देशा मंत्रभेदादसत्वं स्यात्। उक्तं च तैः। एतान्यां जुहोती
त्येकवाक्यपरिसमाप्तः। आ नो मित्रावरुणा प्रबाहवे निवकुर्त्वे त्यादौ नानुमतीन्यां घा कु
जिष्वजुहोति। आपो हिष्ठीया-- दिरित्यादौ समुदायेवाक्यपरिसमाप्ते रेकाकृतिमार्जना
दिष्वेकस्यादितरथा सत्वोदितमसत्वस्यासच्च महान् दोषः। अष्टग्रहणावनुत्रदि
णादिनपठितं पुरोवातेति प्रभृतिभिरष्टौ घाहुतिनिष्यवार इत्यादौ संख्यानिर्देशा
वाष्टादिसिद्धिरिति हौतेषामन्निसायां। आदिनोत्तरस्य प्रवीति सिद्धे आपो दश्मीः

संते वायुरिति द्वयोः। प्रतिधानं प्रत्येक वाक्यसमाप्त्यर्थं आगतोसीत्यादिना गायत्रो
सीत्यस्यांतो न भवति प्रत्यभिधानाम भिधायक मंत्रभेदात्। अत एव सज्जोषा इत्या
दिनाउक्तनिष्ठाउग्र इत्यस्यांतोन गृह्यते। द्रुघटाभिधान संबंधो। अनुवाकशेषेण
ग्ना न्नादनुवाकस्य निर्वचनं। अत एव अंमृश इमानित्यादौ सुघटच्चान्नो तं। य
द्वा देव हेडना दिना उद्वादे पि इदं दविरित्यस्यांतो गृह्यंते। अपान्न ब्रह्म इत्यस्यापि
कर्जोन ब्रह्म इत्यादिमान्त्रस्यात्। आस्त यस्य चक्षुरा रुद्रामित्येतस्याः एकवचननिर्देशा
दास्माको सीत्यादिनान्तोपि स्यात्॥ ७॥ यज्ञोपवीत्युछ्पदं। कुर्यादिति प्रत्येक संबंधः।
यज्ञोपवीतं वस्त्रविन्यासविशेषस्तद्वान् यज्ञोपवीती। उपवीतदक्षिणाद्वा कुः। क ७।
मकुर्यादित्यर्थः। ननु नित्यं यज्ञोपवीतीत्यानेन स्मार्त्तनियमः सिद्धः। किमर्थमिदमुच्य

तथ्यतिक्रमे।

ति। तत्र स्नातकव्रतार्थं व्यतिक्रमे प्रायश्चित्तोक्तरूपं न वतीत्यर्थं वता। ऋतुधर्मत्वाद
नाम्नातं पुरुषार्थत्वात् स्नातकव्रतलोपे ऽभोजनमिति प्रायश्चित्तद्वयं। ऋतुमध्यगे
व्यतिक्रमात्। ऋतुबाह्ये तु स्नातकव्रतलोपमभोजनमेव प्रायश्चित्तं। दक्षिणाचारस्म
तिवत् कुर्वीत। दक्षिणेन हस्तेन कुर्यादित्यर्थः। उन्नाम्यां दस्तान्यां कुर्वत उपक्रमा
दीर्घं प्रधानकालत्वात् पश्चेतानतश्चाकाले कर्मस्यात् प्रधानेतानमानूदितिवच
नात् सैव हस्तेनेच्छंति उपन्यसादनं च वैद्यं सो। तन्निरूपं अर्थं प्राङ्मुखः कुर्यादित्यर्थः।
त्या प्राङ्मुखः प्रतिष्ठा कातौ दिक्षु पुनरुक्तं परिहरणीयं। प्रकृति निरूपणेन तत्र तत्र प्रा
ङ्मुखोवतिष्ठते। प्राङुत्क्रम्य जपतीति पुनरुक्तं ब्रह्मचारी। यज्ञोपवीतिवत् परिहर्तं
व्यं। कूर्यहणं कर्मविशेषणं। श्च हृनि पुनरुक्तानि आदवनीयात् प्राग्यः प्राचं ऊर्ध्वं दे

ती त्यादीनि न घटं तो तस्मात्प्राप्तिरिति विविच्छितं । तेन कर्त्तेत्युच्यते । तत्र न दिग्देशो वि
च्यते । ककारान्तेन तद्धितलोपेन च कारः ॥ प्राथमिकवचनेतस्य न्यायशास्त्रेऽस्तु नास्ति
कोऽङ्कारोऽभवति । स इदन्त्वस्युच्यते पुनरुक्तं न या तु न्यायादनपेतन्याय्यं कमनिन
हेतुनाएवस्यात् एवं न्याय्यं हेतुः ॥ अमुष्मा दोषात्तस्याद्यमेव हेतुरित्येवं विधो वि
चारो मीमांसा रव्या ॥ तथा न्यायविद इति मीमांसाविद उच्यन्ते । तस्मान्मीमांसा
रव्या न्यायादनपेता । अन्यत्र वचनात् । धर्मीवस्य स्विष्टकृतास्तत्र कारान्नि प्रायश्च
यदि व्रीहिद्रव्यं स्तुरा द्रव्यं अवघाताद् संस्कारवद् त्पत्तिप्रेतस्यात्तदा किं विक
स्यचिद्धर्मस्य विशेषणं निषेधनं वा दर्शितं स्याद् तो न कर्त्तव्यं न्याय्यम् अथ वृथा तादि ८
तत्र समदशशारा व निवपि दीशतत्त्छान च वादीन न्याय्यं न स्याद नेनैव हेतुना ॥

३ धर्मिकोच

ततश्चन्याय्यशाष्टोत्रसौत्रोनर्थकस्यांनेवं।स्तुराद्रष्टेऽत्रवधातादिनस्या।ततोनया
य्यंका।वाक्यऽप्रहृर्वत्वात्।निवापादोनकश्चित्।न्याय्यश्चमानेकांकंउपांशुनास्वरो
३ धर्म यस्मिन्नुद्योतस्वरितेत्यादिरूपांशु।यजुर्वेदेनउपांशुकर्मकुर्यादिति।उपांशु
शब्दस्यान्नपुंसकलिंगत्वात्क्रियाविशेषणं।धर्मविशेषः।उपांशुत्वं।विशेषणानाम
भिधेयवल्लिंगवचनानि।कश्चपुनः।धर्मशब्दः।कर्मणः।छेदनादेर्विशेषणं।य
था।राजायमित्यपव्यपदिश्यते।तत्रसारथ्याजपकर्मणोविशेषणेनोपांशौसंभव
तिनापचारकल्पनायुक्ताभवति।तस्माज्जपोपांशुशब्दस्यार्थः।यजुर्वेदेनोपांशु
यत्कर्मसंभवतितत्कुर्यात्।जपएवोपांशुसंभवतिनछेदनादौ।नैतदस्ति।यदि
हमभिमतंस्यात्।यजुर्वेदेनोपांशुजपेदितिब्रूयात्।नपुनःकुर्यादितितस्माद्यजुर्वेद

नविदितंकर्मोपांशुकुर्यादन्यत्रवचनात्तस्यचसामाम्नायेयजुर्वेदविहितंउ
पांशुकुर्यादित्यर्थः।एवंचाधानेसाम्नोवारवंतीयादेर्गानंयजुर्वेदेनवार
वंतीयंगायेदित्यादिनाविहितं।तदुपांशुत्वेनसामवेदवारवंतीयादिसाम्नामुत्
पत्तिर्नत्वाधानेविधानं।तथापिसहस्रशाखत्वात्कस्यांचित्शाखायांसाम
वेदेनाधानेविधानमस्ति।तथापितत्रांगधर्मः।प्रधानधर्मेणबाध्यतेआधानस्योपां
शुधर्मः।यजुर्वेदेनविधानात्।आधानांगंसामगानं।मनस्तत्रमतिवैद्धंउपांशुत्वे
नप्रधानधर्मेणबाध्यते॥७॥दर्शोदर्शोमावास्योच्यते।पौर्णमासःपौर्णमासीति।
दर्शोऽमावास्यायांविहितप्रधानयागत्रयंदर्शयोगाद्दर्शशब्देनोच्यते।एवंपौ
र्णमासशब्देनापितयोर्दर्शपौर्णमासयोःप्रधानयागत्रिकयोर्द्विर्भावः।तत्रैकंआग्ने ए

ययागस्यचतुर्पात्रस्ययजस्याचाग्नीषोमीयस्यचैन्द्राग्नस्यउपांशुयाजस्यचमा
हेन्द्रस्यवाएकैकस्यकात्स्न्येनोपकुर्वंतःसंबध्यंतांएकैकस्यांगत्रावंयातीत्यर्थः
तत्रैणाद्युष्टिताअपिप्रत्येकंसर्वधर्माःसाधारणाइतिस्यात्तेनाग्नेदर्शपौर्णमासयोः
प्रधानयागत्रिकयोःसमुदाययोःप्रत्येकंसर्वेसाधारणाइतिद्विचनिर्देशात्प्रयुक्तान
नुषांसमुदायिनांइतरथाहिदर्शपौर्णमासानांधर्माःसाधारणाइतिस्यात्नैत
त्सारंसमुदायिव्यतिरिक्तस्यसमुदायस्याभावात्इतरेतरयोगेफलंप्रतिदर्श
पौर्णमासाभ्यामितिसमुदायापेक्षंद्विवचननिर्देशार्थंयुज्यते।कार्यंतुसमुदायिभिःसं
बध्यते।तेषांवस्तुत्वात्समुदायस्यावस्तुत्वान्नास्तिकार्यसंबंधःअपिच।समुदाय
स्यधर्मसंबंधेसतिएकस्यप्रधानस्यविस्मरणस्यात्वैरितस्यपुनःकर्मांतरितंकुर्या
अंतरितवत्स्यात् दितिनस्यात्समुदा

पार्थ्यं च नतादृष्टापत्तिः। समुदायस्तु इतराभ्यामेकेन विनापि स्यादकृद्विशेषो नाशेषः। अन्यन
संस्थाप्य पुनर्यजेत तत्पुनरर्थकं स्यात्। कथं। समुदायस्य कृत्स्नो धर्मयोगो ज्ञात एवा
किंतु एकेनांगेन विकल्पेप्यनुष्ठितो नुष्ठित एवान हि समुदायस्यानुरोधे समुदायस्येति
स्तस्मात्त्रयाणां प्रत्येकं कार्त्स्न्येन धर्मसंबंधो। किंतु परमोपूर्वविवक्षया समुदायीतस्यावां
तरापूर्वद्वारं धर्मसंबंधो। न साक्षात्। उक्तं। तत्र त्रीणि त्रीणि प्रधानानि भवंतीति। एवं द्वि
प्रधानानि स्युः। यदि प्रत्येकं उपकारकैर्द्धमैरुपक्रियमाणानि भवंति। आग्नेयादित्रिरूप
क्रियमाणानि प्रधानान्युच्यंते। प्रयाजादयस्तु प्रकरणपठितानंगान्युच्यंते। फल
वत्संनिधावफलं तदंगमिति। यद्वा तुल्यं सर्वेषां प्रधानानां प्रकरणं। सर्वे धर्मास्तत्प्र
धानेषु प्राप्नुवंति। व्रीहियवानां विकल्पे यन् गार्हपत्याधिश्रयणादयः स्फराज्यस्यावघा १०

तादयस्साम्नाय्यस्यवायथाहोबर्हिरादीनांहविरासादनादिषुविनियोगात्तु सर्वप्र
धानार्थानितथाविलयनादीन्यपिसूक्तानीतिनन्वत्र स्यादेवं विलयनादिःआज्योदस्तु
षविमोकादिर्नसंभवतिःअदृष्टार्थं चोदितत्वाद संभवादपिक्रियतेऽत्रपक्तलपाकवत्।
एवंप्राप्तेऽस्माहः।।क्वानिर्दिष्टाद्यवनिष्ठेरन्नितिद्विपदं चैतत्तु।निर्दिश्यत इति निर्दिष्टाः।साधनैः।
थैव ति७ निर्दिश्यते वाऽनेनेति निर्दिष्टाः।शेषःसाधनस्य वा नकारस्तस्मान्निर्दिष्टाद्धातोरित्यर्थः।एत
दुक्तं भवति।सर्वे सर्वत्र।किंतु।यत्रैव निर्दिष्टं तातत्रैव व्यवतिष्ठेरन्न साधननिर्दि
ष्टैरन्नित्यर्थः।।यथा हविष्पात्रानिति निर्दिष्टपात्रावधातादयस्ते हविष्पात्रेष्वेवं सर्वत्र द्विति
यानिर्दिष्टाः।।अदृष्टार्थाऽपिपर्याग्निकरणादयस्तेषामपिनिर्दिष्टाद्यवस्था।साधन
विवीतषपुरोडाशयद्यपिनियमोनिर्दिष्टात्तु क्रियतेतथापिसाधरणाः षट् प्रधानान

मैकैकस्य। प्रयाजादिषु वदनेपि तत्प्रकरणाधीता अत एव दर्वीऽपि पर्यग्निं करोतीति तत
थाबर्हिर्द्वारेण तु वर्णीदयः साधारणास्तथाज्यादिद्वारेण चिंतयनादयः। प्रयोजन
नावाद्यवघातादीनामाज्यादिषु लोपः। यथा चमुरुषेषु हविःकृदाह्वानं नानाबीज
नां साधारणं। तस्मादेव यत्र प्रयोजनवत्त्वं तत्रैव तत्राक्रियंते। किं पुनः अनयोः सूत्रयोः
प्रयोजनं। न्याय्यं कर्मतुर्यादित्यतः। तावत्तस्यैव तत्र पंचोदयो। आ चत्वारः ऋत्विजः। षट्पदं
ऋत्विक्छदोवरणानंतरणनिमित्तकोपयाद्यादिषु वर्तीत। सत्तु यौगिकस्य मसाध्वर्युषु
पि प्रसंगः। स्तेपि यजेत्यवानन्तु वरणेनंतरणं तेषाम सत्ति। ते पि ऋत्विजश्चास्तत्र
ऋत्विजउपतिष्ठंतहस्त्यादोवमासाध्वर्यूणामपि ग्रहणं स्यात्। अत एव षोडश ग्रहण ११
वमसाध्वर्यूनितिवृत्त्यर्थं षोडशऋत्विजो हिरण्यस्रज इति। वरणं तु तेषां लौकिकं मंत्रान

म्नातात् यथा त्रापि त्रयाणां लौकिकंकरणं। ब्रह्मण एव मंत्रवत्। वाचनिकं। यद्येवं न क
श्चिद्दोषास्तदनुबोऽ शब्दग्रहणस्यान्यत् प्रयोजनं च कर्त्तव्यं। अथ वक्तुर्ग्रहणं किं याव
तानध्वर्य्वादयः। पागादवचंचारस्फानेव नियमार्थं। ब्राह्मणाः प्रचरंतीति गुणविधा
नानुपपन्नो। नियमस्यानुपावादवसिद्धस्य वक्तुर्ग्रहणमनुवादः॥ यद्यकुर्वोपपन्नं दक्षिण
यं। एकस्यापराधे प्रायश्चित्तं माभूत् तत्र यः प्रचरेयुः सर्वं सा विकुर्युः। कर्त्ते चैन कर्म्मणि
यस्मान्नेष्टं तां। निर्दिशाद्यवतिष्ठेरन्निति यद्यस्यादिष्टं स तत् कुर्याद् नादिष्टं तदि
समं विनिज्य सर्वे कुर्युरित्याशंक्याम्नादेशो ध्वर्युः कुर्यादिति। त्रिपदं चेत तत्राप्यादे
शो विनियोगो ब्रह्मादीनां यत्र नास्ति। तत्राध्वर्युः कुर्यात् एष प्रकारस्यादेशोत्रा निर्द्दि
।२४ ता॥ श्रौतो लौकिको त्रैंवा केयनाप्राकरणिकः स्थानिकः सामाख्य स्थात त्र श्रौतो यथा सो॰३
त्वमध्वर्युर्नवत्वं होता त्वं न व वर्चं मेग्नीन्द्र वेति। ब्रह्मणाः नृपतेरत्यादि मंत्रस्तोमेन॥१॥

पृथिव्या स्वादावा त्रा आग्नीध्याग्नीध्रस्या देशः। शाखा विस्रे स्रनो होतुः। एवं ध्वर्युयजमा
नपत्न्यादीनामाज्यावेक्षणादौ मंत्र लिंगाद्वा वृत्रस्यासि कनीनिकेति च। यथापि
तुनीमाआविति यजमानस्या वाक्येनेति प्रकारेण तु। यथा दिरण्यवल्लि:शुचयः
तिस्त्राव रास्तस्नानादौ दीक्षितस्य। स्नाना तु यथा मारु तां। मषमवदधातीति प्र
तिप्रस्थातुः। समारख्याया यथा हौत्रं होतुर्ब्रह्मत्वं ब्रह्मणः। यजमानं यजमानस्यृ
ननु [illegible] ध्वर्यवम ध्वर्योरेवं न विष्पति समारव्यया। किमर्थमिनादेशो ध्वर्युरिति। सर्वमे
तदाध्वर्यवं ब्रह्मत्वं हौत्रं याजमानिकं वा। यजुर्वेदिकं तत्वात्तत्राना देश एवाध्वर्यु
कर्यमितादपोपि इतरथा पृथिव्या स्वादात्रतिसमारव्याया [illegible] ध्वर्योरपि प्राशनं स्या
त्। का। उपस्पृशाने षट्पदं। यजमानानां उपवस्पृशाने तु क्ते सति आहवनीयप्रण १२

पनंत्र वतीति।कालेनियमार्थंवचनं।नपुनः।प्रणयनविधानं।आहवनीयेजुहोतीत्य
हेाप्येतत्तुसिद्धत्वात्।आग्नेविधानंनवति।कथंप्राप्तं।आहिताग्नेः।कर्मण्यग्निहोत्रद
र्शपौर्णमासादौ।अधिकारः।आहिताग्निर्वंतुआधाने।कृत्स्नाधेयात्।इष्टिपर्यंतनुष्विते
श्रौ सतिनवति।आहिताग्नेश्चकर्मादिहोत्रादिअनुतिष्ठमानस्य।आहितागार्हपत्यादयः
साधनं।तत्र गतश्रीराहिताग्निस्तस्मिन्नेवाहवनीयेजुहोति।इतरस्त्वाधानिकस्तु १८
स्त्वज्यान्यमाहवनीयंप्रधानार्थंप्रणीयतज्जुहुयात्।तस्मादग्निहोत्रेभिन्नप्रणय
नं विधीयते।तत्रापिकालनियमः।पराक्रोः।कष्टा।ष्टायां प्रातरितिपुरुषधर्मावितो
नित्यधारणंप्रतिकर्मप्रणयनंवायदिप्रणयनंविधीयेत।दर्शपौर्णमास्ययोर्गतश्रि
योऽपिप्रपद्येतप्राप्तत्वंवियद्वात्तस्मात्तेषांनित्यधृतइतिवचनादितरेषांननित्यध

तदुत्पर्थः॥ किं तर्हि। यावत्कर्म धृतो। अग्निहोत्राद्यपक्रमप्रभृत्यपवर्गपर्यंतं धृतो
अनंतरालेविसृज्यत इति गम्यते। अतः प्रतिकर्मप्रणयनं प्राप्तमपराह्णादिषु
कालेनियम्यते। अत एव प्रवसन्निधानादौ आहवनीयप्रणयनमुपस्थानादि
षु इतरथा गतश्रिय एव प्रवसन्निधिः स्यादंतरस्याप्रणयनात्वादिति। गार्ह
पत्यादिति किं। यावता गार्हपत्यादाधाने आहवनीयः प्रणीतः। यस्मादाधाने
उत्पत्तिरनुगमनादावपि तस्मात् आहवनीयादेवादक्षिणाग्निवत्। एवं तर्हि ज्ञापका
र्थं गार्हपत्यग्रहणं। इतराधानादिप्रणयनं गोष्वाग्रयणादिप्रत्यक्षुस्वादि धर्म
निवृत्यर्थं। एवं च वृषणौ स्थ इति तत्रेत्यादि निवृत्तिः सिद्धा। गार्हपत्यात्पुनः प्रणय
ने ह्यनन्द्धरणमुद्धराहवनीयमित्यादिः संग्रहार्थं। तथा चैतदुच्यते। तथा तत्रैव द १३

लघु स
कांति

= आकालराप्रभुमितिशाकुध्यति

शीयिष्यामः॥शबरस्वामिपादास्तु ह्रीमिदं प्रणयनमिछंति देवागात्वा इतिशाब्दो मंत्रस्व
रूपस्य द्योतकः॥इमं मंत्रं तत्तरतो विदारस्य जपित्वा शाखां वत्समाणस्वरूपां छे
त्तिं अग्रमुत्पतियातीव्रतोपतस्येति कालोपलक्षणार्थं यजमानेन व्रते तु पेते सती
त्यर्थः॥यद्यपि जपित्वा शाखामछेतीत्येवं संबंधात् जपोपिव्रतोपेतस्य प्रसज्यते तथ
थापि जपानंतरं व्रतोपायनं अनुक्रमेण सूत्रपदंन्यासानावातादस्ते प्रयुक्ते कर्म
रंगस्य व्रतोपतस्येति कथंषष्ठी।कांदासी अथवा षष्ठी वा नादर इति यो गविभा
गो द्रष्टव्यः॥ ॥पर्णस्य शाखा पर्णशाखा शम्याःशाखा शमीशाखा तत्प्रो विकल्पःप्रा
चीमुदीचीं वा।यमपि तुल्पएव विकल्पः।अथवस्मादस्मात् वा तू कस्मात् पुनः प्राचीनं तावद्ध
वद्धाराता विप्रकृष्टत्वात्।अप्रकृतत्वाद्भवंना पि दृष्टा तुः अद्ध्वर्योरिपि संनिधानमस्ति

तस्मात्दात्मनःसंबंधिशष्ट्वाहृद्दस्यवा।ष्ववाम्नापिदयाप्राग्गतासाप्राची।प्राग
ऋति।यावदेवमुद्दिचीवाति।दनांगतांततांप्राचींदनामितिविशेषणमितिद्विती
यएतेप्रांचंप्रदाणमन्त्रीछेन्नत्तुप्राचींप्रतिदनांगता।मिति।व्वक्कुशाखांबक्कुपसंबि
दवाशाखायस्यांपत्नानिचबंह्ननियस्यासेति।अष्टुष्कमयंयस्याःसेति।अस्तुबिरं
अष्ठिद्रांःषेवेतिमंत्रांतेनेत्यादिविधिनाछिन।त्रीऽऊँवेत्फत्तरतोविद्वारस्येत्प
त्रोपतिष्ठते।संन्नवातु।अन्तुमा।ष्टिसुन्नूतायेतिसन्नमयइतिरुद्द्रौंडुकरोति।छा।
वायवा।।शाखयामाहम्पवसानुकरोति।किमर्थंयजुर्यदणां।तेनैतत्ज्ञापयति।
येषांवस्त्रानांयजुषासंबंधस्तेषामेवपोषायचेतियजुषानुमैत्रणं।अपाकृता
नां।निर्हरेत्।षष्ठी।अपाकृतानामितिंकस्याऽपाकरणं।शाखयोपस्पृश्यमा

विज्ञायि।अप्रपास्न तेसत्येतदुपस्पर्शनां तरा।अनुपान्तत यद्दक्षिणतायद्धावक्रुष्ठस्तेनव
स्तुअन्नुपान्ततनिवृत्यर्थं।इतरथा।न्यो।ऽनुपान्नतां।सप्तामायस्तस्यापस्पर्शनिंस्यात्
दर्भपिंजूलैर्द्दर्भाणांपिंजूलानिएकमूलान्यनेकशाखापिंजूलानिते:सदृशाखयादि
वोवइत्यादिनायजुषागास्तिस्त्र:प्राप्यंयतिपूर्वसूत्रेयजुर्दक्षिणातूत्वक्षीतिस्त्रो
यावद्दुकंवा।मदेन्द्रायमितिशाखांतरामंत्रान्दृग।प्रच्छतिचात्।मुद्धा।अपाअत्रशत
मिन्द्रायेतीद्रशब्द एवमद्देद्विपिन्नवातीपरार्थ्यचान्नहिशतऽशारदऐन्द्रस्याशऽसनमि
थ्यते।संवसरंतस्येज्याविधानात् एतदुग्धे।आमिक्षायांपिबंती।उद्दाना।परिचा।कृ
कु।इत्येकवचनोक्तानिभवंतियत्घार्म्मकिपालमुपविनोनीतिवत्।क्रुवा।अरण्यानि
मुखसनुयजमानगृहानान्निमुतम्वापशपनूजापता।अयमपूर्ष्यतेधुवास्याइतिअ
न्तिष्ठेनसो।अन्यस्तिष्ठतिसद्दविहारंप्रयास्यतोयास्मिन्।आग्निसमीपवातिष्ठ

नीत्यग्निष्ठ अग्नौ। अग्न्यागारे वा गार्हपत्यादिशालायां तल्पो विकल्पः। अनेकयजमान
केऽपि यजमानस्येति नात्यते। परार्थत्वात्। अनंतरोक्तेन वत्पूर्वः। अनयो गापत्योः
। एषु गोपतिषु पुरोहितस्य सायुज्यकामादेः। उत्तरतो। आदानसामर्थ्यादुत्तरतो
गार्हपत्यासितास्यापक्रमिः। आसितं अस्त्रं परस्तुरुच्यते। अस्यां शाखायां देवस्य
त्वेत्यस्य मंत्रस्यास्थपरस्तुमेव विनियोगात्। सविद्र प्रसूत एवैनामिति स्त्रीलिंगा
त्। असितमिति नपुंसककलत्रवस्यात्। यदि चका[illegible]द्वेषो दात्र मसितमुच्यते तदा
शाखां तरन्तत्रुद्रष्टव्यं। गोषदसीति उपस्थानध्यानं। उर्वंतावृजनागमनं। प्रत्यक्ष
ष्टरह्मः। निष्वपनं। अनाशवततापनं। प्रेयमगात्। उदात्तादिस्वरस्युक्तं जपः। प्राय
दन्वानि प्रा[illegible] रवउदञ्जुरवा वा। अग्निप्रहृज्यनिस्त्य ततो बर्हिः। अछेति। १५
निगच्छतीत्यर्थः। देवानां परि। दर्भप्रस्तरात्पंपरिदिशतीत्यर्थः। परिगृह्णातीति

यावत्तावि स्मो स्तुपापरि छूतानां मध्यात् एकं अतिदेशं सृजति मुंचती त्यर्थः॥ नातिसृ
ष्टा नां मध्यादेकं अतिसृजति। अनंतर्यानु कथं तर्हि तत्सर्वं ददातीति। यन्नु सर्वं न ददाति षेरेत्य
कैपुकां तिष्ठति। शाखां तराद्व विष्यति पूर्वधात्यारख्या। शेषं प्रस्तराय। अतिसृष्टादन्यः
सशेषः तं प्रस्तराय परिदिशतीति गम्यते। माधीमोज प॥ गताः शाखा स्तुतोऽनुनाति। स
न खेमुष्टिं कनिपयटरीरच्छधिकमुष्टिं जुनाति कृत्स्वादीर्वेष्णुन खेषु न खानावेचाधिकं
किंचिस्थात् प्रस्तराय दर्भोऽपकल्माखाः प्रधृतास्त्वनीनि च्या॥ दष्टियाः सं॥ मंत्रेणाच्छणं
तच्छिनिं दृष्टीस्मादनंतं कल्माखानुदर्भानुंजुनाति। अविज्ञानु प्रभूतान् प्रभूरान् अ
प्रभूतयञ्जुनानिमत्र एओ कांति बर्हिर्लिंगात् मंत्रस्य रूच्छी मन्त्रावाच्यान रथात्स्तीञ्जुना
तीति ब्रूयात् प्राकृतोऽनातोऽजपाः। अतस्त्वं बर्हिः शिनव लूंविरोहाक्षाः नवानां बहुत्वात्म
क्षा

वेश्रयानिमृशंतेतदन्निमशनिंनूनानासंस्कारकंवानतुश्रानवै।संस्कृतौ।किंचितप्रयो
जनंसदृसत्रविज्ञा।श्रात्मशरीरस्रदयंवोपचारात्।तत्रात्मोपलब्धे।श्रयुपितास्तुल्वं
सेनहनंप्रतिदधाति।श्रयुग्धातुसंदधातीत्येकेधातुंस्तुल्वायवोयजतीतिवा।श्रयु
ग्धातुयुजौधातवोयस्मिन्तद्युग्धातुनयुग्धातु।श्रयुग्धातुश्चणसंघातः।सव
दर्नाणां।दर्भैःकुर्यात्छिद्रारिकाणीतिवचनात्।ननुस्तुल्वार्थेप्रदक्षिणंस्तुल्वमुक्तं।किंपु
नःप्रदक्षिणग्रहणेन।एवंतर्हिप्रदक्षिणंप्रतिदधातीतिसंबंधः।स्तुल्वंप्रदक्षिणंपरि
नाह्यैवसिद्धं।यद्यामन्नुपादेयं।पूषातेग्रंथिरितिप्रदक्षिणशब्दसंनिधानात्
संशयःस्यादेतत्।श्रादित्यःश्रनुकूलंवर्षतीत्यर्थः।यथावन्नयघतद्वल्लूनं।श्र
पेविश्रानुपूर्व्यवचन।श्रस्तोवतिविपर्ययात्।सुसं।श्रप्सुपीइंद्रा।श्रौतेस्तुल्व २६

मूलाग्रे समायम्येकधा स्तृदीचात्र दाक्षिणाग्रदणं मन्त्वा प्रथिवा तु। इद्राणा। संनद्धं
कांतौ सुल्बमूलप्रांती। पूषाणी। प्रदक्षिणाग्रदणं सुल्बचातुर्दन्तं। सतेमा। पश्चान्मूल
देशात् प्रांचं अग्रदेशं बर्हिष: अपकर्षति। आपस्तम्ब: आरत्नि तेबर्हि: प्रक्रमात्।
ह्रस्वउद्यमनं। ऊर्णम्रदस्यं वृयणं। छूदस्यात्॥ मूर्ध्नि शिरसि। उर्वंतरिक्षं वीहीति मंत्र
सामान्यायस्य बलीयस्त्वं दर्शयति। तेन अन्वेमीति नजु वृत्ति अदित्या: अपरोगा
र्हिपत्यां आध्यम्पानदाक्षिणा। अग्निविकल्पप्रसंगात्। समारोपणे। न द्योगादपरोगा
र्हिपत्यदाक्षिणाग्निरक्षौ। बर्हिरसि उपरिशिष्टो न मिश्चयति। रिक्ते अधिकरणे वर्तति
क्षादधातीति शाखांतरं। अस्यां तु शाखायां अभिमंत्रयते ऊर्णा। बर्हि: शब्दस्य प्राति
संस्कारवचनत्वात्। वचनत्वाघत्र शरमयं बर्हिस्तत्र उदा। प्राप्नोति। शरास्त देवं

माऽइतियद्वा प्राशोऽसि देवं गमा इति। एवं प्राशं देवस्य दनं दामि। अत स्वं शर इत्यादिषु
द्रष्टव्यं। यत्र अर्द्धशारमयं स्यात्। बर्हिः शारौ स्थो देवं गमो इति स्यात्। यंत्र बर्हिः सं
दस्य तत्पक्षकरणात् तृणीतब्बर्हिर्षीति वचनोहनिवृत्त्यर्थः। अनस्पेन स्तृणीतशार
मत्वेनमिति नवितव्यं। अथ बर्हिः प्रादूस्य पादाने व वनो होऽजन्यमपि निषिध्यते। इत्य
नुल्यतीति तथा बर्हिः रसीति शरमये पि स्यात्। समूलेदर्भैर्वा शष्पैर्वा विकल्पे पाला
शपलाप्राविकारं खादिरं रौहीतकं वा। अष्टव दश वाऽष्टादश वा दारूणि यस्मिन इध्मो
सोऽष्टादशदारुः। अष्टादशानां दारूणां समाहार स्तदा इध्मम यूपानुप्रसंनह्य बल्व
जान्ना पि इध्मोस्फरिति। तदेतदिध्मस्य धृतिरिक्तस्य नावातुत्री ७ ध्वति रेव समूलेनेध्
य गितिविषायेध्ममुपादाय परिधीनिति। इध्मो परिधिनोपसंह्येति लिंगात्। यद्धि ३७

यवृक्षस्येति वक्तव्ये योयज्ञियो वृक्षस्तस्येति गुरुसूत्रणं भिन्नजातीयनिवृत्त्यर्थं यज्ञा
र्हस्य समानजातीयवृक्षस्येत्यर्थः। नात्र समानग्रु क्किकस्येति तंत्रा। स्थविष्ठ इति इतरा
पिक्षया मध्यमस्थूलतर। एवं द्राघीयानदीर्घतरो दक्षिणा। सामर्थ्यान्नातिस्थूलो नान्यत
रणीयान् क्रूश्चिष्ठ उत्तरं रतो ल्पणुर्ह्रस्वतरश्चोत्तरः इतरौ समीच्छा उत्तरस्याविशेषण
यं पुरस्तात् प्रायागात्य च्चस्य परिधेः पुरस्तात् प्रयुक्तं तत्रस्यैव विशेषणं। उपरीध्मं
उपर्यादधातीत्युक्तः परिधिष्वेव कार्यं स्पादानं तयान्ते तदास्तिउक्तं तिरेव सम्मू
हनं दर्भैरिति तथापि मदधियां विस्पष्टार्थं वा अनुग्रहाय पुनरुक्तं स उत्तरस्यानुपूर्व्यो
नेनविष्यति। किमग्र ग्रहणेनात्रोहापत दपि लिंगमप्रथकसंनहनस्य परिधाधीनां ॥५॥
वं ह्रादश निऋष्टपदं प्राच्या दक्षिणया दिशो यदंतरालं दिक्सा प्राग् दक्षिणा ताम

निमुखा आचरंतीति प्राग्दक्षिणा वा ॥ पिंडपितृयज्ञाख्येन कर्मणाचरंतीति ॥ अध्वर्युयज
मानपत्न्यः ॥ अमावास्यायामपराह्णे ननु व्रतोपेतस्य ध्माबर्हिः सन्नद्धे कं । व्रतोपाय
नयं अत्र दर्शनिक्रमावास्यायामुपवसेदित्यत्रोक्तं । तन्नियमार्थं चंद्रादर्शनेमावा
स्यायामिध्माबर्हिः संनह्यतीत्युक्तं । नैतद्विधानसमूहनस्यापि तर्हि कालार्थेत्विवा
दः ॥ ननु पौर्णमासादाविध्मसंनहनोत्तरकालेन विष्यति । किंपुनर्वचनेनेध्माबर्हिः सं
नह्येत्यनेनेति तस्य गार्थत्वं पुनर्वचनात् तर्हि कुंडपायिनामप्नोति । न चीगार्थत्वं चंद्रा
दर्शनग्रहणस्य नियमार्थं चात्राप्येवं । वचनं दर्शपासुपवसथोनप्नोतीति तत्र हि
चंद्रोदयात् मात्रावनप्रवेवाउपवसेदित्यस्य पौर्णमास्यां सावकाशत्वात् तर्हि सर्व
इति द्विवचनं निरवकाशं बाधकं स्यात्ताच्चंद्रादर्शनग्रहणं निरवकाशमेवास्थजी १८

सा२

वतुपितृकस्यपिंडनिधाननिषेधप्रदेह्यि वचनमनर्थं वतादृवचिपरिहृत्यचतुर्द
शीपंचदशीमिश्रेति।सिद्धे सत्यंनोपरित्रैवैति।ज्ञापनायवा।अर्थज्ञापनार्थं किंनगृ
ह्यतोयदोत्तरामुपसेत्तदा इध्माबर्हिः सन्नह्यपिंडपितृयज्ञं कुर्वीत।वेद्रादशनात्
यवाहवींनितदापिंडपितृयज्ञः।दृष्टं चात्र द्रस्यदर्शनानियमे संभवति।ज्ञापनार्थं
मयुक्तं।कथं तर्हि लौकिकात् पूर्वामुपवसंति।कथं वलौकिकां वरुणप्रघासेषु
अग्नीयजसोमौयजअग्नीस्विष्टकृतौयजइत्यहंति।पेत्वेकांगदवंतिविद्यांलौकि
काचारमूलत्वात्।यद्वावंद्वादशनिग्रहणमाहिताग्न्यर्थं।तेनअष्टकादौनसंभवति।
प्राचीना।प्राङ्गागोदक्षिणामुखस्यसतः।अपवीतअप्रसंहृतोनवतिर्विवसत्रविन्यासवि
==तेनयजमानस्यैवश्रूयसदाश्रमम्चैकजमानवतदाधर्ज्ञ।३।अववीतशाद्वेव।

तेन यजमानएवास्य दाप्रैषैर्वेद्यजमानतदाध्वर्युः
शंबोः सप्राचीनावीतोवस्त्रविन्यासविशेषस्तद्वान् प्राचीनाववीती॥ बर्हिनां प्रस्त
रांदेकवचनंप्रत्यपेक्षं उत्तरतापश्चाद्दक्षिणाग्नेर्योदेशो गार्हपत्यस्य दक्षिणतः
पुरस्तांस्थिता॥ अवधृं तरेण गार्हपत्यन् घवधानात्॥ यत्र उग्घवधानेघवधिस्यात्त
न प्रमाणांतरात् नवतिः द्द्दक्षिणेनोपिस्रंनवतिपात्रप्रयोग॥ इतरथोत्तरेता गार्हप
त्यस्येति स्यात्॥ पवित्रच्छ्नाजिनं चपवित्रच्छ्नाजिनं॥ उत्व्रूरवलसहितमुसलमुत्व्रूख
लमुसलं मयूरघ्रंसकादिचातसमाश्रे द्वंद्वे उद्धिवचनंस्यात्॥ नदधिपयआदीनीत्यत्र
पागत्॥ पवित्रयोमंत्रेणोत्पत्तीर्निर्वनीतोत्पवनार्थत्वात्॥ द्अउद्धरणंनद्रस्रुचाकारः।
दक्षिणंदक्षिणमितिपरस्यरापेक्षंतत्॥ यथापवित्राभ्यां दक्षिणांन्द्वाजिनंतस्माबोल १९
रवलंततोमुसलंततोन्यत्॥ ६॥ दाक्षिणाताग्निः॥ दक्षिणेनपार्श्वेनास्थितं शाकटमात्रमप्युद
ष्ठं

कामेकपवित्रंनिधाय।एकग्रहणं किमर्थंपवित्रमितिनिर्देशादेकमेवस्यात्।एवंतर्
हिद्वेपवित्रेअस्मिन्नेतयोः।रकन्निधायायद्वानवनीतार्थंमिश्रोऽर्दपाद्येतो।नतवैकग्रहणं
हितीयानिवृत्त्यर्थं।इतरथा।त्रिगुणाःस्युः।पवित्रंप्रतीयेतैकवचननिर्देशान्नतु पूरंयि
चा।बिलंनिमाष्टौ।तिस्रश्चांनतूक्तेनपूरयितव्या।त्रीच्यादिनात।दर्भगुरेरपिहर्व्यंताद्
नीयत्वात्।यद्यप्रीहिर्निरेवा।विधेव निषेधात्।फलीकरणश्रवणाच्च।तथावबर्हूवानां
स्यर्छं।ब्रीहिनिरिल्पकं।व्छा।जिनपरिभाषितंपन्यवदंतिपिनष्टि चेति।एवंतर्हिअव
धूननस्तरणविन्यास।अविशेषादिधर्मान्नि वृत्यर्थं।पत्नीग्रहणं।परापावंक्ष्पेणपशस्व
अविवेचयतीअवदंति।अवधूषनिमोकात्।ततःसन्तूफलीकरोति।हेतुकर्त्रीरि।अ
ध्वर्युणिचा।अपरिक्षवेत।अविवेचयंनितिपुंल्लिगादध्वर्युःपरापावमविवेचनूसंत

तू फलीकुर्यात्॥छ॥ दाक्षिणात्यास्तु ओदनं वदंति। अस्य पच्यमानास्तंडुला उद्यन्ते वा उदनो
स्याः। उदकं स्नानी। पवित्रेणांतर्हितं उदकी मध्यां विलंवा। स्त्रीलिंगात्। इतरथा पवित्रांत
र्हिता या मितिस्यात्। अपच्यमानीयैतंडुलानाथ्याम् च्युतेन प्रसव्यं पर्ययस्तु वत् जीवतंडुल
मितिक्रियाविशेषणं। तथाऽप्रयति। यथा तंडुलावस्था ह्युपलभ्यमाना ईषच्छृतमित्यर्थः
। यद्वा गम्यमानस्यौदनस्य विशेषणं। जीवास्तंडुला यस्मिन्निति बहुव्रीहिः। ईषत्स्विन्न
एव तंडुलो जीवति न पुनर्जीवधान्यतंडुला। जीवतंडुला। जीवतंडुलमिति। विकासीत्य
न्नस्यात्। जीवतंडुलानिति व्युत्पन्नं वाऽकुर्यात्। तस्मात्। तस्मात् ओदनस्य विशेष
णं। जीवतंडुलमिति। न बीजधान्यतंडुला। घृतस्योत्पवनं न न्न विष्यात्यवकिं प्रतिषेध
। घृतेन नवनीतेन वोत्पूतेनेत्युक्ते उतमत्र ग्रहणं घृतस्यापि संबध्यत इति निषेधः। दधि २०

त
गुतद्वाऽस्य यतिदक्षिणतउद्वास्यतीत्यर्थः। दाक्षिणस्यां दिशि सामर्थ्यात्। सं घतो दक्षि
णतः पुरस्ताद्दक्षिणाग्नेस्त्रिषु प्रक्रमेषु पादविक्षेपेषु कृतएततत्रानधिकरणेऽसमीचीनात्
अपरिमितेवाऽनवच्छिन्नपरिमाणदेश इत्यर्थः। अवकाशे विपुलेपरमात्मशरीरप्राउ
रवमित्यर्थः। अवकाशविपुलेपरमात्मशरीराद्धृत्य परामित्यनिमुखोद्धननन्निहृत्यर्थः
अवसिंचति प्रहृतत्वाद्धृद्धृतेनत्वग्रेणोद्धृतं। किं तर्हि अवोद्धृतो तथा हि अवोद्धाता। सु
दयनीतिवक्ष्यति॥७॥ अथ यं तु दक्षिणाग्नेरित्यनुवृत्तेर्दक्षिणाग्निं प्रणयति। अग्रेणो
द्धृतमुद्धृतरेखाया अग्रतस्तूष्णीं सादयति। समूलेषु संस्तीर्णेषु सप्तमी। समूलेष्वे
अन्यानून्नानप्रधानार्थं स्तीर्णाया यामप्राधान्यं समूलानां मन्तमन्ति तु यद्वाऽसमू
लेषु संयमितेषु सत्सु ततोऽन्यानुपयच्छेताऽत्रिरितिन्यानुपसंयम्याकर्षं मुद्धृतं आर्षं

चप्रणीतं प्रसव्यमुत्थाव मुहूयात्रीनूवारानूसमंतातूस्तृचा कर्षूमुद्धृते उद्धवानूद्धन
नावशिष्टानूत परिस्तृणाति यद्वा त्रिः करिर्षूमग्निं च त्रिः द्वितीयं त्रिश्चदत्तं स्तरणं न्ने
दार्थं स्तरणे स पुनस्तन्नयं त्रयोन्नकं तेन पिंडानामावृतात्रीनूमासोदनपिंडानिदध्या
दित्यत्राति प्रणीता स्ना वैपिकर्षूत्रिः परिस्तीर्यता अथ तत्रैके पूर्वनास्त्येवावित्यमेतू
तत्रैवाप्राति पारिप्रातिपरिक्रम्येति वचनातू परिक्रममाणः परिस्तृणातीति गम्यते
यद्वा दक्षिणाग्निसमीपं पुनरागत्य प्रसव्यमप्रदक्षिणं हरति किं दक्षिणाग्नेः प्रस
व्यमाहृत्य त्रंघ्य स्तृनानि प्रणीतस्योत्तामन दक्षिणाग्निमुत्तरेणेति युक्तं अथ वा मशक्य
तूप्रसव्यं परस्परापेक्षो आयवनं स्फ्यातू प्रसव्यं दर्व्या द्ध्य प्रियव्य मोदनमादे २१

रा। द्वितीयं वा। आधायोपत्यनेनेत्यायवननं दृणाति दारयते उदिनमनयेति देवी। कस्मा
त्कुकमितिवा सस सऊ समस्तुकः। एतापितरो। आवाहयति। प्रनि आवतिपरिश्र्येतत्तृणा
घपिपिष्टकायमितविन स्यातापरितनपिनि वक्षः। परिषिंच। सर्वं वा क्यानां न्यैव
बर्हिः कचां। अग्निस्तु प्रलतोन दक्षिणाग्निरन्यो वा निधाय निधायउदकुं नवस्था
वस्थाद्य प्रतिपरीयात् तुच्छंधंतां। बर्हिरपेत्तमाणस्यापि मूलशब्दस्य गमकत्वात् समा
सोयुरुत्कलवता मूलान्येव बर्हिषो मूलादशा। दशाग्रहणान्मूलोति रिक्तेपि निनयनं।
बर्हिर्ग्रहणातु। अ संस्कृतेषु दर्भेषु जातिवचनत्वात्। मेहणो नामिहयति मिश्रयत्यने
ति नेमेहणं। ननु द्वितीये वेयं। किं द्वितीयाग्रहणेन भतेषा कुर्वेत्यानंतर्यार्थिस्यात्। किम
त्र शब्दप्रयोगेण पवित्रमन्त्रामहणमन्वधास्यतीत्यनुशब्दः। ततः फलीकरणानि। के

।वेदा दक्षिणाग्नाविकृत्तीवर्ध्यादि धृत्वा।पित्तारितिसंबंधः।धिशाक्ष्द्वात् स्वस्य पित्तारितिविना
पिस्च श्राद्धेन लभ्यते।अत एव तस्मात्कर्तृकं पिंडनिधानादिकं।न च धृयुपितृषु दत्तनय
जगान पितृणां दानं न भवति।उच्यते जीवत्पित्तारितिन द मधुयु।विषयमनधिकारिणा
तत्र विष्टं दक्षिणामिति।दाक्षिणाशब्दात् पिंड पंक्तिर्दाक्षिणोत्तरास्यात्।तदस्तु प्राग्दक्ष
।क्षिणाचाशहल्फर्न।दक्षिणं तु दिगंतराणामपि संभवात्।योऽहक्षपन योस्त्रानस्यात्क्षत्रंते।
सोऽन्यतरच्चपक्षदोषोपथा— न्योपकार इति।द्वयोः स्वकर्थपिं वमयोः।संज्ञा———द्वंद्वं लच्च
प्रथमांतो उच्चारणासमकालं लेपं दद्यात्तत्र निमज्जयातु।पृथक्पृथग्वा नाम
गृहीत्वा निमार्ष्टि।उच्यते जीवति पितौ यस्य स तथोक्तः स्य जीवत्पितृकस्य पीनि
मनं पिंडपितृयज्ञाख्यं कर्म उच्यते।यद्यप्यदर्शनाद्यस्तस्मात् जीवत्प्रपिताम २२

हस्यापि जुह्वतो यद्याजीवत्पितृकोग्निमान्पिंडनिधानं जुह्वतोकर्मधारयो बहुव्रीहेर्बल्ला
यानुक्तानजीवंतः पितरं पितामहं वा अतिक्रम्य तद्दत्वेभ्यो न दद्यात्तं त्र्यमपि पिंडपितृय
ज्ञस्य निषेधानदानमात्रस्यात्तथा सति होमांतता स्यात् तथा युक्तो प्रधानरहितमंगमनो
नुतिष्ठंति धीराः जुह्वतइत्यनेनैव पिंडपितृयज्ञनिषेधे अतिक्रम्यापि न दाद्दाति किं
न जीवंतमिति निषेधनाजीवतः प्राग्दद्यादिति ज्ञापनाय दाननिषेधास्तस्माद्देकेन पिंडेन
द्वाभ्यां पितृयज्ञो जीवतो प्राग्दानेन कर्तव्यः यदि दद्याज्जीवंतमतिदानविकल्पोयं जीवत्
पितामहस्य तु प्राग्दानमुक्तं । यस्य एव पितति पितृयज्ञे हरणे यदि येभ्य । पितामहो पि दद्या
दित्येकपक्षे तु तातदाजीपितृ पूर्वे पितामहे त्यतिद्रष्टव्यं तेन ये नास्तेभ्य एवेत्यवधारणं घटताः
रथापि द्वित्वं स्यान्नदिति सौ पिता ददाति न चत्वारः पिंडा दीयंते । त्रिषु पिंडः प्रवर्तत इति

कृते॥ यदि बंधु पितुर्नाम्नि तत्कर्त्ता तदज्ञाने स्वधा दयो मंत्राः॥ पुनः पिंडं निदध्यादिति वचना
द्वितीय तृतीय ग्रहणाच्चले पत्राग्निनावदातस्य धादिमंत्रानन्नवती॥ किं तेपमेवन निष्क्र
प्याचार्थी एकस्याचेन्नामविदितं तेन निमृज्या॥ हुं होतं त्रं॥ एष्य ग्वानामग्रहणं च्यारध्यातं
रत्वा तूयात्र॥७॥ यदि जप मंत्रा॥ तूष्णीमावर्त्तिनं॥ छा॥ वाससः॥ कंबलात्पटिकाद्वीयद्
दूषितां ऊर्णं वा दशां वा॥ ऊर्ण्णो विकल्पः॥ पिंडदेशे प्रत्येकवचनात् त्रयाणां पिंडानां समीप
निदध्यात् स तत्र तूष्णीं निधानविधौ मंत्रोक्तः॥ सात्र न नवतीति निदधातीति वाक्यपरिसमा
प्यंतरे पुनस्तिदध्यादित्यक्ते वाक्यांतरार्थी॥ त्वा मात्यकवचनादेकं तेन॥ मोत्तर वयसो वृद्ध
त्वाय्य ऊर्ण्मानां छिचावाससो वा दशां॥ छिचानि दध्यान्मांत्रणे उत्तर वयाः पंचाशत् व
पतिन्ह हूं मिति ब्रूच्चानो विशाप तत्कं॥ छिचानंतरं निदध्यान्न्व दरेत् उत्तरे २२

वपस्तिनोप्यनि पूर्वेमंत्र जोमनीउन यस्मिन् दशावास्या न पूर्वे मंत्र विवर्जिता॥॥
अंस्वाच्यं दत्वेति मध्यमपुरुषा। दसाविति सेकुध्यत पित्रा दनो मोच्चारयेत्। प्रति
पिंडं यथा पिंडो। अथवा पिंडं लूह्हयित्वां निकेहास्त नोऽना न्यां जन लेपं निमार्ष्टि। अ
न्यजनं तिलं। स पिबिय दस्त दं न्यंज ने विनिविशेषा। न्मार्जयेत्। त्रिर्गृह्णं मंत्रा क्रिया
र्थां। अ घत्वा प्राथीत स्तरो पिंडो प्रणीते। मौक्षा दध्यात्। ब्राह्मणा वाय दधी। स्याम
न कं ये त्। अस्त्रवा गमयेत्। तत उद्ध्वा नन्न प्रहृत्या गोवीरान्नो॥ छा। अपउपा पित्र्यं। क
र्मकृत्वा वामदित्या चमन मुपस्पर्शनि मन्त्रं नाचामादित्ये को नमो व इति जपतीति वक्त
व्येन मस्करोतीति वचनं कायिक नमस्कारस्यापि प्रक्क चेस्यस्तव को। एषायुा। अन्तु प्रमि
ह्रुचाद्यं न्हिणा मितिनो त्वं। इमा स्मा कं दिशा इति शेषा। अन्नु दिशा तापि द्वणां चात्मन स्वक
= त्रिरह लामंत्रं त्रिरुक्ता प्रति पिंडमंजलिदानं त्रिर्निवति। ६
= प्रीयतां पितरः प्रीयतां पितामहाः प्रीयतां प्रपितामहाः इत्ये ता वा न मं त्रः। ९

घ यति। जीवा बाइद्द सं तः स्यामेति निवर्त्तयेत्। आदिनोत्तरस्य पूर्वस्यां तल्लक्षेः। एवं तद्धीमि
त्विषापरिश्राषातनाद्धेनमीमदं ते त्यादिना प्रवदन मंत्रस्यां तानगृह्यतेापरे वनेत्यस्यामि
स्तक्रीयत्यर्थेप्रिवादयनीतत्र प्रजापते। शाखां तस्मेतादस्यां दिशा खायां यतूप्रजापत
त्तचमन्वाहे त्फलं। शाखा वा। अयाविष्टेति। अग्नेता। अन्फद्मा। दर्थदंको हो। उदकुंनमि
कवती वीक्षा कथ्यं। अंजना भ्यंजनपात्र तद्धि। दृष्टव्यो। अथ्यना। अपिशष्ट समुद्धयोऽना
हिताग्निनेत्यनंतरं द्रष्टव्यः। अनाहिताग्निनो च पिंडपितृयज्ञः कार्यः। अथाति शालाग्नौ
न पचिद्वेति द्रष्टव्यो। अपयं च सुरा इत्यग्नेः प्रणयनअनाहिताग्नेः केचिदिछंति वंद्र
शनि इति कालतं कः॥ छ॥ न ह्मताजिनेपन्य वहंतीति प्राग्यधा। त्तदपनीकचातू पिंडपितृ २४
यज्ञो न भवति॥ छ॥ वेदं करो॥ पितृयज्ञादनंतरं वदं कारात्या मावास्यायां। इध्मा बर्हि

संनह्ननादनंतरमर्घ्यात्‌पौरुषिमा स्यांपिहृत्यशाला वंस्याद्रूत्थं पाठक्रमः संप्रवर्तितावस्यद्धे
वसजान्वाकारंदले क्रियांहेद्दारिकाणि ततत्प्रसह्यमावेश्यादक्षिणोत्तरकुंडलेविद्यते
यस्मिन्नूले: स दक्षिणोत्तरीणां सूलानां तं दक्षिणोत्तरिणां सूलेषु श्रेषुसुल्बं प्रतिनिधाय।
प्रदक्षिणोत्क्रांतेनसूत्रेण त्रिवेदमावेश्य सूत्र~~स्वसंस्थानविशेषमानं दक्षिणपश्चिमकूल~~।
उत्तरसूत्रं सूत्रेण प्रदक्षिणं पर्यासीयसंमह्यपिवतीयं सूत्रेण रूपकर्षिता त्रिरावेश्य
त्रिः परिवाह्य त्यर्थः। यद्वित्रिः सनह्यतीति संबंधस्यान्तदावेश्य अग्रदणेसूत्रैर्विशु
मणां संप्रदक्षिणं विनिवृत्यर्थं स्यात्। सिद्धे सत्या रंन्तात्‌प्रादेशमात्रप्रत्यक्प्रागो
रंगुष्ठप्रदेशिन्योः सांतरालयोः प्रमाणं। सन्नहनात्‌परिवांस्या। क्षिचपउसेरेखा कुंभ संच
नके पृथक्कृत्ते नैवासूत्रा ग्रेसूत्राणि गमयति किरति। सूत्राणि निर्दधाति रक्षितप

निकरोतीत्यर्थः॥वदं॥६॥पाटादेवक्रियावेदेर्वेदिं-त्वचान्नविष्ठति-आनंतयाष्टिमि
वस्यादर्शागिंवतथान्नवेतृातनश्वतद्धिकारेष्ट्यांपूर्वेद्युग्रहणंकर्मन्वाख्यमास्येष्टद्
र्शनातृातद्धिकारेनचेद्गवेत्ाप्रायश्चित्तंपुनर्योगिकंडेसत्रेतथान्नवेतृा-अथपूर्वे
द्युग्रहणंकिं।प्रायेणाग्न्यन्वाधानविध्यतासूत्रकारा-आमावास्यायांपूर्वेद्युर्वेदिंक
रोतीतिज्ञप्तेः।यद्यपिनिवासनांतमात्रदितिपूर्वेद्युग्रहणात्तत्रस्मात्परिग्रहात्तयवे
द्दुरणंतंकरोति-अंतार्वेदीतिविज्ञप्यार्थंतंशाष्टुःप्रशोसस्यते।वद्यामधिकरणेत
वेदीतिविज्ञप्यार्थतः॥मूलतोमूलशाखांपरिवास्यतस्यमूलस्यावयवंन्यसेत
नशक्तं।बध्याद्यतिरिक्तस्यप्रतीतः॥शेषंसान्नाय्ययाजिनउपवेषार्थंत्रिंगा
राणामवस्थापनो।प्रदीपे-द्दयं।तत्राप्युक्तं।मूलविद्यमानापद्यंतेवयदुपवेषमुक्त २५

रइती च्छा मपि नो क्तेः। वसंतशिशिरवर्षवत् दर्शमयं पादर्शणां विकारो दर्शमयं यवि
त्वं किं विशिष्टमित्याह। त्रिगुणा रज्जुः। दर्शमय ग्रहणं नियमार्थं। दर्शैः कुर्यात्। वे काल
ला॰ २ कृणोतीति सिद्धेः श्रौ रंगात् तेनायाकादावनियमः। शाखायां मन्त्रेनोमीमूलतेमूलेन ग्रेम
वैव स्तृजेत् संस्तृजेत् ग्रंथिवर्जितां। एतास्त्रावरंस्त्रायंती रागच्छती र्हमनिमुसा
मन्त्र मंत्रयातेत्रेनुष्टो तीत्यर्थः। माहद्र इत्यत्र न स्यूवितंतथापि चातुर्मास्येषु विश्वेदे
वाः। यवाग्वै। यवाग्वतिनियमार्थं। एतामिति रात्रिविशेषणं विशेषविध्यर्थं सान्ना
य्यस्य प्रत्ययार्थमनुमंत्रणेनानेत यातु। रात्रिग्रहणं प्रातरग्निहोत्रसंग्रहार्थं येन सा
यं दृष्टेणा हा मस्तेनैव प्रतरितिसं दृष्टी तेनवतीरात्रिशाहस्याग्निहोत्रविशेषणं वा
त्। यजमानग्रहणं विध्यर्थं प्राश्यन्नावादित्यके। नियमार्थं परे ग्निहोत्रं जुहोति

त्यनुवादः॥पूर्वोक्तविप्रेषणप्रयोजनाद्यातस्याः॥पिंडं अवयवं षष्ठीनिर्देशात्॥पिंडना
मादाप्येषु नः॥यवान्यापिंडार्थहोम इति केचित्॥तदसत्॥न हि पिंडनिधानं यवाग्वा प्रयूक्ते
होमार्थत्वात्तस्याप्यथा॥विदि प्रव्रजता नावदेत स्यावद्यार्थत्वात्॥यदि पिंडनिधानस्य
प्रयोजनत्वं तर्हि एडाम्नयाजीयास्वाकिं न जुहुयात्॥एतामिति सूत्रान्याप्यार्थेयं व्या
ता॥अथैवं कस्मान्न धारयात्॥एतामुपवसथरात्रीमिति एवं धारयान्यं पर्वणि जुहु
यादिति॥कर्तव्यं तरं वश्चतो नैवं॥स्तन्ताप्य धर्माणां क्रमेविधानात्॥शारवांतरे वा नै
तौ रात्रीपयस्याग्निहोत्रं जुहोति॥क्रमारास्वपायानलान्नाय थान्यस्यादवनीधे कै
त मन्यस्यै दीयते॥तादृक्कन्नस्मात् यवाग्वाग्निहोत्रं जुहोति एवं तर्हि पायानिवृत्ति
र वाक्यो॥यवागूग्रहणं न नियमार्थं उपलक्षणपरत्वात्॥दध्यादिनापि होमस्याः॥ २९

तिरात्रिश्च दर्शंश्रात होमार्थवादात् सर्वो क्रातःपरिस्तीर्य हूर्वमग्निंपरिस्तीर्य्यपरिश्रमं
नाश्चवर्द्धिर्हुत्रागान्येदीनेस्तृणातिाएवंविधिरग्नीन्परिस्तृणाती अत्र अग्निपरिस्तरणश
ह्यात्।विहारंपरिस्तीर्य्यत्रत्यवनादिधर्मेण विहारपदाय्यागात्परिस्तीर्यमाणवि
शेष्यात्परिस्तरणमपिविशिष्टांतस्यहविशिष्टंप्रतीयातप्रादेशेषुतत्तरतोगार्हपत्य
स्यसं।हद्वऋप्रवर्वचाद्दुत्कं।ॐन्येषणांगवांदुग्धेयावत्यांसंभवतिह्रितांतावत्प्रि
माणात्तरतसंस्त्रीलक्षितिवचनांतरेस्तरणमविशिष्टं ॐन्येह्यशाखावांचपवित्रे हे समा
हारनिर्दिशात् यह्वाशाखायामवस्तकृंपवित्रेशाखापवित्रा।निदानंवाह्यंद्वितीयंनिदा
नंदोहनचाह्याग्राक्षिप्यश्रापःततसंयोगात्तदधिकरणंपात्रमत्रप्राह्णलाशाष्टेनोष्ठ्यो
वरुणाद्दानवतिपूर्णदसिद्धपाकवचानन पात्रंवरुकपालानीत्यत्रबर्हिषइत्यत्पादनं

नियमः प्रविश्ये द्वे इमे इति सामान्यविधानं परिसंख्यार्थ एवं यथा हिंसा ॥ अत्र निर्दिष्टा

यामित्यादि ॥ आहवनीये निशा तु अनिर्दिष्टायाम अग्निहोत्रहवण्यां वाक्यांतरस्यासंभवान्निर्दि

ष्टा न कर्त्तव्ये तस्मात्तु लिंगात्तु विस्तीर्णमिति सान्नाय्यकांडे व्याख्यातं एवं च विप्रति

पत्तिमिसे त्यागावर्त्तते तत्प वनाष्ट--- नापि प्रदिष्टावुत तु पूर्व व्याख्यातो तत्प वनेनापि

त्यर्थः अन्ये ये वो द्रविणं अद्दणं यवार्थी व्रीहीन् प्रोक्षतीति अतो पुरोडाशसाधनानां द्र

व्य प्रयुक्तत्वात् कर्माणां यथा दैवतं वीशायां समासा बहुविषयं तत्तरमिति उक्तवचन

म् अनुप्रयोगिकं तेनोत्तरानि तित्र अग्नीषोमीयादीनित्यर्थः अमुष्मै त्वा जुष्टानिति नाम्नो वि

शेषणं नामयम् हो पादाशा विकारानावा तु अनतिप्रदत्तनपरं यथा गार्हपत्ये प्रोक्षणं

न प्रततिप्रामाणत्वात् प्रणीयादित्यर्थः सामीप्यात्तु कदाचित्तैर्नियत कप्राप्ते स्यं ॥ २७

तिषेधः॥ एवं मंथनीप्रणीने चा। अग्ने दृष्टिरिदं स्वेति। गार्हपत्यस्य पुरस्तादित्यर्थः॥ इति पु
रउपसादयतीतिश्लोकः॥ अग्नेरिति गार्हपत्यपरत्वादवन्वाख्यानाव्यात्। आहावाक्षुद्र इति
पात्राणीतिबहुवचननिर्देशात्। मंत्रवबहुवचनात्। यावंति यावंति स्तृतप्रक्षिप्तेनोदकेन
प्रोक्षितानि तावंति तावंति मंत्रावृत्त्या प्रोक्षणम् -- कटीकृत्यना एकैकं। कथं प्रोक्षेदित्य
उत्तानानि पर्यावृत्त्य। उत्तानानि तु खानि पर्यावृत्तीनि न त्वेतत्यर्थः॥ अतो न पूर्वेषां
पात्राणां प्रयोगे गम्यते। प्रोक्षणं पूर्ववं त्र्यपि यदि स्यात्। प्रोक्षणानुवादा। अतः पूर्वाणि प्रति
पर्यावृत्त्येति संबंधः॥ अत्रांवार प्रतिषिद्ध संवरे देशे स्कंवं निधाय पवित्रवतीस्थ
वीयदितत्र पवित्रेषु आदित्यपात्रस्थ गर्सी। ग्रीवातो। ग्रीवायामित्यर्थः॥ अवधूतं रक्ष इति
उदस्य स्वने। यथावधूयमने स्योदी वैप्रति मां स्यदे शो न वर्तित्रिरिति शास्त्रवांतरा द्विशेष

न स्वाजिनमास्तृणातेः

सत्त्वस्य ददृशार्थत्वात्तु आदित्यस्य गसीति पश्चादु करस्यास्त्रेण ति प्रत्यश्री नृसुन्दरनो
मं निगदश्यास्यातां प्रतीचीनम् अदं प्रत्यस्यति कटिदेशं निकुञ्ज्य प्रत्यंचं प्रत्यस्यति यथाध
स्तात्पाणा सङ्कवती कृष्णाजिनस्येति निरिक्तमेव स्तृजति रिक्तं तन्न ष त्रस्तून्य मि
त्यर्थैव स्तृजति न विमुञ्चतीत्यर्थः एवं च वाम हस्तेनान्वारब्धं घ्यं कपालविधानव
तूष्णीं आवामं त्रिलिंगादस्मम यमप्फत्नरवलं स्यान्नाश्मम यमेवात्रविधाय कत्वा
मेत्रस्यान्तथाह्यथं विदा दःपृथुत्रावासीत्यस्य ग्रावाणमेनं करोतीति काठ मयस्या
स्वा यमुपपन्नत्वेनाश्मम यस्य कृष्णाजिन मिव नरिक्तं हविष्यस्तृन्य मित्यर्थः अस्मार्जिह्व
सीति हवि श्रात्मस्तुष्टिनात्रिरावपति नृक्षीचतुर्थं निरुप्य षजेऽव घाता र्थत्वात्तान्नृक्षी
वहर्थं तुष्टिमित्यर्थः एवम श्रीणामीत्यादीनां हविष्यानावपति महिवउ निमुष्टि निरस्या २९

वाक्यं शक्यं तेऽन्येनेत्याशंक्य आसुखे वत्स्फत्र राशि हविष्याणि देवतानां वा एष ग्रहस्य
त्य एवं वादाद्दिनो सूर्यस्य जिज्ञासीयूद्रमिकेति। एवं वसूत्रकृतानपरिहृतं तस्मा
दन्यादेवात्येषु मनोतावदाग्रपात्रं नावत्। अथवा अग्निशाण्डेन देवतावचनस्यात्
कृतत्वाद्विवनीयवचनः। ततस्यावन्नृणेऽपां जिज्ञासीति परिणमतो हदत्त्वा वाक्य
नस्यापि ग्राव्यमुजषलवतूद्रावान्या दद्यव्शामीक्षेतिसूयादिषु देवापि आमादि
देवान्यामूद्धपितृयज्ञे पितृन्पोदह्यमिति। तद्युक्तं यथास्माता प्रतिनातीयद्यापि
यौगिकत्वं न गृह्यते दानाहादिपनादिति। अतिप्रसंगान्नत्या पिपितरोपि देवा उच्येरं
॥८॥ अष्टपादिपिकाः सुगगतसाध्यास्यफलत्वं सारः। फलीकृतान्धानिता सारास्त्या
जितमलाशतियावत्तदुक्तं। सफलीकृता नित्यादिभ्यो दानात् ब्राह्मिणेषु नयःपुनर

न्तरणे समानादिमंत्रास्नानात्प्रसदंप्रतास्यतिइतिपठत्यपरेनारिक्तं ईषछन्दं न
सृजेत् । धिषणासि । इषदंतस्तात्जिनोनिरिक्तांसूत्येोपलोनावसृजेत् । धिषणासि
वतीदृषदसिदधातीतिलोकेप्रयं क्रमः । अदत्यास्कं । शम्यायायुगेतत्रप्रहितेति
तंयद्दृष्टयोक्रूपाशप्रतिमोचनार्थं कीष्टंतच्छिरः । पश्चादुदकूशीर्ष्णीविपश्वाधा
ताद्दृषाक्राकपायपेषणास्याविकृतौचेष्टार्थस्यवारः । ग्राम्यपिशोदृषदाग्राम
मिनिधान्यमस्मिधान्यग्राष्ट्रस्नुरसेऽधिक्रियते । मांसमस्ति । धिन्नुहिदेवानितित्वी
कं । प्रशस्तानांमृगपक्षिणांमांसानांपिष्टापुरोडाशस्यक्रवंतीतिनन्नुधान्य
शदौथंतदुलेष्टप्रयुक्तौलक्षणातोमांसेपितद्वन्मगोपीतिप्रयोक्तव्यः । नैवंस
हिवैदेनलाक्षणिकः प्रयुक्तः । किंतत्रकर्मः । अपौरुषेयत्वात् । दृढेपुनस्त्वाधीनेसुरक्षा २६

शब्दप्रयोगे भवति। किमिति चेत् कृष्णशब्दं प्रयुज्महे। देवानिति पिष्ट यज्ञोपि त्वमेधेव
विचारयेत्। धिनुहि पिष्टानिति तदयुक्तं देवशब्दस्य शब्दविशेषणं चोदनाचोदितदेवताधि
शेषत्वात्। विशेषणं चैव प्रकृत्यादिसमुदाययोगेनार्थप्रत्ययमंगीकृत्यानुपगतं ज
शब्दानां तथा दिप्रातिपदिकसंज्ञायामर्थवत्सूत्रेण सिद्धायां कृतुपतिपन्नाश्रयेण पुनः
सूत्रमारब्धमगुणादयो बहुलमिति पञ्चैवाचार्यख्यातं। शब्दः। दृशब्दानां शतो विधिस्तु प्राप्तो
नो वा निरूढा। सिंधार्थेष्विष्यते तस्यानिधायकाः शब्दान्तरस्तु घ कृतुपनो दृष्टीतत्र से
नपित्रीणामपि देववर्च योगिकं। अपि च देवशब्दस्य कथं पिष्टशब्देनोदः। सोमपिष्टमद्यादिश
ब्दस्तत्स्थाने स्फूर्तये वापि चादेवशब्दस्य केवल इति। अथ रूढ्या यस्तु देवशब्दस्य सामान्य
विषयत्वात्। धान्यमसि धिनुहि ज्यानित्यादि सामान्यशब्दः सोमो मानां विषयेष्विनितिं

त्वने। अधाधिदेवत्वे किं धेनुर्व्योषधी रिति स्त्री धिनुर्हि देवी रितिनता वद्वैबी रितिायः
पिर्तृषु देव वचनेक्ष लौवधिषु तस्य का कथा। ह्म। नैकादिषुनरुत्रे षंधा। त्रिधि धिशद्वस्तु
विधिस्त्वशाद्वांसयदीष्यते। सोमपिष्टिमदादिशद्वैः। किमपराद्वं। येन तेनैष्वं ते देवपद
स्त्वानेऽप्रथैत ततूपरिहाराय अपृथ्व्यादिशद्वऋत्युतेऽत क्रमस्मानिरिजानित्यादी
नि। तस्माद्देवानामसीत्यादिमंतादवशाद्वोनद्युक्तितोऽभिक्रियते। त्रिरधिवपत्नि
नूनागानुरुचाद्देषद्याधिवपेत्। चात्वमास्यादौ मद्गतीद्देषतुकर्तृत्वाटनीयंटतीव
वाधान्यमसीत्यादिनाआमंत्रांतंसत्वनु सत्वंत त्रिस्तदयुत्कं। कांडानुसमयाप
नीयतेत स्मान्महतीपत्न्ये वाप्राणयचेति। प्रावीमितिअपूजा विशेषणं हि बुभेवा
वाप्राह तिपवे प्रतीचीमिति। मध्यादाशद्देषदा। ध्यवन्टज्ञातीतिपावष्ठतीयधी ३०

कृत्स्नकातीय।स्मिन्नियच्छतीति।दीर्घमनुसंततंशाश्वेद्दृयेस्मातियुक्तस्पतेएकसंतता
नुपपत्तेः।तस्मादद्रव्यस्यसामर्थ्याविकचात्पक्रिया यांद्रव्यसंततनपवर्गपिनक्रियानं
त्र सततं।प्रां वं।प्राउपेषतुप्रोष।उपनो।प्रादाणप्राकुसंस्त्वेनवतिदीर्घत्वेनकालवि
वक्षयाकपितुनिर्दिष्टाद्यवदृया।तस्माद्दीर्घादृषतुस्यानुमित्रस्यवा।ऽवेदकोदृष्ट
प्रीमात्रेनियममाह देवोवः।दृषदोवसीयमाणानिकृत्स्नाजिनेपतमानानिशारवांत
रातंश्रस्यांतुशारवोयांसविश्रम्य्तएवेनानुपशक्ताती।तिमंत्रार्थविवरणादवशीसंप्र
ध्यानेयनेमंत्रः।नचाविशेषो।ऽत्रापिऽवषीयमाणानुमंत्रणस्याप्यत्राप्रसक्त्यायनानि
धायवातात्रणानिपत्नीप्रेषार्थंकरोति।ऋणानिपरंस्यूनवस्त्रानीत्यर्थः।कस्ता
दितिप्रेषादिसूत्रणानोणधामपुरुषेतस्यतातृंकृतादितिप्रजार्थंबकुवचनं
= इतिसूत्रेणबकुवचनेनशब्दस्यतादात्म्यः॥

नाधीयन्ते यं न प्रैषाः। अन्याग्यं वा बहुव वचनं ततः। प्रैषः॥ । छिरसीत्यथ वेषमादत्ते

आदायग्रहणे अंगारस्थापनार्थी॥ तत्। निर्दग्धं रक्षः इत्यंगारस्काणां उपवन्निर

विरुद्धं ध्रुवमसि पृथिवीं दृंह। अन्वारंभ्यः। सद्येमा अपाग्नेन्तस्मनो बहिरंगारांस्त

स्मनो बहिर्निरस्येत् पपरि बहिरंच वः। पं च मौ तिश्र धयीना वा नूयाश्वद्भसाम्नायत

नं दर्शयति। बहिर्निरस्य शब्देनाग्न्य आमात् क्रव्यात्मम पहत्यादेवयजनेयज्ञियमुप

दधातीति। अतेर्बहिर्निरस्य शब्दः सूत्रितः। एवं च वा उमसिस्यादिषु यावदर्थमनुष्य

तनं न स्म कर्तव्यं। न बहिर्निरस्मनो देवयजनयज्ञियं च मस्त्वन्वायतनेत। तस्माद

इन्वायतनं बहुतकर्तव्यं। न स्म प्रसार्य। अग्ने देवयजनान्। अग्निमंगारमधिस्था

न्वारब्धे। उत्सृजति कपालात् सद्यदस्तां। तानेन्वान्वारब्धा तानि तद्वरो। विशेधा ३१

ताधकरणमसि। पूर्वत्वं दर्शयोगात्। अत्र मासि। पूर्वाह्णत्वं पूर्वाह्णयोगादेवा धर्म्मसीति
ऽधर्मादक्षिणेति दक्षिणायोगाद्दक्षिणं। अत एव मध्यमादिति पंचमी। अन्यथा हि तेन
न सूत्रेणाविदसीति। पश्चाद्दोशायत कपालमुपदितं तस्य प्रमाणतो ऽङ्गुलिनाधिकमुत्त-
६ रपश्चाद्योगात्। पश्चाच्चोत्तरं च कपालानिधानेपूर्वं पूर्वेद्युत्तरं पूर्वा। यदिविदसीति। उ-
कप्राय। विश्वा स्वितिश्चातथा स्वजानानस्मइति। अनेक यजमानके ऽन्यो यजमान-
स्या ऽमत्यादृतमानस्य इति वपरिणामतो द्वित्वि सर्वेषां कपालानामुपवेषकपालस्य
वांगारावस्थापनादीकं तत्प्रधानधर्मत्वात्। अत एवाथ द्वितीयमथ तृतीयमित्य-
य शब्दः प्रथमकपालधर्मसमुच्चयार्थं तदितस्य त्रतान गृहीतमिवाप्ववंश शब्दस्याप्र-
योगात्। तदेतच्चिंत्यं एकादश कपालस्य समानत्रयाणामुपधानानि द्विरक्त इत्यादि

धर्त्रमसि दिवमित्यं तेन त्यो ऽङ्गारनिरसनं वर्जयित्वा। तदश्याय तनस्य संस्कारत्वात्
सन्नादवयुक्तं पुनः करणेऽग्नरूसर्गस्या। तत्र च विरह त्यादोषः। न च कृतं पुनः कर्त्तव्यं
शाखा पवित्रां स्नेस त्यपि वसूनां पवित्रमसीत्कन्तरणाद्धीर्द समानधर्मत्वेऽपि। एक
मात्रे मध्यमा दक्षिणे। ततथोत्तरा। एकस्य कपालस्य यत्प्रमाणं तद्वत्तयोः कर्त्तव्यं। मध्य
मानूकपालाद् दक्षिणयोः। रूत्तरयोरेवमेकविंशतिकपालस्य पूर्वाद्धादेकमात्राणि श्रौ
पक्षिणानि। तथा पश्चादेकमात्राणि। तथोत्तराणि पूर्वार्द्धदुत्तरांणेकमात्राणि पंच
द्वौदशाकपालेन पूर्वार्द्धादेकमात्रेऽत्तरो। त्रयोदशकपाले त्रीणि। अयुक्तमनुत्तम
इतिन्यायात्। चतुः कपालस्य पंचमात्राणि त्रीणि त्रिमात्रं चतुर्थी। पंचकापालस्य अध
ईमात्रयोः क्षेत्रप्रमाणं पंचमं। षट्कपालस्यैवं। चतुष्पष्षष्टे त्रिकपालक्षेत्रे दक्षिणे। ४२
ऽद्दश कपालेषु शेषा सर्वार्द्धादेकमात्रेऽत्तरे कर्त्तव्ये। २ = त्रयोदशकपाले सर्वार्द्धदुत्तराणि त्रीणि कपालानि ...

कृष्णादिक४ऋग्वेदीयनाराः४

सप्तकपालस्य पंचकपालस्यैव पंचमं नवकपालस्योत्तरतस्त्रीणि पंचमाष्टमयोः क्षेत्रे
षष्ठं नवमं वा सर्वदिग्धिदिकमात्रे दशकपालस्य त्रयाणामुत्तरतश्च चारि तत्राष्टनवदश
मानि प्राक्संस्थानि। अथ चैकादशकपालं दक्षिणोत्तरायतं द्युक्तं कृत्वा दक्षिणयोरुत्त
रयोर्वा एकमध्ये मात्रमवशुष्यं चतुर्थ्यां कृष्णायां अर्थे स्यात्त्रेकृतएकमात्रत्वेनोप
पत्तिः। अष्टाकपाले क्षेत्रे द्विकपालं प्रकृतीनि त्रयास्त्रिंशत्कपालानां तानि स्फा। स्वत्वार्थन
मं त्रेणादक्षिणयोः पूर्वमुपदधाति पंचमेनोत्तरयोरपरं षष्ठेन दक्षिणयोरपरं सप्तमेनो
त्तरयोः पूर्वमिति मंत्रनियमाः शारवांतराः। सप्तमेनाष्टाकपाले दक्षिणमुपहितं कपालं ऊलं[?]
धर्मोयं। तेनाग्नेयेपि पुरोडाशे सप्तमेनोत्तरमुपधेयं न दर्शपौर्णमासिकं विधानमि
ति वचनाद्वाग्नेयवत्। उत्तामनंप्रदक्षिणं। पूर्वार्द्धादुपक्रमं प्राथम्यात्। वसूनां रुद्राणा

कृष्णाविदिशः

मित्यंगारान्नाक्रंगरान्मूहनं नवति।अध।।पाकार्थं वा तूना वातात तच्छ्द्धमिति हि कपा
लियदाम्नूयेत आश्विनीष्ठात थेष्ठामिति हि वचनेन परिणम्यते।न्यायप्राप्तेऽद्ध
नं मंत्रबाधार्थं।मंत्रलिङ्गे प्रायश्चित्तमुक्तं।ऊदन्निरोषवचनाम्नातं।तन्मा भूदिति वचनं।एवंत
थास्वेच्छैकं कपालं प्रस्याकृतमग्निहोत्रं सूर्यायाग्निक दियादित्यादौ सौर्य एक कपालेपु
डाशे तत्राग्न्योषधिश्रित्यत्रात द्वौ हिं दो द्यति।तत्रार्थमित्यर्थः।किं तत्।आप।।उत्तूपवन
मंत्रात् लोकोत्तरस्य लोके दिनेन्नेनो दृष्टेनपि शानिसंयुवैति।मध्यपाकार्थी।प्रा
नद्वौ हिं दोद्यति।उक्तमुपसर्जनप्रभृतिसमानमाद्वादस्मनादिति।विष्टयोष्यमाना
यां पान्नाम वधायपवित्रो द्रवस्य।निष्टपनमाहवनीय उक्तं।ज्ञापकात्।इदं मंत्रो ३२
नन्नवत्पनाम्नानात्।अग्निधिन्नातथ्याहवनीये तादृक्षि कथं स्यात्।तस्मान्नूदाहवनीय

गार्हपत्ये समर्पितं॥

पश्चात्केनवार्यतीत्युपमानाया मितिपाठेडु॥ मिड्अद्भ्यपण दन्योस्यापपूर्वस्योपमा
नितिं॥ निष्पन्नं तस्याएवपात्र्याः॥ संनिधानात्। अन्ततो नागान्तुकत्वात्। हक्ष्णीवत्तुर्थं सव
पिता॥ वाचंचयत्वं च्युत्यानिवाग्मनानुप्रशस्तात्। यजमानो॥ विसर्गकाले स्यष्टयिष्यमाणत्वा
त्॥ प्रागग्रष्टिः निधिधानो॥ तदंतएव॥ पिष्टानामुपनिधायो॥ पिष्टानां लेपो हृषदुपलावक्ष
जिनषु संनिष्टृष्टदक्षिणाग्निहोमार्थं निधातव्यं। उत्पवनं चासां स्थालीपात्राक्षणीष्ववे दक्षि णः॥
दोपयामस्त्रुवेण॥ वेदउपयामा यस्येति॥ सत्वा सौमस्रुवस्येति कर्मधारयः॥ समाप
उषधीरिंगितिमंत्र वस्तीनि प्राश्नीसमाप्त्याः सिंचतीति वशाद्बहुस्यार्थः॥ तदनुक्तां मंत्र
वत्सन्निपपत्नेः। हक्ष्णीतहोसे वः॥ प्रणीताक्ष्णेतेन तत्प्राशनं तत्र वक्तुं नैवं॥ समंत्रकमासिं
चतीति वक्तीता॥ संनियोगशिष्टत्वात्। तस्मात्प्राश्य समापदत्या सिंचतीति पिष्टेषुवा

यं सप्तमी ऽपः स्रुचि विश्रासिञ्चेति यथा।युक्ता स्रुचित्यसंस्कार्यत्वात्सप्तमी।।पिष्टे
ष्विति न युक्ता।संस्कार्यत्वात् तु द्वितीयास्यात्।न च सासंनवत्यद्विकर्म्मकत्वा।तस्मात्त
न्नानां प्रतीता कृतेनाऽसकस्य स्त्रीमंत्रान्नावा द्वितीयाकृतेरिति।।कविमैत्रावरुणी
या:।।वयं तु पिष्टेषु तन्मात्रासिंधामः।।न वा द्वितीयायाः सम्भाव्यावा किंचित्कृत्याप्रयो
जनापि पिष्टानि चूर्णसामर्थ्यात्संस्कार्यत्वादास्थीयंते।पिष्टप्रातिपदिकमपिसूत्रे
नोपात्तं।किंततो विनिक्तो विंतयाऽस्यास्मेकस्य संयमनार्थत्वात्कासंस्कारकता। स्का
त्का नन्वतुवासैरताऽमेकमात्रस्यापि तथापि संस्कार्ये सप्तमी दृष्टा।तासप्रातर्दोहे इति
यथा।अत्र वपक्के संनियोगपृष्ठे समापद्यत्यनु गृह्यते।अह्यःपरिप्रजाताः।पारि
प्रवारयति सर्वतो गमयति।तत्माऽत्रा सिक्ताः सीताः।।अन्यत्तु परिस्तारयं तत्र ३४

सिंचंतीमद्दितसा श्चेतिसूत्रं॥ अन्यथावस्थयिंतीत्यर्थः॥ वरैव प्रणीता सेकेो। नापितस्मापवि
त्रांतीहितिरूपरतिद्रव्यांतरविधानात्॥ सीदंतु विसंनयति संहरतीत्यर्थः॥ मरवस्य। पिंडंसं
ह्रतंसंतं स्पृशति। पृष। वा॥ आयामो छ्रूयेण समो मित्वा किन्नजेत्॥ बन्धुषु पृषाव इतिवि
कारः॥ प्रागधिवपनाद्वारस्थानमेवं विभागः॥ कर्त्तव्यः॥ अन्ययोश्चतिःसमाचननिस्तातं
योरग्निमशनिं। दक्षिणदिगवस्थाना दक्षिणत्वमुत्तरापक्षो। अनुयश्चादेवतमुत्तरग्नि
तिनयुक्तं। विभागस्वामिनो यदि कस्या यं दक्षिण स्तवेतिनिर्दिष्टः। पूर्वोद्दुत्तरएवाहुती
स्येव संबध्येतेति नवीपनेव संबंधः सिद्धः॥ वचनात्सहावत्वात्ताद्दिष्टत्वाविभक्त्यायम
स्मा इत्युक्तेर्थाद्वितीयद्रुतरस्मैस्वामिने। तद्द्विदृष्टार्थमिदमुत्तरस्याग्निमशनिंतेनैष
मामकादशकपाल निर्वपेत्॥ यस्येत्यादौ अग्निमशनिंद्विदेवत्येन स्यात्॥ यद्वा यथा

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दिवत्स्तु तराज प्रकृता विधिसंज्ञ वत्यादितेष्टौ देवतानां बहुर्दुर्कं वा अत्रात्रेधा विनिमाः
त्तात पियावतोन्नु वान्यादितेष्टिर्विकारः। नैवं। विकृतं दर्शी सा विष्टी । तथा चाहस्त
त्तु वसानपा त्यपुनर्यजेतेति पुनःशब्दाद्विकृतच मिति पुनःशब्दस्य समानकर्म
वृत्तिवचन चात् इदम हंस त्वन्म त्रः। कपालन्य इति वचनात् प्रातिकपाल मंत्रः प्रतिप्र
यन्नेवासत्वद्धान्न स्मने एकचात् धर्मो। सि विपुरोडाशः। एवमुत्तरं। प्रकरण साधा
रणा तु एकैक काम्यानियां कुर्यात्। प्रकरणादेवानाधवार्थमिदं। प्रातिसूत्रमेव
मुत्तरमित्युच्यमाने ग्रंथनारस्या न्ननत्कं। दर्शपौर्णमासतो धर्माः साधारणा इव
स्यैव प्रपंचो वस्तुस्थ्य एव संस्कारे मंत्रो वा क्रियमाणः त्र दृष्टार्थो द्वितीयस्यापि सं
स्कारं करोति। प्रकल्प पूर्वद्वारणावाराजसूयदेवतादिवद्दृष्टो मुखयोर्जपवत् ३५

नानाबीजेषु सत्सु तद्विः नदाकानतिं गाच्छया न्तांतिरत्यमेते स्तन्निरासार्थ एवमुत्तर
मित्यादि ॥ ऋस्य अथ यज्ञपतिरनेक यजमानके यज्ञपती प्रथ्येतांयावत् कपालमित्यसं
बंधे — न्नि — कपालातिरिक्त इष्यात पुरोडाशा एवं तर्हि कपालदेत्रं पुरोडाशप्रमाणमिति
दर्शयितितत्रश फ स्य यता संतत तन्चा ऋक्विद्वारयेनूनाद्रीमात्र हस्तेनात थ्याऽपिपिष्ठ
निपापिदरति ॥ वरौ प्रथन स्त्रोद्भूत्न क त्वंघ्रि ऋ पूपार्थ चातादक्षिणा ग्ना ॥ श्रीष्मे यदिताप
नूस्वयं विलीनमाज्यं स्यात् दार्थाद्योपः ऋ विजीनमन्यद्वा हृत्वांजपाधिश्रयणं कर्तव्य
मेवाद्दष्टार्थत्वात् ॥ गाईप त्यउपाधिश्रित्य गार्हपत्ये सन्नमीत तत् परिसरणो कत्तृत्वेउप
तिपकदेशावचनमधीत्कपरि ॥ स्यय णारस्थापनं ॥ संपूयं ॥ संपावनं सूत्रमाच्छिद्य नक्कुन
ननेन्व णाज्ञा लेनवा ॥ वेदोपयामिति वेदपयामोन्नत्वा वेदउपयच्छतीति वेदोपयमः ॥

बद्धग्री॥ द्विर्वा॥ वदोप्याममिति हुत्वी यांतं परितं युक्ततरां तथा द्विवे दोप्याममाधा
नंतवति क्रियाविशेषणत्वात् दक्षिणा गार्हपत्यात् पृष्ठ्या॥ मैत्रं लिंगात् पृष्ठ्याप्रवाजा
ऽस्यात्॥ न पृष्ठ्यीगवामाज्यमिति नियमान्नगवामिति॥ स नियमोऽज्ञामहिषीनिवृत्त्यर्थ
इति वेत्॥ प्रतौ वै यज्ञस्य मातान्वेत्यादिश्रुति विरोधात्॥ पाक्षिकानुवादित्वाद विरोधइ
ति चेत्॥ न॥ श्वेतागा आज्ययेति श्रुतेः नियमाद्गनयनियमेवा कंचिद्विघेता निद्यतान
मानं हैविकं नौ वा कन्नेदन्यात् तत्र नतौ विध्यनुमानं॥ एवं तर्हि शाखांतरात् गव्यमा
ज्यं यदि लभ्यते पृष्ठिरिति॥ सोनामयविज्ञवेत्तदा वा॥ अन्यपद्यां पृष्ठ्या इति मंत्राणां
मन्निधायकत्वात् पृष्ठिगुणादरः॥ आज्यस्थाल्यां पवित्रवतीति यद्यधिकरणसप्तमी
पवित्रविशेषितया स्मिन् स्थाने तत् पवित्रवता समानाधिकरणे वाज्यस्थाल्यां पात्रे ३६

मवित्रवतीति॥पात्रप्राध्याह्वाराहूनानुष्ठानेविशेषः॥परिवाजपतिरितिहवीꣳषिब्रि
त्रिर्द्विरिद्दएं॥सान्नाय्यनिषेधार्थीपुरोडाशस्यैवघर्मोवापवोद्वीमान्नरत्याद्गिर्ग
नीःपर्यग्निकरोतिहवीꣳषिपरिसन्दपपरिसमंतादग्निर्यथान्नवातितथाहवीꣳषि
करोति॥आहवनीयादुल्मुकेनिति॥केचितूपशौदर्शनात्तदयुक्तंस्रुवाद्रासौर
सुराहवनीयात्अप्यतः॥यत्रयत्रश्रयते॥तस्यतत्रःपर्यग्निकरणं॥तेनाहवनीयेयज्ञ
अपर्यैन्नदाहवनीयात्पर्यग्निकरणं॥यदिगार्हपत्येतदागार्हपत्यात्॥नचैतस्य
दक्षिणाग्नेरप्पणं॥विधानादेवतदाश्रपयतीऽग्रहतेनैकयजमानाद्दाक्षिणा
याक्षइतिदेवस्यामवितापर्यग्नित्युल्मुकेनाग्निनापर्यग्निजपतीतिशेषः॥इतरथा
द्वविस्त्रस्यायोग्राषमेकवाक्यतयाग्नितापर्यग्निपर्यग्निंकरोतिउल्मुकेनेतिअग्नि
पशुश्रपणःआहवनीयापकं

=ज्वलयन्२

पिष्टलेपस्याभिघारः कार्यः

तापयन्नीत्यास्यात् एकवाक्यतैवाखाद्वीं तिष्ठन्नुतापयत्यनुवृत्तेर्यितिसूत्रार्थः
पुरोडाशं वाऽभिघारितमित्यादिश्रुत्यासुरोडाशामेव। पिष्टलेपं चाऽविशेषाद्दक्षिणा
ग्निहोमार्थं यितमपि नस्यान्निरोधानान्निगमनार्थमिवञ्परिष्टादभिघारयतिप्रि
नष्टा। यतिद दक्षिणाग्निहोमार्थे घिस्तृतकामादिादवाइतिवृत्तवादात्स्यादतएव
हविर्यदपोऽत्रानुवादनुवादस्यस्तु यथ्यत्वात् अग्निष्ठेत्संदनैरितिनियम
तत्कर्मैव पुरोडाशेस्यान्न ह्यान्नादन्नाराननस्फोटयतीयथा। द्याघेरभिवा
सयतीतिश्रुतेः। अग्नेब्रह्मत्वासांगारं पुरोडाशंदन्नगारस्त्वन्नं। केषांचूपचातूष्णं
गाराणां ह्यालिरभिवासयतितस्मात् केषां। पिरस्थितमितिश्रुतात्। नस्मनाभ्युदय
भिवा यवीत्यर्थः। अन्यूहनस्यादृष्टार्थत्वात्सांगारस्यं। तेन सांगारेणेतिकल्पित ३७

वतोन्येमूत्र त्वत्॥ न स्मनाकृतमपीतिच रोरन्निवास्मनंनन्नवत्कपरिपाकार्थत्वात्
नस्म संगादासान्त्वोऽविदहंतांअपयतेतिप्रैषार्थान्नीन्नीध्रादयः कुर्वतेावह्नः कथन
पूजार्थावाचवविसृजातयजमानश्चावविष्ठ्यामपिअधिश्रयणादिप्रागवेदिकरणा
त्वागमनं॥पदार्थधर्मत्वात्॥७॥पश्चादाहवनीयस्य यजमानमात्रीं॥७॥६०॥उपस्था
दाहवनीयस्य वेदिमनआपरिमिमीते॥मनसा संकल्पयति॥वेदिःपरिस्थितामया
यथोक्तलक्षणेति॥इयमेव वेदेरुत्पत्ति वेदादानप्रभृति सामान्ये तयोः संस्कारः
एवंनात वेदिज्ञुहोतीत्पफपयन्॥यद्देवं पूर्ववेदिकरमावास्यायां वेदादानप्रभृतीत्येव वेदि
करणं स्यात्॥पश्चादाहवनीयस्येति प्रायोनित्राय मं सास्याम आहवनीयस्य परिस्थ दात्
अनुध्यमानेयजमाने स्यन्तरः प्रायंप्रमाणं॥यथाहवीषिसंन्नवेयुस्तथातिरश्चा

ह्रै२

तीयसौपुरस्ताच्चथा तिरश्चीस्या पश्चाद्वीऽश्चेतावतिसंनवंतितेद्यांद्वीऽष्या
सादयेतीतिश्रुतातितिरश्चीतिष्टतीयांतपाठतथातिरश्चामानेनस्यादितियोऽयं
नाएतस्मादेवोदकूसंस्थंहविःसादनीपूर्वावेद्यावितितीयमात्रेवेद्याःपूर्वविनाग्रे
त्रासुदीवीस्तिस्त्राःनेखाःस्फेनकरोतीत्यर्थःएकतायस्यादेतिपातिरस्रसूदयंत्रः
ऋग्यंनेदयंनसंसृजतियावत्संशाश्वेपादानसामथ्यातुप्रत्यगुदकूसंस्थेनिनयं
शास्वांतरेप्रत्यगाम्नानातपिलैष्टिपनाशकमनोपोनद्रव्योतारणाच्चविष्टावपिप्रसं
गात्अयष्टवेदाःयजमानायेत्यनेकयजमानकेऽदःवदेनावदिंनत्रप्राःचैपत्र
वेदिःअथास्क्रियाविशेषणंततःप्राचीनमितिस्यात्प्रागितिवाःक्रियाविशेषणं
नीरूमीवेनपुंसकलिंगतावेतिवचनात्उच्यतेवृमेतिकर्त्तारिवासमावेनित्रि ३८

यादिगादिशब्दैः कर्मकर्तृसमानाधिकरणौ विशेषणत्वं दृष्टं प्राचीनंतरतां प्रतीचीमा
ह्यतां प्रतीचीमंतरतां प्राचीं बाह्यतां इत्यादौ अत्रापि स्कंभ प्रत्यङ् स्तु खौ प्रतीचौ
तिष्ठेतां इदं तच्छंदावाहरणमुदीचीं गारानपाच्य प्राचस्त्रीनुप्रक्रमो मिमीत एवमादौ कर्तृस
मानाधिकरणं प्रांचो ऽभ्युदत्यवत्‌दवस्यापात्येव इमादि पूर्वां प्राचीमिति क्रियावि
शेषणं क्रियाश्रयद्रव्यलिंगसंख्यासंबंधरूपाचारा। द्वौ कृत्वा॥ स्मातनको मुदस्य
सेति वक्रगुणस्तस्मिन् स्तेघाध्यारोपितां संततमुत्तरं दृष्टं माह्वीति संमाह्वीतमरती
गार्हपत्यस्यादवास्रमावास्यायामेव नियमः पाच्यो निर्वपणपदार्थ एतस्मात् यथा
स्वानं स्फोनिधीयतां सचणस्फुमादायवच्युतिलेखां तेच्छणेति द्योगिति इद्रस्य
वाङ्करसीतिर्द्वेषध्या चणांतरेणानुमाणिना अंगत्वपनिमत्शात्पोषध्या स्फपस्येतिग

म्यते। अग्निमश्निमपिस्फ्याग्रेण। मानान्याम् प्रतिशद्धोपादानात्तस्य प्रागुपनिय
मा। दक्षिणमपि ते उत्तरतश्चाग्नीध्रः। पाणिस्पांकृतां। काष्ठः। पाणिकोष्ठः। मध्यसुखिरश्च तेच
चातत्वपविष्टाकाप्रत्ययात्। पाणिकोष्ठंकुर्यातितच्चूरइतियद्वेवांसामर्थ्यात्तेन
मुपवेशः। पश्चात्पाणिकोष्ठकरणंतुकारस्य उकारविषयस्य प्रमोस्यात्। नतुकर
उपविशतीतिसंबंधयेत्। शाखांतरेऽमुत्रकरइतिवचनात्। यद्वाकाप्रत्ययोरेवती
ध्रुवाःस्रुवंतीयमग्निष्टोमसामकश्चेतिवत्। एतदेवमूलांतद्विविपर्यस्योतुकरायत्न
कृणमित्यस्यपाशोसोमेत्रर्वर्तीयात्। प्रादेशमात्रालेखाग्रहणंतत्तीयोपलक्
णां। तत्रनिधानात्तासां। पृथिव्याःवमौलिरवासमीपानियत्युदगग्रंपृथिवीदेवातिर्यक्
प्रहारेणतिर्यक्छेदोनवति। पित्र्यत्रैदेवपित्र्यजनीतिकेचित्तदयुक्तोविधीयते। ३९

प्रकृतौ देवशब्दोंगप्रधानदेवताविषयो देवयजनीति दृष्टो न तस्यां विकृतौ अंगदेवतैव
विषयो युक्तः। अथ देवपितृशब्दौ यौ देवशब्दस्थानापन्नायं देवशब्दस्तथा पितृश
यौ अंगप्रधानदेवताविषयत्वं युक्तं। अथवा देवपितृशब्दस्य नं कार्यं सत्यमेवम् अथ
यथाश्रुतत्यागे विनाऽग स्यात् तस्य देवशब्दस्तद्देवस्तु एव। ओषधिः किंच देवकेवलदेवे
सुष्टाश्विदेवौषधियजनीयादि प्राप्नोति। को दोष इति चेत्। व्रजं गच्छ गो। पांसून पादेनै
स्फातियत्कृप्रहारजातानसृष्टणानिति पांसूनां विशेषणं। शारेवान्तरे केवलं दृष्टणां दूरं तितद
स्यां शाखायां उपसन्नं स्यैव वा चनिके स्यात्। इतरथा ह्यौषधीस्त्वं बयजु ईरतीति ब्रूया
तावत्सितपादेशाने दो दावा वृत्तिरुक्ता। अनेकयजमानकेव बहुवामिति वर्षन्नुव
सोत्र वर्षतु न। पर्जन्य इति न हि परेवात्माव मन्त्रोतेन युगपद्दैवोऽतद्दृष्टुर्वर्षतु न
ऋग्स १

हत्द्रहः स्यात्। बधान देव सा सवृणानं निधाय। मा वां शि इति द्वितीयां। तिर्यक्छिनत्ती
ति। द्रप्सस्त इति तृतीयां। न देवतृणं छिनत्ति। न तृणांतरा। द्वितीय तृतीय शाखायोः प्रहार
विषयत्वाद्। समानमन्यत्। ब्रजं गच्छेत्यादि मंत्रत्वं नु स्त्रीवचनार्थं। नु स्त्रीग्रहणा वाचेत्व
नादिनि वृपनीतासु। हत्वा वर्ति मंत्रानाबाद वत्न स्तीपवां। स्फ्येन विदिं परिगृह्णाति
त्रक्रमाणेदं रक्षति तवत् परिगृह्णाति। रेखया वा परिग्रहस्य व्यवच्छेदार्थत्वात्। स्फ्यस्य
हणं नियमार्थं। यदि शाखोत्तरे मरुत स्वानुच्छेनेन छेदयेति मंत्रस्य। न द्य सूत्रकृत
नोपसंहृतत्वात्। तथा चातो वैपशं [बहवः] वइत्यादि ब्राह्मणं तन्मत्रापेक्षा। मतोन्न नमनूपलंभाद
नुपसंहारः। अपारुरुं पृथिव्या इत्यादिना खनित्रेण खनयति। यावतीं परिगृह्णीतां ५०
छांयं वा तंबावं गुलं वा षडंगुलेन उद्धताद्। ग्नीध्रस्वि। उद्धतादिति। अपाद्दान

पंचमीचेत् तदो द्धृतात् खाता दित्यर्थः॥ न्यञ्चो पेवोपं चमीः॥ उद्धृतं वेदिं द्व्यात्रीनुन्ना गानुत्त
राद्धारा द्देशांतरं नयेत्॥ उद्धृतावके विद्धरं ती· त्विषिष्टां व च्छ्ध्यो। महायेपुरीषांप
आदवस्यसवितुः सवेः स्फेनु मूलां निखनंतिः पुत्तव्य दाशब्रितादौ तृ हेमलाना मयंन
वाद्धृष्येताः इमांनरा॥ यजमानं इत्यके नेयजमानकेउद्दः कार्यः॥ मछ्याय ष्टा समत
संन्नकां प्रावीरु दीविघ्र व एं निम्नां यस्याः सा तथोक्ता॥ [illegible] चारुदर्शनी यासु
संश्लिष्टाव यवेति यावत्॥ साधुता लता साधुवालतं यस्याः सा तथोक्ता॥ [illegible]ल
वयवा स्यात् तथा कुर्यात्॥ यथा वो साल्पा माहवनीये॥ अग्नि गार्हपत्योः प्राग्
यात्तथा कुर्यात्॥ आहार्यपुरीषं यस्याः सा तथोक्ता॥ उणफ्लनेमितः तु पुरुषा थी ग्र
करणा दर्शपौर्णमासाधिकृतस्याधिकारात्॥ विहितौ नन्नवत्याः दर्शपौर्णमासधर्मवा

ग्रि१

तथाचपुरुषार्थानितिदेशस्यलिंगे।दक्षिणाकौहोमावितिहविर्वनंस्कन्दात्।
अथादशवर्जमित्यर्थः॥स्त्रा।वाद्यावेदिं।उदाकनावसिच्यब्रह्मा।णमामंत्र्योत्तरं।शा
संताभ्यस्तपरिघ्याहंपरिग्रहीष्यामीतिमंत्रेणामंत्रेणामंत्रेणं।तेनगृह्णा।ति।नोऽस्य
वतिसत्यसदसीत्यादि।स्फेनपरिग्रहणं।कृतं।अर्थधर्मत्वात्।यद्वा।स्फेनावदिप
रिष्टकात्तीतिपरिभाषितं।पुराक्रूरा।वेदिंप्रतिवीमितिसामानाधिकरण्यानुपपत्तेः
प्राचीत्वादेदे॥प्रतीचीचयोगान्नादंप्रतीचीमिति।किंत्वअनुमार्जनविशेषणमस्तु
सृज्यमानद्वारेकंविधीयाताप्यवाप्रतीचींप्रतिनोमा।ततोर्थत्वायविशेषणंचसंग
ति॥पश्चादैवघायति।पूर्वोत्तरार्द्धेकाकाद्दिवसंबध्नातीतिपूर्वंदक्षिणास्पृष्टंसंशा
स्तिप्रेष्यतीति— प्रैषः॥प्रैषंप्रैषार्थंचकरोतिशास्त्रिप्राङ्गादितरथाप्रेष्यतीतिब्रूयात्॥ ४२

कथमथैवं तदयुक्तं। स्वात्मनिप्रेषानुपपत्तेः। अथवा संशास्ति। संस्मरति। मंत्रेण प्रत्यंप
श्यतीति। नियमादृष्टार्थमंत्रः। असाम - - - - आहातस्कारवचनं च तृ। ज्ञातिवचनत्व
वृतमासादाय स्रुद्दः। आज्यमिताः। आज्यास्यादकार्थानि तिस्रः। त्रेदर्शनात्। आदर्सं
हृत कृते। स्तत्र आज्य शाछ्र्जगत्पनिप्रायः। प्राकृता ज्यप्रसंगाप त्यक्ता वाताः। एषवदाज्यव
तिदध्याज्यान्यानुदहीति। विशेषाणां चाचीनाप सक्तुद शितामि। वरुणप्रघासेषु
प्रतिप्रस्थाता पत्नीं सन्ह्येति वर्जं संस्मरतीति नियमः। अप्रतः समस्तां स्कवे संमार्ष्टि
दंडया वन्न सम्मार्ष्टि नतावत्सम्मार्ग्रेनिष्ट त्रिरनि वृत्तौ सम्मार्जनस्यास्रुचावादा
त्वनुपपान्नरिति। दिविशिल्पेसत्व स्यानंतर्ये घ सम्मार्जनान्स्रुचः स्रुग्णायोस्तथा
ग्रभावध्य - मानन मंत्रस्य संबंधः। शारवांतरानुमंत्रवत्सिद्धिः। संमृष्टायथा स्था
नं। संमार्ज्य प्रतिपत्कर्तरं यथा स्थानस्मादनस्तेत्रादन्यायात्क्रमाज्ञायतानप

वाथाग्निसमयोत्राधिश्रयणादिवत्॥ किंतद्यदिदानाध्यासादनांतेस्रुणकांडमेकैकत्रा
न्यसनीयं॥ठन्नानानमुखाः॥ पत्निपत्नि॥ अस्तिशाखांतरेपत्निपत्नी॥ जा॥ कापस्थानेक
विर्तितदन्नापिपवत्पापवितमपिकुर्वंत्यन्ये॥ यद्वापत्निपत्न्येषाता॥ लोकनमस्तेअ
स्तु मामाहिंसीरितिदक्षिणास्यैतःपश्चादपरस्यपत्नी॥ लोकमुपस्थापयतीति॥ तिस्रु
पदेशात्पत्निपत्नी॥ लोको॥ पस्थानंकवीतिप्रयुंक्तोयथा॥ क्रितीवाचयतीत्पात्रा॥ क्रिती
वृद्धीतिप्रयुक्तात्॥ दक्षिणतःपश्चादपरा अग्निष्ठानमुत्तरतःपुरस्तादित्यर्थः॥ पत्नीम
तीनास्त्रीमंत्रादवप्रासत्वात॥ अग्रेगृहपात उपविशति॥ प्राङ्मुखस्त्कपविशति॥ अन्य
था अग्निम्यांचाहत्नास्याद्वकंचस्फाती॥ यावाए तस्यपत्नीसाएतं गार्हपत्यं संप्रति
समीवीअन्वास्तपश्चादिति जानुनीप्रज्ञुज्या अप्राशास्तनासौ॥ नचप्रज्ञुज्यजानुनी ५२.
नपाविष्टुयानित्यतो जानुनीप्रज्ञुज्यप्रगातज्जानुनीठवासौका॥ यर्थः॥ शनूहंननो

मर्थः॥ अंतरतो वस्त्रस्य परिधानीयस्य। शाखांतरिणस्तु वस्त्रस्योपरि संनह्यति
संवृतं च योक्त्रेण हस्तांतेन तु ऊर्ध्वं स्त्रि अत्रापि न दैवयुक्तं दृष्टप्रयोजनं वस्त्रसंयम
न संनहनं स्यात् एवादी। द्वितपत्नीसंनह्यति नादृष्टार्थत्वे पुनः संनह्येत ततो निषेधा
न स्यात्। अस्ति सा। किं तादृष्टार्थी च सत्यपवक्तव्यता। योक्त्रे दर्भरज्जुरूहा। हेदर्शना
त्। मौंजपाशा खांतरात् पत्नीमिति द्वितीयां तपा वेध्वर्युः संनह्यात्। स एवाप्युपस्पृशेत्
का प्रत्ययात्। मंत्रवत्स्तित्प्रेव संनह्यति तथादि संबुध्यर्थपि निमं नह्येति संशा
सनेप्रतिशब्दे पठंति तदेवमवक्तव्य्येतय दिस्त्व यं संनह्येदिति। वेदोपयामे। ती अं आ
विकृद्विशेषणा। स्त्रीलिंगं रूपयमनकत्वाश्रयं। उपचारात्। एवं चाहस्तेनेष्टाहीचा
उपमावद्वेत। नान्यथा। वेदोपयामत्वानुपपत्तेः। दधानिमंत्रा वृत्तिः। द्वयो राज्यस्थाल्यो

वद्वोपयामचस्या संभवात् श्रद्दणमशक्यं। तेजो सीत्यादि। दधो धिश्रयणेनेकंति। दृष्टान्नावात्। धर्मपात्रे कर्त्तव्यं नानुतापनमित्यपरे। तदनुपपन्नमतिप्रसक्तेः। विधिबाधेन स्यान्नयश्च विष्टं वतान्नयेवानांदधप्राक्त्वयोरधिश्रयणं न स्यादित्यादिनूत्वटे। तायद्योवमाज्यमपि नाधिश्रयितव्यं। यदि मन्स्फीतं तंनेवं। दीर्घकालं विलीनातायैः प्रसन्नाद्यमधिश्रयणं। मंत्राधिकरणं चाग्रादूपत्यादिनियमादद्दष्टायादं विष्णु
रुत्तरतः। श्रो ढणीनामिति शाखांतरं। न्यस्यादि शाखायां स्फ्यस्य वत्मसादयतीत्यर्का। तत्र स्वत्र ह्नता शाखांतरादव प्रोक्षिणीनां सादिताश्चा। शाखापरित्यागे यद्यपि परं स्वत्वं स्वं त्यक्त्वापि व्व कुप र स्वं गस्यत इति। कारणमिति विकल्पार्थं। ४३
शाखांतरानुसरणं मूत्रकरस्येति। न पुनः स्वशाखापरित्यागार्थमिति द्रष्टव्यं

नाग्नेर्विष्णोर्भिन्नं। वेदं वा एतद्यासा दयतीतिति। च शाष्ट्रात् एथग् योगकरणं ब्रूनयुगपत्
सादनं पृथग् योगाद्दध्याज्या विलक्षणत्वाद्रूपयामार्थी समाप्तिरेवं पत्निसद वा दक्षा
सहासाद्यतो। अर्थपदार्थाविस्मय ये नाज्या वेक्षणं कृतं तदाक्षिप्य णादिसादनां तंय
दि युगपद्दध्याज्ययोः स्यातदा इदं विष्णुर्विचक्रमे तेत्रेधा निदधे पदा समूढम
म या इति विष्णुशब्दस्य सर्वं तथ्यं चात तु क्रमाज्यं वैयक्षोय ज्ञो विष्णुरिति पूत द्वाव नं त्रि
रिति। वाच नैरूप वा रादीनि तद्यैतच्छ क्यं वेदो पयामेती कृत्स्नं स्मृ ना पोह नं वापि त्रि
त्वादाया। कर्तृचापापा। यास्वाहर्स्तत्स्य दक्षो दक्षिणेन सादनस्य युगपदे संनवा के
यमूद्वप्रसंगास्तजो सीत्यानिगद्य व्याख्यातं। विशदेवे यद्यपि दध्याज्ययोर्मन्त्रांते
न युगपद्वेदनं संनिपातयितुं याति। वरुण प्रघासेषु च तथापि तेजो सि तेजो सी स

इतितेजोसिशुक्रमसीतिवचनोदितत्वात्।किंतस्यदृत्यादृष्टंगवेदणां।द्रव्यस्नेदात्।नानाबीज
निमथीनवत्।अनन्तिवाशेयेननानाबीजेषुहोमम नक्रियते।इमेदेवानां।इमा।नि
निनवयुगपदवेदणा।संभवा।एकत्रनांतरीयकबाधयोत्तं घटादयोन्मीलितंचक्षु
पटंनहिक्षुध्यतइत्यनातदृष्टागिति।अपिचतेजः शुक्रंज्योतिरमृतंमहः।सत्यमि
त्यादिनसमाधिकरणेनप्रयुक्तानपाचारादुपनामहा।संस्पर्शिशद्वाहादंसा
विश्वेदेववैश्वानरादयःअहनीयादेवस्त्वासंख्यास्यातेमंत्रोधामसीतिस्रुवेणाज्य
स्रुवग्रहणंपात्रंतरानियमायाआज्यानीत्यनावाच्यंत्रक्रमांनियमार्थंचेत।नद्रव्या
तरानावानुतदिविहितौद्रव्यनियम।।गृह्णातीतिश्रुतमाहा।ग्रहणंमंत्रो।नानुयो
अथवानयनार्थत्वात्ग्रहणस्यानयनेमंत्रास्तदुत्तनीयेति।यथावस्त्रूपदिनेप्र ४७

न्तीत्यत्रावाहनमुपोद्धनार्थंचात्।आज्यानीतिवचनात्पंचानांचावाहनमितियज
मानंविश्वदेवेमोच्यते।असमवायात्संख्यायाः।स्फ्युक्ष्णांगृह्णातिप्रयाजेभ्यस्त
उक्ष्णातिसर्वस्मैवाएतत्यज्ञायगृह्यतेयद्ध्रुवायांगृह्यतइतिवचनात्दृष्टोनवउ
पन्नातिद्विवचनंगृहीतेइत्यर्थः।कनीयोल्पतरंस्रुवग्रहणान्निप्रायंकनीयस्त्वं।गृह्ण
नितिलिंगात्तदितरत्रापिप्रमानं।अतकृतंध्रोयतः।पंचक्तंचेध्रुवायांनूयिष्टमिति
प्रत्यस्रुवानिप्रायंस्रुवाधिवाक्यादेवजौहवाध्नानैवेनूयिष्टंस्यात्।आज्यस्थाली
स्रुवांहे[illegible]थमिदंगार्हपत्यांतोनिधानं।तेनाज्यैषोनस्यात्।दन्नमुपादायाव
र्हिष्परतिकेचित्।अर्द्धंदक्षिणतः।अर्द्धमुष्टेर्दक्षिणतोवेद्याःप्रक्षिपेत्।देवीरापइतिमु
दीरयत्पदुदृष्टक्षातिब्रह्मनः।घृतादादृष्यते।देवेषुतस्मंद्धचाद्वानूयुयुह्रिपरिवेशारस्त

न्यासमीति प्रोक्षणीरुपादाय। पूर्वस्यैवाय मन्त्रवादो। यथा देवै ह्नेति वेद्यांप दानि
नीञ्नयंतिमु ष्छाद्धन्। सन्निधेः॥ वेद्यांप दानि प्रतिनिहितानि उदीरणात् पवनादर
श्मप्रकरणात्। उक्तरेखेनोऽन्तना नित्रविद्यति दर्भानित्यर्थः॥ अप उपस्पृश्य दर्भस्तौ प्रन्हा
न्नित्यर्थः॥ विषायेध्मं ग्रं थं निमुच्योपादाय परिधीनूय दीवातपसमाधायेतिप
वेपाश्वतिः स्थापयेत्। ब्रह्मणामामंत्र्य ब्रह्मन्संनिधमितिशाखीतरमत्रेण। तत्र ह्मोस्या
स्वरेष्टा इत्यादिभिः प्रोक्षतिः। अग्नीषोमीयस्य वनीयानुबंधास्तु बर्हिः प्रोक्षणमे
त्रे वेतिपदद्वयबाधोनोपाताय ह्नोतरक्त्वा हि वेद्यर्थं वस्यातां प्रोक्ष्य पश्चाद्वेदेः॥
प्रोक्तैतन्नवादः। सर्ववत्। वेधा इत्यवयवषष्ठी द्रष्टव्या। वेदिगार्दपत्यावंतराधुर्यु ४५
बर्हिषो रवस्थानानुपपत्तेः। पुरस्तात् ग्रंथिं निदधाति पुरस्तात् ग्रंथी तिक्रिया

हस्तास्कवंमुकाद्यत्यर्थाः

विशेषणंबर्हिर्विशेषणंवा॥अत्राणिप्रोहाकथमत्राणाउपपिबंतीत्यन्येतउपचारात्
नविध्यतिपानं।यथौषधयःसेकजलंपिबंतीतिउपपाययतिसिंचयतीत्यर्थः॥सामा
न्यमत्रास्वाहापिचनिगदव्याख्यातं।मार्जनार्थमवशेषणयथाखांतरंगृह्येउदुर्बे
स्कंदं।उदुस्योदग्रस्योत्पनन्ना।ऊर्ध्वमुदस्येत्कतृशब्दानर्थक्यप्रसंगा।तस्मादुह्यदस्कं
सार्थमुक्तेति।यावत्पवित्रेदन्पाथ्यंदक्षिणेनहस्तेनपवित्रयोराधानं।सिद्धं।इतरथासेच्यदि
त्तिस्कवन्नचापवित्राधानंस्यात्।दक्षिणतःपरिक्रम्य।विस्तारस्यवेदवदक्षिणतोनुगमनं
मत्रा॥ब॥अष्टमा॥छा।विस्तो।स्तु।प्रस्तरंदर्भमुष्टिमपादेत्तवर्हिषः।अपदायन्त्रस्त्री
तेयजमानेप्राणाःप वित्रेदर्भरणेप्रस्तरेदर्भमुष्टौविसृजतिअपिसृजतामाति
त्याप वित्रेउपस्मदादौविद्वतिवत्पुनग्रहणे।प्रस्तरवच्च।व्वर्हिषस्तरणोविनियुक्तवात्॥

प पवित्रांतरे विनियोगो दृष्टस्तस्माच्छिद्यते प्रस्तरवस्त्रा धारणं (एवं) पवित्रयोरपि यजमा
नयोः यजमानेषु प्राणापाना विनिविष्टता हृदा॥ अग्रेणाहवनीयं॥ अग्रेण पुरस्ता
आहवनीयमाहवनीयस्य पर्यग्नि परिणीय प्रस्तरं दक्षिणमुष्टिं ब्रह्मणोऽञ्जलौ चिरुवि
शेषाय प्रयच्छति समर्पयति प्रस्तरमिति संबध्यते परिहरणेन च यजमानाय वा प्रय
च्छति तु न्यो विकल्पः॥ परिहरतु रथं॥ अग्रेण गमनं॥ ततश्च यत्र प्रस्तार्यं बार्हिमाह
वनीयमग्रेण प्रस्तरं परिणेतुं शक्यते तत्र न निवर्त्तयनीति स्वयं गच्छेनु परिहरं
न्निति वियनादौ नु गमनार्थं प्रस्तारितबाहोरशक्यत्वात् नान्यायसंबंधः॥ अग्रेणाह
नीयं प्रयच्छतीति परिहरणायोगात्॥ छा पुष्टिरसि मुखतोऽग्रतः॥ स्वे के प्रस्तरं गृ ४६
ह्णातीत्यर्थः॥ यद्दक्षाप्राङ्गो प्रतिषेधमाह॥ नोन्मृज्यात्॥ हस्तेनार्थं प्रस्तरे मृष्टानु दृष्टे

न्नावमृज्य। न्नवानीतं म्रद्देन विधृत्तुयान्न प्रतिवालये तृयदुपतिष्ठेद ध्रुवं दृंस्ता
दपेतमन्यत् यत्रतिष्ठेत् तैंनवेदुपतिष्ठेत् न्नत्त्रत्रउपविस्तसंगतसंगतं स्टृङ्क्षीया दनुव
दीयमतो विपरितस्य प्रतिषिद्धत्वात्। विस्त्रैस्यस्तब्धं। बंधनं विस्त्रंस्य मोचयित्वा पत्न्या
णां संबंधे। उपसंयम्य। धान्नानुपवितिकत्रट्टीचा। अथ दक्षिणतो। यत्र दक्षिणाय
नात् उदीरणाव संरतेषां उपसंयम्य स्तुत्वं तेषु दर्भेषूपसंयम्येति संनिकर्षाद्दि
युक्ततरं मतीउरुगप्य। वेदिं संस्कृतीन्नूमिं स्तृणात्याच्छादयति बर्हिषा वेदिं द्वितीया
ना वाता बर्हिष स्तादर्थ्या। स्तरणमंत्रो वेद्यर्थः स्यात् बर्हिषो निधाय कोपि स्तरणस्य
बर्हिर्रर्थत्वान्न वेद्यर्थता विदन्यते। अपरमपरामितिपुरस्तादुपक्रमाद्भवति। अद्भु
ष्पाविनिस्तरणविशेषणं। अद्युजो विषमाधात वस्तरणसंतानां। यास्मिंस्तरी

दयुग्धात्ता बकुलं नूरि। अनारोकं। अछिद्रं। अरेण प्रत्यासन्नैर्विदारवा परणागम्य
ता। परिक्रम्य तं घयि चानपादौ स्तरणौ विद्धेम ध्या विति। असिधात्व ग्रदणौग्र स्तरंधा
रयनूपारिधीनू परिदधाति। आदवनीयं अमृतातू परिदितं करोतीत्यर्थोति गम्यते। गं
धर्वासीति प्रथमं पारिशिष्ट्या तत्पश्चार्द्धे पुरस्तादित्यस्योक्त चातूदादक्षिणं द्रोघ्रूयांसं
उत्तरं ह्रासिष्ठमुत्तं। अविन्यादध दितिसंदधाते विशेषणं कर्त्तृद्वारकं। अविंत्यादध
दं विषममादधदां दधानः संदधाति। समौ संधी करोतीति। दक्षिणस्य मूलेउत्त
रस्यउत्त मूलाग्रे संधेः। अधिगतमिति। नतेयथा न्नवत स्तथा दधत् संदधाति। अ
ग्निहित तमं दक्षिणां कर्यति। इमौ ग्रतरं करोति। इमौम ध्यम दक्षिणौ परिधीग्र ४७
रं उत्तराग्राग्नतं एक वचनं छांदसं। अग्रतरामिति। क्रियाविशेषणं वा। इममपतरं

सर्वैरभिपुज्यते २ स्व२

रश्मौ उत्तरं परिधिं ऋपनतं दक्षिणात् प्रत्यञ्चं तं ऋपन्निमध्यमस्याग्रमपतरं स्याद्यथा ना
सौर्यं रजिय स्तुते। कान्यार्थं स्तृतीयस्य परिधिसंधेरनुवादं निहिततमत्त्वं यथा धास्य
तं एवं पुनः शब्देन वति अनिहिततरमिति पवनीयतमवर्थं संनतं अर्थाति रं वा सं स्त्र
स्याए वकृते रान्वषाणीयं इध्मदारु। आदाय तत्नुवादः नस्यनादाया धातु शङ्को। तिकश्चि
दर्बिश्छ। धि। द्वितीयमाधारसमिधमिति स्त्रीलिंगात् तु इध्मापेक्षं द्वितीयमिति स्यास्त्वयंसा
स्त्वा रश्मिभिः। मनस्यादित्याःपरिधीय तमंत्रां व सस्मिराणान वा। विसृजनस्य विधृती स्तृणोदञ्चौ रति
प्रस्तरं यं न त्योप्रज्ञाते। तत्रैवोपकर्षेत् संनत्यैद्वा। पशौ स्त्रं नहन कालत उपादाना छिद्रै दृष्टं प्र
न्तता विकृति। यूपवेष्टन संधा वा वनवत्। एवं च विनियुक्तविनियोगानन्वेतु। बर्हिषः परि
श्रेकुरुत इति वचनात् विनियोगस्यमाणास्यान्यत्र विनियोगः। पुरोडाशकपालेन पावापवताए प्रश्रं
स्निजउनीय बर्हिर्बिर्बर्हिः शब्देन प्रयुंक्ते स्तृं त्रं च्छं ताति। तेन मुख्यो बर्हिषः पवित्रेक वैति। आज्ञा प्रेर
तरां स्तृणाति। सोमे। तिरश्चीत् दर्वीने सादयत्यवस्थापयति। वन्तरं स्थलमात्रं स्तृणयोः श्री
नप्राप्तुंक्तेति

[illegible]

दृष्टि ध्यासः४
नक्षत्रतिर

तरामध्येय थान्नवतित थासादयेा। दूरस्त्नां रुद्राविधृत्यो रुपरिप्रस्तरं सादयति
रिक्तं आधेय मन्नं नावसृजति तमुच्चति॥ द्यौरसि जनमजु ह्रूं प्रस्तरे सादयति आसा
घजु ह्रूं प्रस्तरमरिक्तं वान्वारन्तंतेसमं प्रस्तरमूलेदंडिमू नंजं वन्तु सादयती तितिरं
तरिक्षमसि अधस्ताद धरं विधृत्यो॥ उपरिष्टादृंहं विधृत्योध्रुवां॥ असंसक्ता॥ असं
न्नमा॥ अन्योन्यं॥ अनूचीरन्योन्यमनुसक्ता॥ अनिहित तमां। उपन्टत ध्रुवा यां। सका
शाद निहित तत रा। उपन्टतःसकाशाज्जूराहवनीयसंनिकृष्टतरा एवं चानूचीरि
त्यनुवादः॥ वेदोपयामः॥ आज्यं आज्यास्थाल्फपयामइति नोक्तं। यथादेवतमु मि २
त्तरमितिध्यारख्यातं। अतो दोहावनिधारयेत् त्राग निधारणादामिंद्यामितिस
त्रा तूमंत्रवस्तीमवे। वेदितं स्क्रवांयो निरितिवतु। अदित्पास्नोपस्थइत्युह्रम ४
नविवक्षितं ३ स्याल्या भूमिष्ठायाः पूर्वेण प्रणीताहरणावदभिधारणापनयति नान्यथा। ×

= पुरोडाशपात्रीर्                                                  विधेते२

क्षेत्रस्त्वंसादनमैत्रेसति स्वत्रतातासर्वस्त्रुपत्रद्योतकं वस्तुनामिति विरुद्धमेक
क्षकूपच्छेंगीन तं उक्तं प्रस्तरे स्यादयतीः सर्वा वास्तु वश्यति सर्वपत्रे प्रस्तरे पर्वते न
उक्तपक्षो स्यो नं ता पात्रीवेति लिंगादेकामेव पात्रीमुपस्तृणाति उपच्छादयति वे
दोपयामर्वा स्वा इ्रीः पृथु स्नु उदंव उदीवीनं उद्वासयति अवतारयति अन्यत्र
करोतीत्यर्थः उद्धृत्य देशान्तरे निवासयतीति धात्वर्थः उन्नयन वन्मंत्रान्तनक
र्मादिन द्वा लन मात्रमेव कर्मादि देशांतरे प्राप्तियोगात् नैवामाकाशदेशाभ्या
मिर विवक्षितत्वात् स्वविनि श्रितवत्तेदनिवासानुपपत्तेः अर्थोद्वासनं स्थानात्
प्राच्यावनं उत्तरत उद्वासयतीत्यधिकरणतो उत्तरत इति देशस्य दोशावोध्य
सनस्य स्कतास्या दनेविवक्षितो उद्दर्शु द्वासनम पक्ष उत्तरतस्त्र तेषु स्कतां तं उन्नयन

देश। यत्रैवनयेदितिवाक्यांतरेण। तदविवक्षितेयं(३)स्मान्नाभ्यः तद्देशविशेषस्थापनप
र्यंतं स्थानात् प्रच्यावनं न प्रच्यावनांतरं तेनैव देशविशेषे पतयर्यंतस्थानात् देना
पन्नस्मानं। संनिकृष्टो योऽत्यश्चत थापि नियम्यते। व देनेति। अपनीतं तत्स्नायस्मा
त्तसो पन्नस्मात्। अनन्नि घ्नन्पाणिना वेदग्निरसाव अपन्नस्मानं करोति। तत्स्मा
पनयंतेवेदपाण्यो। संनवादन्निधातस्य निषेधः। यद्यातस्मिन्सिदामितरतिस्मृ
सादन विशेषमनिर्द्वैनिति। वेदेपयामानुवृत्तौ। अनिधातात्। स्पर्शनं। अंगुल
योपि पाणिरेवातो। वदत्तविशादनं सामर्थ्यात् एवं शिरः प्रतिषेधेन च्छिवेदमृ
तोऽन्तधानात्। अथशिरसांतधानसंनवानिषेधः पाणिनिषेधेन च्छिदि। अनिकि
द्धे। पाणौ वेदानुपर्वानिवगम्पत एवैतादिद्रव्यांतरकृतं स्पृष्टं स्यात्। पाणिं विना। ५८

सादयितुमशक्यत्वान्न च पाणितले पाणिशब्दः। समुदायपरित्यागेनैवेदं तेषामि
वक्रकर्षेन निघ्नंनित्यादिपदत्रयमनर्थकं स्याद्वारं समुदायपरित्यागेन तन्मात्रग्र
हणं विचार्यमतः। किंयुक्तमिति। यवानामध इति क्रूरशाखांत रां इरा नूतिः। इषिषि
छिद्यारस्रोप्रथमोपहिते द्विवचनं प्रकरणान्निप्रायं। प्रकरणेहि एवप्रथमोपहि
तेसंनवतः। दृष्टतयोरितिवत्तायद्येकवचनांतं प्रथमोपहितमितिसूत्रयोर्नदाद्वि
तीयपुरोडाशकपालेऽप्रथमे स्यादप्रथमवान्नवसक्तंमंत्रेण द्वावनिधायपुन
द्वावितिवक्तुं न च मंत्रावृत्तिस्यात्। प्रथमोपहिते द्वितीये मुारथसौन वति द्वितीयस्य
संसामीप्याल्लौकिकस्यांनाय्यचाध्याय द्वित्वं। कानिधारणमनिमतं स्यात्। प्र
थमद्वितीये कपाले इति सूत्रये तूत्तपधानेपि प्रथमयोरखावपाषांगारादते मी

त्ति

रवाग्नि धारणां युक्तं। इष्टिरसि गायत्रलंकरोति। आज्यमेवं अन्यस्यालंकरणं। स्रुचं
सुप्रक्षितं। अनिकायं निकषणमकुर्वं स्फ्येन हस्तेन वा। अमर्षअस्पृष्टं पृषद्भिर्वर्तिते
द्वी। चिह्नवर्जितं अमृष्टं तमित्यर्थः। अपर्यावर्त्तय। नपरिसारयन्। अधस्ताद्योपा
नात्। अधः समीपे आज्यं धारयेत्। यस्ता आमापस्त्वा इति दोहो अलंकरोतीतिसं
बध्यमाने पुनरलंकरोति यदग्णं स्वकौ दिग्गुणनिवृत्त्यर्थः। अन्यदाहरति। आद
वनीयं प्रति उत्तरं दिष्यादहरतीति। इषेत्वो सि। सादयति। दक्षिणतो उत्कः। प्रस्तरोबर्हि
षि वा। यदक्षानः। वेदोपयाम इत्यनुवर्तीत। दर्वी। षीतिउत्कौनि। तन्मध्ये वेदसादनं नात
रीय कृत्वा। दत्वा चयमवा। साम। घ्याक्षिम्नुकं। अग्रेण ध्रुवा। पुरस्ताद्ध्रुवायाः। उत्त ५०
रेण ध्रुवामाज्यस्थाली ध्रुवायाः। उत्तरत आज्याधानपात्री। अपरेणस्रुगदंडं पात्री। पु

पुरोडाशपात्री

रिडाशावित्यर्थः॥ दक्षिणस्यां वेदिश्रोणौ वेदिजं द्वायां उत्तरस्यां प्रातर्दोहं सादयतीति
श्रा शिश्र हरणोऽपात्र्योरद्भिर्विष्णानुपसादनं वेदिव धासं निहितस्थानस्याविशिष्टत्वा
दर्थेण क्रवामिति स्थाननशेषो वा वचनिकः॥ वेदिं स्तृणा बर्हिषा केनापि वेदिर्वेदिगृह्यते
नतस्समीपलो लक्षणिकं॥ अस्ति मुख्यत्र योगो वेद्यां हविष्यानासादयतीति॥ अनधि
अधिउपरिष्टेऽस्तरणनाऽयथा अधिस्रुगादीनस्तरणानु अनपक्षादया अंतानम
ध्यांस्तरणाति वेद्यंतचा तु अंतानिति बहुवचनं पठंति॥ यथा वेदिप्रान्तानवस्तरणाति
पश्चात् होत्रे विदः॥ पश्चादर्थे---- उत्तरतो गार्हपत्यस्यामध्यधा उर्ध्वं दक्षिणाग्नः कार्यः
अपउपस्पृश्यपाउदकमुपालभ्या अस्यानिवर्तुर्गृहीतानि बहुवचनप्रसिद्धेः॥ स्रु
वादीनि वा॥ वाउ मा स्यादोउत् कर्षादनिमर्षणीस्स संमृशति संस्पृशति॥ हिरुद्धारा॥
= ण॥ स्विष्टाचारा ॥१

या॰५

मा॰श्रौ॥ ब्राह्मोतर्यवाह्मोतर्यस्याग्नेर्वैदिकं कर्मतस्मिन्नवस्थिते प्राप्नुरेवऽवस्थिते स
तिऽअग्नये समिऽत्क्ता प्रेष्याप्रणवे प्रणवं वर्त्तमाने उच्चार्यमाणे। समिधं काष्ठिकाम
दधातिऽअग्नौ। समिधमिति आदेशमात्रापिस्यात्। द्विप्रावेशात्तावेद्धा व विकल्पेन वा
अनुयाजिकी। नचानुयाजिक्याः प्रणवाभावात्। आनुयाजिकीं समिधमादायेति
वक्ष्यमाणत्वात्। प्राप्ते मेव। शिष्टचोत्सत्योतुत्तमे प्रणवेऽसंत्यया समिधा। सदृशाष्ट मन्य
त्समिधमिध्मसमिष्टयाजुषायावत्यर्ह्णि आदध्यादिति विधानार्थैनानुयाजि
कीं प्रतिषेध्यनुवादः। अनुयाजिकि वर्ज्जमधिकामिध्मं॥ तिस्त्वयेत् प्राक्षेपे देवा पञ्च
सोमेषु बहुकस्तु ताराहोरात्रपर्याप्तः। प्रोक्तः। अधिकदध्मा कर्मविशेषनियम्यमानो ५१
दप्रयते। ध्मामयूषानुपसन्नह्यपरिधीनूबल्वजानिति। अष्टादशदारुन्योन्यो ऽतिरिक्

त्रान्

इध्मोऽस्ति विहृतौ। विशेषनियमात्त्वं नातिरिच्यते। दानुयाजिकीं न पुनराति ध्मायं
मतिरेव तं। अनुयाजार्थस्य तस्याः संनहनात् उपसद्यत्वरा घारानुयाजसमिधोरि
वा इध्मसंनहनं। स्रुचौ। एकत्र्यं। शिएकसंदृशा संमार्गे होतृसुस्वादवनीययोः सन्मार्
गं करोति। अत्र उटास्तु देवतास्वपटु। आवाहितास्तु देवतास्तत्र प्रतिपस्पृश्या। तदुपरि
जनात्॥ वद्यत्र संमार्जनं च॥ त्रिरूपवाजयति। वोविधूननेजुहू। वेदोत्रधवित्रं। पूर्णा
कवस्य ध्रुवावनीतस्य ध्रौवस्येत्यर्थः। वेदोपयामा। इत्याघार धर्माः कर्तव्यगुणाः। उत्त
रं परिधिसंधिं संविस्पृशीयेत्वा स्रुके वेणोतिगम्यतो। इतरथा स्पृष्टेति स्यात्। उत्तरां मा
हितस्य धारादारुण इत्यर्थः। एतस्मादनुवचनात् उत्तराद्वैत दक्ष्यां धीयते। ज्वलति जुहो
ति। अप्याहिते ज्वलति। यदा अन्याहितस्य ज्वलनं निर्देशोउत्तराद्वैक ज्वलतीति। आघा

रस्समिधमादधातीतिवचनात् संपातेन ध्रुवयां संपातेन संस्रुवेणान ध्रुवां ध्रौवां तातस्मात्
स्त्राप्याय्य सबध्य यथास्थानं दक्षिणतो जुह्वाः स्रुवं निदधातीति वेदं चाग्रेण ध्रुवां स्रु
त्परिधीनुत्प्रेक्ष्यत्याग्नीध्रं मंत्रार्थत । त्रिरित्याम्पा सोन्ववादां संस्रुवे स्रुक्षु पिस्मुनावी सार्थीसि
द्धे । आग्नीध्र । संमार्गं स्फ्यमुपरंद्धितीयां ते वास्फ्यशाष्टोत्राय यथापरिदितं परिधीनुत्सृष्टं
लोम । मनुकूल । मूलादारभ्याग्रे यावत्संमार्ष्टि । स्फ्यसंमार्गस्यांपावयतीत्यर्थः । कृते स्पा
नु । केवलेनैव समार्गेणाग्निमुपाद्दिपनुपघ्नान्निवान्नीच्चान्चारान्नसमुमाष्टीस्त सपत्नं
पावयतीत्यर्थः । अपहरत्यं ज्ञानिपाणी कृत्वा ॥ ८ ॥ पूर्वे चंद्रमसी त्वेत व पौर्णमास्या विशे
षणां । पौर्णमासी विशेषणां तं चाग्निरस्यार्थं सूचकप्रयोग तत्प एवस्य वसे नियतत्वोजनो चांद्र
यणं चोपवसेदिति लोके प्रसिद्ध्यते । मा यादि वर्जनेनात्मावस्य पदोपि घटिष्यते । ततश्च नाथ ५२

देवताग्रहणे तेपि सोमादौ न प्रवर्तते ।सोमार्थं ताद्धितेनापि गसं तेन सर्वदेवताः।। अ स्थानादेवतास्तत्र गृह्यंते न्याय वित्म ।।८

रोधो न्व उपवासस्य योजने।अदर्शननामा वास्यां चंद्रे नंद्रमसो ष्युवासमासस्नेद मामि
त्यपि लमास्य मावास्ययोः।अरोगी त्योपकारी स्यादुपवासविधेस्त थ्या।यदितनाम षष्ठ्ये
द्विपोरुमास्यापि न्ट ह्यते।अवास्यावोपवसथ्य तदा स्यात्समवायकलन्हणापि न हु ष्ठ
मह्य ष्ठकरणविशेषणं द्वितीयां तं विप्रेष्यं तु पद्दे।स्मित् घटते तरा एव न्नमावास्यामिति
व चैमावास्यायां न बाधकं उपवस्व शनमस्याः किंतु वद्व्यमाणाधिकारादिस विष्मद
यमथ्येत तद न्येष्यं मनीषिभिः।अ ह्रीत्वपितिष्ठंतो।।सिद्धिवचनं प्रद्कवारणात् पुरस्त
य हृणं चापि दाक्षिणादिनिवारणा।म मात्र इति चोद्देत बक्तृणु द्वादशा किंकेा त्र ष्टीमपर हि२
योएतत्स्वशारवो ऽकं समाश्रितं द्वेवतापरिग्रहार्थमन्वाधानं यदिष्यते।राज यद्वम न्
दीतो ष्टौ पुनरन्वाहितं न वेत्।अध्याग्नि ग्रहणायैव व्रतवस्यात् प्रसंगतः। इष्टीनां देवता
स्त्विति ग्रहणे ध

स्त्रक्त्वं ते।त्वयं विमतिप्रतीष्टिकार्यं सोमेऽपि चक्रं यदिमतं ममाऽस्त्र चाधानं यतः सोमे
नातिदर्शान्नवोदितं।पिष्टयद्वै यदि च स्याह्वयोरपरयोर्भवेत् व्रतोपायनोपस्थाने मंत्रस्त्र
त्रेणसाधयेत् स्यं न्माडासीत्फपस्थानं च वास्थितमिहोच्यते।वासाऽसंवेशने।कालेतत्कर्त्त
धान्यनोजनं।यस्य चश्च इति सूत्रमारण्यस्य निषेधकं।प्रकृतावसं न वाऽन्नशरद्या आयणंप
वेत्तस्य दृतु हविषोऽत्रविज्ञातीयं निवर्जयेत्।प्रायनं ब्रह्मचर्येणान्वस्याम ग्निसमीपतः।
सद्यः कालोऽत्र स्तु प्येतयाह्निनोद्योपवत्स्विकं।ईयं व इति मंत्रेण पृथिवीस्मरणे प्रतीम
नसाध्यानवचनम मंत्राद्यविदेऽतं।हविरन्नस्य निर्वापक्रियामाणेन वीक्ष्यया।परिश्र
हांतार वा स्यासं गतिं संनिधानतः।ऽस्माकं त्वनुमंत्रेणादौ समकाह्यर्थ्ये एव का।ऽऽपोहे
वीरपक्कतैकं वेऽवष्टयेऽह्यतोऽतदसन्नाहवनीयो सोऽत्रतो होतत्रके व लोऽऽप्यादिनोत्तर ५३

स्येतिपरिभाषा यदि स्विष्टकृत्तादनुवाकस्येति पुनरुक्तेरनर्थता। वनुदेत्रा अग्निस्तृप
विदर्थेन पुनः स्तृशेतृचोदना पूर्वोद्यागेदात् हविरांग प्रधानिकं अग्निसृश्ये द्विर्णं प्रात
तोध्रौ वंत घोत्तरांत थाज्यानिक्रमात् पश्चाद्धविःसामान्यचोदनात्। समुच्चितं विवर्थं हिना ६२
रत्पंयदपोहृतं अग्रेण स्रुच इत्येतद्द्वितीया यां बह्वृचिद। अथ्यंजातो विदना द्वाय निंप्रतीय धाके
ति पुनरादान वचनादनुयाजेष्विव द्वयोः। पूर्वकल्पेनिरप्सा र्थमपि वेति हिस्तत्रितं। अन्यत्राथ
पिवा शब्दः। सर्वत्रा परितोषतः। उत्तम मंततरति पूर्वकल्पे पिच्चष्याते॥७॥ याजमानेसप्यमः
बंउः समाप्तः॥७॥ अग्नियज्ञ इत्यादिषुउः स्तुगम ऐवा अत्यपना गा तिरकेपि संज्ञा शब्दो ९
न वर्द्धते प्रवान करली------ ग्निदेवतास्तथा स्विष्टकृतो यागे प्राशित्रे वानुमंत्रणेन
वैरितिपदस्या मायउपपन्न सन्निधो॥७॥ दशाहे॥७॥ सोमस्याहं देवज्याया विश्वं रेतोधे

बो।ये त्वा दी निलिंगकमार्थ्यां पत्नी संयाजानुमंत्रणानीतिगम्यते।सावित्र्या उत्थापितेनो
त्कंपकरणात्तु अन्यत्रापिचक्षुरादीनां सोमादीनांचेत्यादिन्येवानुमंत्रणमिनियच्चास्फविति
श्रुत्वा।इडास्मा।विदसिमनासिधीरसीस्यादितिविंत्यंउद्धेरित्यकारणं मंत्रलिंगात्पश्चाद्या
सरस्वती।७॥दक्षिणाग्नौसारस्वतहोमकालेस्रुवनिमार्जनंलिंगात्तुनिर्दिष्टंतमितिवेदं
स्त्रीयमाणं ननु स्त्री संज्ञितानवनिर्दिष्टा वा संयद्रूपतिः अत्यन्तविधायित्वात्तु सूत्रस्य पुनस
त्ववानास्तियदिप्रवासेसमिष्टयजुषासदेतिध्रुवाग्रेऽवस्थाप्यजुहुयात्तानेवमंत्रेण
तद्दृत्तं अत्र मा एवं यह्नं प्रतिष्ठापयतीति पश्चाद्देदेरित्यव यव षष्ठी पश्चादित्यवयवेऽधि
करणं।प्राच्यादिशा देवा प्रणीता स्रूपरि अच्छिन्नमाशेचनं। अर्थगृहीतं।प्राच्यादिशादि
त्युक्तिनियनार्थमंत्रमित्यर्थः।सखुद्रवांतिनीतानामैत्रणं।यदस्तु।अनुमंत्रितानिर्गुरवैघृष्टोत्र ५४

णीतास्त्रिरिति मंत्रलिंगात् गम्यते। दक्षिणा। दक्षिणाग्निं वेदिं चांतराग्नीनां विष्णुक्रमान्क्रमति
इतरथा दक्षिणेन विहारं स्यात्। यद्यपि वेदिपरिच्छिन्ने दक्षिणस्मिन्देशे विष्णुक्रमाक्रमतेन दाक्षि-
णाग्निना ध्यावधानं। अध्यनावादिति पूर्ववत्॥७॥ इदमहमनुष्याणां॥८॥ इत्सीमितिना-
मग्रहणं वा मंत्रकं वापास्यावर्त्तनं। स एवमत्र सर्वं मनुष्यानवेक्षावति। तेजोसीत्याहवास्र्वे
ष्टरूपत इति। अस्मै देवदत्तो अनुमातन्तु। द्वौ चेत् पुत्रौ अमू इति। द्वंद्वं कृत्वा यज्ञदत्तविष्णु-
मित्रौ अनुमातनुतौ। एवं बहुष्वमी देवयदत्तयज्ञदत्तविष्णुमित्रा अनुमातन्वताम्। इति
मा इहैमंत्राणां नामधेयं। ये देवा यज्ञहन इत्यनेन यथालिंगेन गार्हपत्यादिषूपतिष्ठते।
अग्ने व्रतपते विव्रतविमोकमंत्रः। लिंगात् तु न संधाने। अन्वाधिकर्मणि लक्षणे हे चा॥२८॥ निर्दि-
ष्टानुक्षुर समिधः आदधाति। यज्ञो बभूवेति मंत्रेण जपो। पुनःशब्दा अन्योऽवलंबआशीः

प्राच्यैनेवा मंत्रलिंगात्। गोमं अग्नेइति। आहवनीयात् प्राङ् इति शंयोःस्वशाखोक्तमप्राप्ते
शाख्वंतावुक्तवसिष्ठेतं इडां तामुनन्नागोस्त्याता नोक्तं महर्षिणा सान्नाज्यानक्षणे चात्र ब्राह्म
णाधिजेन वेत्। यजमानयहणं चात्रयच्चिन्नातिविचारणं। आशानं ब्राह्मणस्यैव न तु राजन्य
वैश्ययोः सोमसंपत्तिवादह्निन तु सोमन्नयोन्न वेतू। न्नागा न्ना वा हिंसा नाप्यप्रतिषेधस्त्विनं
प्रति। तस्मात् वैश्येतु नाहिंसा नाप्यन्नक्षणे॥ ॥ श्रीकुमारस्तु तेक त्वेन्नाप्ये यजमानं समा
प्तं॥ ॥ अग्नीनादधीत वसंते ब्राह्मणो ग्रीष्मे राजन्यः शरदि वैश्य इति वसंतादिकालं
ब्राह्मणादिषु। आधानोत्पत्तिकर्ईकास्त्रयः। एवं च नक्षत्रादि धानेपि वसंतादीनां नक्षत्रा
दिभिः समुच्चयः। वसंतादीनामुत्पत्तिशिष्टत्वात् येषां तु य एवं विद्वानग्निमाधत्त इत्या ५५
धानोत्पत्तिस्तेषां वसंतादिकालनियमाश्रीस्तत्र अश्नत्तिकाधाधानं विनापि न संतादि

रिः स्यात् तथा वसंतादिषु विनापि तत्रिकादिभिरिति॥ उत्पत्तेबलानां विकल्पाधिगमात्॥
ग्निप्रचके स्थलस्याधानं प्राप्नोतीति तदुपनयनाभावाद विरुद्धत्वान्न वर्त्तते एतं विद्यानात्रि
मादात्ते तदधीतवेदस्याधिकारात्॥ अन्नी निति गार्हपत्यादीन् पंचाग्नि प्रेत्यो क्तं पंचसु आधि
ष्टेषु स्थापनकाले आदधातिना योगात्॥ ६॥ शि॰ सर्वेषां पूर्वविध्योः ने॰ नापि शिरवि
३५ धिना विकल्प्यंते॥ अयमप्युत्पत्तिराधानस्य पूर्वविकल्पेन नियंतुं तन्ये पूर्वैर्नियमे
र्विकल्पे सोमेन यक्ष्यमाणस्य त्वविनियमः पूर्वापवादो यं॥ अत्र नियमो ऽनादर इत्यर्थः॥ न
च१ त्वेवं वचनाणापवादोयं॥ चकारात्त थोवा नियमः॥ सोमेन यक्ष्यमाणस्यत्राग्निष्टोमेन
वसंत इति सोम कालेस्यापि बाधोत्र यक्ष्यमाण इत्यद्यतनी प्रयोगात् अपर्वणी सुत्याका
लस्यनियमो नास्ति उपसत्काल वदवांतरत्वात्॥ एतस्मादेवाद्यतनी अवणात् अत्रस्याधिय

कालमंतरं दीक्षेत। एवं चाभ्युक्तं। जरद्गवेन सोमाधानेऽग्न्याधेयीकि नाम तैरैंद्राग्नेनानुख्य
ल्पान छादीक्षेत। आहिताग्नित्वस्य निमित्तस्याकृतत्वादिति तदयुक्तं। न ह्यग्नीषोमीयेन
सान्नाय्यपात्रेणेज जरद्गवस्याग्निमता। केचित्तु प्रवर्तीतिवदतः ये उपवंति तेषामथमभिप्रायः
। आहिताग्निस्त्वस्पृष्टेनाधिक्रियते। वक्ष्यमाणेन च नाहिताग्निः स हि सकलसोमपान
संचारसंपन्नः सोमेऽधिकारं प्रतिपद्येत। आधानादाहवनीयाद्यग्नीनाजिह्मीबुराधानेप्र
वर्तते। तत्राद्यतनस्मृत्यात स्मिन्नेवाह्न निदीक्षा। यदहर्दीक्षिष्यमाणस्यात्तदहरादधीते
ति वक्ष्यते। न तस्मिन्नुत तर्हि अनुस्पृष्टस्याऽऽलंभ्य। आहिताग्निर्दीक्षिष्यमाणश्चेन निमित्तेन लं॰ ३
नि संतिपतितात तदनिमित्तं तद्विघातस्येति। नह्यंतरेण कालेनाधाने दृष्यो दीक्षणीयासंभवति ५६
परंतंत्र स्वस्पृष्टपतिता प्रसंगो पजीविदीक्षणीयायां पात्रकं तंत्र मालेभमानोऽग्नीषोम

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यंयावत्प्रतीदृते।परतंत्रोपजातानिनैमित्तिकानिप्रसंगोपजीवीनिदिदृष्टानिवैत्रियादी
नीति।येऽनपवतियद्यनुस्टष्टेनेत्यादितेषांनैवसोमाधानेविछिन्नसोमपीथस्याधिका
रोनिषितः।अधिकारापत्तिहेतुत्वादनुस्टष्टस्यानध्यनधिकारितोदीक्षाःसांगेचप्र
धानेऽधिक्रियते।प्रधानेछिन्नत्वांगेऽधिकारात्।फाल्गुन्यांव्रीहरणस्यश्रूतौश्रूतमाधानं।
सत्यांनेईप्सयंतेनफाल्गुनीपौर्णमासंएवैति।श्रुत्याराजन्यवैश्ययोरपिसिद्धं।क्रूपेगर्गउल
वत्फाल्गुन्यामितिसप्तमीजातपुत्रः।अग्नीनादधीतेतिशेषः।अविद्यमानपुत्रस्याधाने
नाधिकारंसूचयति।यद्यपुत्रः।प्रथमायांवित्यामित्यफत्पंन्नेंस्पांतांनेंहरकालेयस्यतद
निप्रायांअन्येऽजातपुत्रइतिसंदेहेनिवृत्त्यर्थंवदंति।तथ्यावपुत्रंधबाधिरबढकुलित्रतयवा
।येऽत्रितयश्शूद्रवर्जमितिश्रुके।अन्येकरान्यायविदश्चपवंति।एवंचजातपुत्रोजातापत्यमात्र

इत्यर्थः। कथं तर्हि अग्नीषोमीयपौ छागं नपुं ॥ ७॥ स कमालभेत पंडं कठिंयाज ये दितिनैबदोषः
संतिचिकित्स्यो यं त्वयागस्तद्विषयमेतत्तेषां जन्मणां वैद्यश्वरकादिशास्त्राधानं तथासो
मापौष्णादिकार्येना चिकित्स्यो यो जैदन्तविधिकारात्त्रिचिकित्स्योद्भूता यत्पत्तुज्यत्वाद धिक्रियते तथा
हि यत्र तु भूममर्जायिते तत्कपक्रमपतादवास्मा इंद्रियं वीमा ह्वादधातीति चिकित्स्यं दर्शयति
योनं प्रजायि संक्षितिति चिरजातपुत्र आहितेषचित्रिषु पक्ष पंडगस्योक्तनापि निमित्तेन स्या
दग्नीषोमीयो स्यामात्यक्षप्यते। ब्राह्मणः स्मृतिकास्या। ब्राह्मणस्य स्मृतिकास्थितिं नतु ब्राह्मण
स्मृतिकास्ते वा बकुलबाधादत्य बाधस्यैगरीयस्त्वात्। अत्या स्मृतिकास्त तः। राजन्यावे
श्यबाधः। रोहिण्यादीनि ब्राह्मणस्य बहूनि बाध्येत। रोहिणीफाल्गुन्यश्चित्रे त्वाफ्सु
कामो रोहिण्यां स्वर्गकामश्च। प्राड् यसौ वा चित्रायां नगप्रत्राद्य— काम। पूर्वफाल्गुनीषु ५०

प्रजादानकामउत्तराफाल्गुनीषु मृगशिरस्यादधीत शारवांतरमेतत्तात्पुनर्वस्वोः
पापीयान्‌यः पूर्वसमृद्ध्याऽसीत्‌पश्चाद्भ्रश्येत् स पुनर्वस्वोरादधात् विशाखयोः प्रजाति
प्रजनहेतं प्रजोपादनक्षमता अनुराधास्वत्र छिस्सांयोकानामर्थानां रोहिण्यादीनां प्रजा
पातेर्वीर्यतौ स्तनाविति श्रुतेः यत्तु प्रतिपदिऽऽधानं वक्ष्यति उत्तरामावास्यामुपवसेदि
तीः योऽग्निपश्चिमः त्रिः आहरति स्वभावेयद्वे क्रियादिनाचेन्नक्षत्रस्पेतत्तत्‌ दादेऽश्वोर तिक्षे दनं प्रपुंजीत
प्यतोनास्तिाक्ष दतोहि साऽपरणी इति साहित्यमविवक्षितंतान्नेकैकस्यामंत्रेणाहरणोऽस्त
रथायथापूर्वपुनस्स्सरकारणामेकस्यांत्रस्यांएकस्यामपिनष्टायामितरस्यास्त्यागोद
क्षिणाग्न्यादिस्यानाधा गार्हपत्यस्यैवसहाधानात् न चसाहित्यपरिन्यागेदोषाठ्च्चाश्रणोचरि ०
तद्धिकल्पते तेन शारवांतरं त्वा प्रापुनरेकवाक्यताप्रतिपदऽमावास्याशब्दस्याप्रसिद्धत्वस्यानुपपं
सेधि बिाउं

तार्थत्वा।न्नवै कस्मान्नियमेन द्वे अरणी नियमतो याज्ञ आदिना। लभ्येतेनाप्येका। स्मिन्नदनिण
लद्याद्दृतयो।रवाक्रियादिना। पुनर्मंत्रण संस्काराग्निमाहरणं। यथा लौकिके नवाक्येन क्रुद्धि
ञः। पूर्वं दृष्ट्वा पश्चात्स मंत्रवर्सेन संस्कुरुते। एवं च लौकिकवाक्यदृता। ध्वर्युररण्या हरणं अ
यन्मंत्रवरणं तु प्रागग्निहवात् नवा गार्थं दृष्टपूर्वरणं। प्रधानार्थो।दृष्टा। तेर्ले च विज्ञरं गानि
कर्तव्यान्यंगानां प्रधानार्थत्वात्। इतरस्यैकैकस्य ब्रह्लिविनाद्स्यात्। आयुर्मेधिप्रला छु।
अतो मंत्रलिंगादाहरणमध्वर्योः। परिवापणी। सो मिकपरिवापणेदंतधावनं स्या। त्तन्मा स्नानं च
न्दिति यथा सोमेइति लघुतरं न सूत्रितं। अग्न्युल्यादात्वौमे। अग्नीतइति पत्न्यपेक्षं हवि
पाणिग्रहणादि सहत्वं धर्मेषु त्यादिस्मृतेः। तथाहि दौमव सनं नियमविधान परवाक्ये स्मृ
तिविहितं। पत्न्यधिकारं श्रुतिरनुवदति। हौमवस्थानौ अग्निमादधीयातामिति द्विवचनेनेति ५८

उपवस्यतोशनमुपवस्यशनं। यथाह दर्शपौर्णमासयोरिष्ट्युत्तु वर्त्तातते नान्यन्माषेभ्य इति
सद्याधिकरणोऽत्र शानदविर्न्दृष्टे सर्वत्र इत्यर्थः। प्राचीनप्रवणउदितोदिग्रादशकायदृार
केयौ; अग्निसंस्कारः प्राचीनप्रवणादिवत्तु विंशांगुलमात्ररवारत्नदृणां। नन्तु सत्र्यंतु नेश
ये पाकयज्ञवामावात्। तस्मिन्नौपासनीयं ब्राह्मौदनीकमादधाति शालाग्निं तस्मिन्निति
स्मृत्यन्तु विधानं तेदृणस्य प्रसक्तत्वात् तस्मिंने वाग्निस्थापनं स्यादत एव कर्त्तोपासनीयस्य प्राप्त
वक्तृत्फपलेष्ठ मनुविधाय तस्यास्मिन्प्राप्तस्ते अप्रसिद्धत्वात् शालाग्निशब्दं स्वशास्त्रप्रसिद्धं
तद्यास्यानार्थस्त्रितवौन्यथादर्शमयंपवित्रमित्फक्का त्रियुणा रज्जुरिति व्याख्यातं ता
पर्यज्ञमानइत्फक्कवादौ मे सर्ष्पिर्बिपर्यस्तमितिव्याख्यातं उपासनं ग्रहं नायवितातं त्रि
मित्तो ग्निरौपासनीय एवं शाद्यो यः। शालाग्निश्चंगृह्यादिकेष्वे तपितापशो लाग्निकुर्वीत

त्यादिदेशिकोध्यास्तितदानावेऽन्यत्र तत। अतेपितरीति वक्ष्यमाणधर्मेणोपदिशिको पित
तृत्रयमविशिष्टस्यते। विशेषानुपादानात्। अन्योयमौपासनीयो वा एषोग्निर्यदावसथ्य इत्यनुग्र
देहस्त्रस्त्रासूत्रंप्रवर्तिते। तेषां मते पुनराधानमेव स्यादार्थिदि। लौकेरे वावसथ्यसद्भावात्। सन्न्या
तृत्वमावसथ्यमिति वचनादनादिता। अग्निरुशालाग्निः। सचोत्रयविधोपि सामान्यप्रवृत्तेनस्
क्रेनुपातं। तस्मात्तुशालाग्निः। ननुशाखान्तरे शालाग्निरावसथ्योपच्यते। आवसथ्यच्या
८४ धारकाल इति सत्यं। किंतु। संग्रास्य शास्त्रे संव्यवहारार्थं क्रियते। स्वशास्त्रेव स्मृत्या तूप
न्यधीयते तस्यैवावसथ्यशब्दप्रयोगो दृष्टो। तेन शालाग्नेः संज्ञोच्चरिता संज्ञिनं प्रत्याय
तीति। औपासनीय इति संज्ञा। संज्ञीतु श्रौतस्त्रावसथ्य। अतः श्रौत तुल्येन संज्ञां विधाय
पचनं प्रतिषेधति। प्राक्षिपूर्वकाश्च प्रतिषेधान्वंतीति प्राक्षिश्च शालाग्निपर्यायत्वेन

पाकयज्ञसाद्ध्वयति। आवसथ्येपचनं निषिध्यमानमर्थान्निरूढवृत्तिकं तेष्वेषं कृतं ज्ञातं भव
तीयदि तद्धेति च्छालाग्निविषयं स्यात् गृह्यस्याप्यकारोपि लिख नूनं कपटामतदातानलि
ख्वितं। इतरथैतस्मिन् पचननिषेधे स्वकीये सति गृह्यस्याश्यकारालौ। किंकाग्नौ पचनमा
ज्ञातं न हि तक्रं तु पुनः लौकिके पचनं तैत्तिरीयके दर्शनादिति वक्तीयतां न हि तैत्तिरीयके लौ
किके पचनमस्ति। अस्ति च तत्रापि प्रविष्टो गार्हपत्ये शालाग्निर्ब्रह्मौदने समये यस्याहिताग्नेः
तस्य प्राप्तावात् लौकिके पचनं न तु सर्वस्य कस्यचित्। एवं तादृग्गृह्यमाहिताग्निविष काष्य
यमेतदितरथा मूढलिखितं स्यात्। अत एव कात्यायनेनापि लिखितं तत्र हि अन्योऽसंकीर्णे
लौकिकेऽग्निः पचनार्थे नित्यं वा यं तु। कथं सर्वमनीषिकया। अजमतिमूढ वा नाकिकथनेन
निर्मथ्यं वा। सद्योमथितोऽग्निर्निर्मथ्य इत्याहुः। विकल्पः पूर्वेणा तुल्यबालौ वा तत्तुल्यबलत्व
न्नवात

विधिनिषेधयोः श्रुतौ दर्शनात् तथाहि योवा अस्यायं मनुष्यो ऽग्निरित्यादिना शालाग्निर्ब्रह्मौ
दनिका विहिता यथैषो ऽन्नमत्तीन्यं तेनातदाहुः सर्वमित्यादिना निषिद्धो न चैवं कर्तव्या
इतीत्यं तेन विकल्पं व्याख्या यत्र ब्राह्मणानाथ कास्तत्रैणाश्चैतन्मूलो विकल्पस्तस्मिन्नौ
पासनीयं ब्राह्मौदनीकमादधाति शालाग्निं निर्मंथ्यं चैति तं त्रेपवितव्याततोनिर्मथ्य स्तु शा
लाग्न्यपरणो स्यादन्ययोर्वा ब्रह्मौदनिक इति संज्ञार्थं तिस्र हेतुरुच्यते ब्राह्मौदनिक इति
व्यवहारः आगमिद वाद्याञ्चध्वर्युब्रह्मने ह्येतुर्जात्रा ऽग्नीध्राय पंचविंशो मंत्रिः सोमिकेषु
णीत ब्राह्मणं चंद दर्शपौर्णमासिकेनाइध्मार्थवातूवरणस्याद्रोदसा ह्व यद्वि ध्यार्थं वान
दिहेतुः किंविदाधानेकर्तव्यमस्ति यदर्थं वरणं स्यात् न च ब्रह्मौदप्राशनार्थं वरणं तस्य
हि संस्कारत्वात् प्राशनेन हि संस्कृतो दाता द्दष्टि सूपकर्यात् सत्वच्चवरणं सांगप्रधान ९०

र्थत्वात् वरणस्य तस्मात् । प्रकृत इति ब्रह्मवरणं । ननु पावादैवे तत । अग्निगन्धिद्वा तु । एवं तर्हि ब्रा
ग्रहणेऽप्युपसमाधाय पर्युक्ष्य परिस्तीर्य जुह्यादि संस्कृत्याज्यमाकृतं । अग्नेः दक्षिणतो ब्रह्मवरणं निय
मार्थं त्रिवेधसे । अग्निशाद्यादग्निमञ्जिनुहोतीत्यथैडिनिर्द्दोमेनाग्निमुपस्कृत इति यावत् ।
संस्कृते ह्ये दीते न होमानादेशादिति सूत्रविदः । स्वकृतं हीतेनेतिके चित् । अत्र गिरिस्ति गमेनशो
चिषेत्य । दिषु सूत्रेषु चतुर्गृहीत ग्रहणं निविधेयानीतरेषां पुनरुक्तानि तत्परिहारनं
न बहुकल्पेषु यं तु सकृद्द्विवचनं जुहोतीत्यवदानं तत्र ग्रहणपरानुष्ठानात् । तूर्ज्ययाराष्ट्रेन्तता
दिषु यथासंख्यमाकृतिनिर्ग्रहणानां । निगमनादेशे सकृतूग्रहणस्य । स्वाचष्टाशापावे
त्वरा शाशी वापरिमाणेऽत्र स्यनिर्वपस्येति तद्धिताथेत्यादिना समासः । रोहितैर नोपा

संस्तुवप्यविमात्रं स्यादवदानं ततोपि बाजमायः स्विष्टकृदाद्यं बहुरं तु ब संमितं । आसमात्रं नवे द्विद्धा अत्रं आस्व
। उक्तो रीतत्वद्दैनकारः सउच्यते । त्रिकापुष्कलमग्यं वा पूर्वं द्वर्वे चतुर्ष्णं कृत्स्नोनं तद्धिरणां शरावो पात्रं द्वे वा ॥ ९

नन्विहसमर्थबलीवर्द्दैर्विमर्द्दितोसोपजनिहितेप्रदेशेनिरूप्य मासोपजनिहितेतन्नूरवलं न
खाऽवहंतिअपूर्वंवादनिष्ठपवित्रस्फ्य मोहणानिनस्फ्याः स्त्रैतिरीयकेतुमंत्रवन्न्नवीम
न्नि।ब्राह्मणेभ्योवेष्टुष्टंनिर्वपामीत्येवं।अपवद्यातद्वारकमेलूरवलाद्दैःप्रोक्षणं यदि
स्यात्मंत्रवेतदास्यात्स्वर्णीकिंप्रमाणेतुपकल्पनमात्रमुलूखलमुसलेस्वर्णाप्याजिनानांन
ताह्वदेप्रयोगादिमंत्रप्रसंगात्।न्नतुब्राह्मणेभ्योजीवतंडुलेनिर्वपहरेदितियागबोधि
नादि।किंतुदानमिदंनह्यत्रब्राह्मणोद्देशेनद्रव्यत्यागाद्यब्राह्मणेभ्यएवप्रदीयते।नदेवता
पितरस्योदिश्यते।सत्यपिवायागत्वेगृहमेधीयवदकर्मस्यात्।तद्वाइहहविर्निर्वापेण
रूपोस्ति।गृहमेधीयेतुनविद्यतेऽश्रपणेचोदनातूहविःकल्पनांवच्छेतेनिशायां।नि ६१
शायांअपराह्णेप्रस्तावाज्जीवतंडुलशब्दात्तुदनविशेषणं।स्वामानाधिकरण्यात्प

२ मितुत्वित्रंवेदस्यत्रयः।सादोषसंमिता॥इध्मास्तुद्विगुणः कार्यास्त्रिगुणः परिधिस्तथा॥ स्मार्तेऽप्यादेशाइध्मोदा
ण। परिधिस्तथा॥ —
त्रिधनमित्तिनियमार्थं। घृतेनानुतदूते नाघृते नेत्कतपवनं न स्यादेकवाक्यविधानादित्यनु
नुतू मातनत्कस्क॥स्तुतूपवनंस्तदर्त्तास्थां त्रिः परिस्त्राषितं॥ उत्तरतस्तद्वासना तूपवित्रांतर्हिते
ऽप इत्यादिनन्नवति। पत्र्यामन्येऽस्त्र न्यत्रेत्यस्कंपान्या। स्त्राऽऽतिवचनचार्थंद्धिद्धस्य प्रसायत्र
नूतं बर्हिघृतं प्रोक्षिथ्यान्वितःसमीपतस्कः। चित्तोवद्यमाणः।। स्त्रा — षेयश्राद्धः। प्रवराध्यायेया
ख्याता। नयेसप्तनूय इत्यादौ वृतइतिवृतत्वादनुपपत्तेः। काला न स्याद्। अस्मिन्नु वा कालान्तरेणो
ते। प्रागग्निर्द्वाहूतिवरुणकालद्वयतउद्धरणकृद्दूहनादिं पूर्वेकालक्रियामध्वर्युरेवकु
र्यान्नि सर्वोपर्युपविश्यतीति। बहुवचनमतंत्रं। लोकवार्थत्वा। दक्षिणतो ब्रह्मासनातानुगा
नाध्वर्युपश्चादिदिशिक्रमेणपिंडानदापिंडानी निबद्धत्वं बहवो ब्रह्माणीयजेवंद्र निर्वास
पिंविनतेपरिश्च्छेयावस्यततो देशांतरं स्यपेत्कपसग्रतिपश्चावता तेस्योघ्नंते
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न्यः प्राप्तितोदनेन्योधेनुं वो ददामीति वाच्य। त्वित्पस्या। वित्पेन्नौ न वश्वेत्प। वित्पश्वा। न्निवयनंयौ
० त्पक्रम इतिप्रसिद्धे वेम्नीन्निसंवितान्नमित्यन्निधीयते स्त्रीन्निफलवती। अन्नरवतीर्वापर्यस्य
विवर्ण्यियास्याहास्वाहाकारोतेजु होतिविधीयते गायत्रीन्निश्रस्निएस्या। अबोध्यग्नि
रिन्नैतिहुनी राजन्यस्यस्वा[illegible] हाकारांतान्निरितिवर्त्तीत। जनस्यगो पाइति
जगतीन्निर्वैश्यस्यस्वाहेति पूर्ववत् अनुकूसंवाशालान्नौन्न तपूर्वेत्राह्मौदनिकचेपि
गार्हकर्मप्राप्नोतीति निषिध्यते। निमंत्र्य पन्हेवनित्यानुवादएव। प्राज्ञः संस्कारातिशा
यिपक्वस्वल्पेकाले बहुकाले योविकल्पोनत्वल्पेबलेतासोमाधाने उत्राह्मौदनिकस्यो
का॰ त्कर्षः स्या। तासाम शब्दात्। प्रधानोत्कर्षत्र संगात् प्रयुक्तं चैतत्। सामेविकृतस्याधानेधिका ६
राइवतिवांगप्रधानकालायाविरोधे ङ्गेकालबाधः। यत्राधानकालोबाध्यंतेतदंगस्य

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ष्ट्यासर्गकालस्य तत्रकाकथेति। तस्मान्मर्षपरिकल्पितंछादयेतिग्रहणं। यस्यरात्र्याइ
त्यविपद्यते ब्रह्मचेस्त्रवितो ब्रह्मौदनस्यप्राशनांतेऽवावसंतिश्वोभूत इत्यादौ अयं तु यस्या
रात्र्याइत्येकरात्रेतु सर्वेपि मन्यामहे तत्र त्रिरात्रादित्रंत्यायामेवरात्र्यांजागरणमितिदानी
उत्सृष्टब्रह्मौदनिकस्यानियममाहनास्याग्निंष्टहादित्यादि ब्राह्मणेनाथकारोनास्या
ग्निमिति। ब्रह्मौदनिकमग्निंधारयातंतंऽन्न्त वदननिषेधोयं ऋचवद्वेपुरुषार्थस्यस्मृतो
निषिद्धत्वात्तत्प्राप्तत्वदनेप्रोतं तस्मात्प्रायश्चित्तं। ननु ऋचवर्धंतीतद्यं। अस्तु कदितिप्रतिषे
धानेषदोषागादपित्वस्यनिषेधाप्तो। इदं तु नैमित्तिकं अग्निमाधास्यन्नेनाधास्यजातमनेपदा
यजमानं उपवसेत्तस्यः फाल्गुन्याः पौर्णमास्याः पौरस्त्येऽहनि दीक्षिणीये वाहनि वाधास्य
मानेगौतिउपवसेत्। इदं पौर्णमासीश्वोग्नीनाधास्यमान इत्यानेनसिद्धत्वादुत्तरसूत्रार्थमुक्तं
यतेतदहरुत्तरां अमावास्यां। एतच्च शाखांतरादिफकं। पुरस्तान्नक्षत्रेचआधास्यमान इति

संबंधः॥ सप्तमीनिर्द्देशात् सवसनिसंबंधेन भवेतेति द्वितीया स्यात् इदमत्रानूद्यते उत्तवस्त्र
त्रयो नक्षत्रस्य पौर्णमास्यममावास्यान्यां सद्भावात् इति। श्वो भ्रीनित्यनेन पुनरुक्तत्वात्॥
अग्निमंथनकाले पौर्णमासेन कृत्रंचन्द्र तिकादि यदि संभवेत् तदोपवसे दाधानस्याधिकर
णत्वेन कृत्तिकादीनांश्रुतत्वात् व्रतचारिणां व्रतं ब्रह्मचर्यविशेषमेकत्र यजमानेन सह जागर
णरात्रिं वसंतीति तत्र जाया यत्र वासे वासयेति वा साधिकरणे वासे कीलेवाक ज्मारवं कर्त्त
रां ज्ञाशात्वेकरशब्देरिं धानन स्त्रुतं करणविवक्षया एवं वनवस्या ग्नेर णीशाकलानामिधा
नं प्रतिपत्तेरनवगमात् प्रतिपत्तौ हि शब्दोनावे इंधन लोपः स्यात्तस्मादिं धनं शब्दार्थं
यजमानाय यजमानस्य श्वो नूते एवं प्रयच्छतीत्यद्दष्टार्थं मद्दिविशेषत्री। सप्रतिग्रहो॥यं
संस्कारार्थः प्रदानवतोनाशदोषिय ष्टाप्सूवं पुनरयं मंत्रः स्यात् ऋत्वीयवती। एतस्माद
वमंत्रलिंगात् दांत्रिकशब्दमसदि स्रव कोन्तत प्रधानानामनधिकारस्तस्य तस्यैवोपधस्या

दक्षिणस्मिन् प्रदेशे ४

न्नेहोत्रिण इदमहमनृतात्सत्यमुपैमि मनुष्याद्देवमिति।प्रतिज्ञा हान्याय ज्ञोन्नृतेनहस्ती
निर्दिष्टार्थोपवस्रवासस्सांपराथाभावात्।दक्षिणाग्नेररणी।इष्टग्रहरणी स्यातां दक्षिणाग्नेरव
गमातृतिपूर्ववायोगाद्दिपत्यस्यअरणी।आहरतीत्यादौ द्विवचनांतं पुनरेवयोऽनाम्नः
दक्षिणौति।विलंबितत्वात्तस्याःप्रतीतेःपूर्वामिषावावाचं यच्छति दक्षिणाग्नेर्दक्षिणतो
रित्यर्थः।अरणीपत्नीपाणौ कुरुते पत्नीवेति चकारलोपो गम्यते।पाणौ हस्तावाग्यतोप्य
तवाचौ।इतस्यातां बहुव्रीहिनिष्ठांतस्य पूर्वनिपातात् कर्तृकरणे कृता बहुलमिति तत्
पुरुषस्तर्हि जायत इति चैद्वैपन्यासद्दाधिकारं दर्शयितुं उपपक्षषं उपःसमीपमुपथं
बोऽनसंतान्नपुंसकाच्छंदसीति समासांतः।उपशब्दं विपूर्वः।निष्टपतीत्यनाशावं निषेध
त्वात्।अयं तयोरपोंतपरिश्रान्तौ दानकमग्निं समा।रापयति अधिरस्थापयति।नव

अरणीदच्युतेएवं।अनुगमय्येतिशीघ्रमनुगमिष्यामः।नैतदस्तित्तदुत्पन्नस्यागाद्दिप
त्यावलक्षणं करोतीतिवचनाच्छ्रद्धणास्थानेवानुगमयेदितिगम्यातनवसंस्पर्शसमा
रोपणं अर्थनेदातु।अप्रसिद्धेश्चसस्पर्शनिमरणीसं।स्क्रियेतेसमारोपणेनवाग्निः।एवं
तर्हि अयं तेयोनिरितिमंत्रकरणं समारोपणमग्नेः।यत्तत् ब्रह्मशब्दवाच्यं योनोअग्निः पि
तरइत्यादिमंत्रवसाद्दिवगम्यते।यथोक्तमिमासवाग्निमद्दोतमात्मानमितितथाग्निमे
केवदं त्वेनमितिपारमेश्वरंज्योतिरमृतं विश्वानरं योअस्त्वंतरग्निरित्याद्युक्तिहितंतस्
मारापयति।अरण्योरध्यस्यतीत्यर्थः।या तन्अग्ने यज्ञियातनूस्तयेह्यारोहेत्यत्रस्य
ष्टामवअलौकिकंरूपं समारोपणेनाशास्ते।यत्तु बालनामकंरूपं प्रत्यक्षं इंधनदश्
रीरंजगत्त्नोगार्थं।अग्नेस्तद धिदेवं।यस्य धूमंज्योतिरित्यादिपंचप्रश्नेदंयदग्निप्रायेणो ६

क्रां।नो।कं यस्तु स्तकं न जते यस्मै हविर्निरूप्यते यमेवसो।।ऽग्निरिति। स एवाऽग्नीनादधी
त वसंत इत्यादि इष्ट्या पवमेऽग्निर्व्यविवसन इत्यंतात न विधिना संस्कृतआहवनीयादिसंस्का
रशब्दैरभिधीयते।यियज्ञो।तस्यापि देवतावदभिधानं दृष्टं यौ देवेभ्यो मन्चिद्ध इत्यादि
इंद्राग्नी वा अपरा अग्नीभ्य अग्निरपराइंद्रा।पूर्वः प्रजापतिराहवनीय इति वाजवरस्याग्ने
रपि देवतावदभिधानं।ऐोदिव्यानि मन्त्रषाजुष्टं तविष्वानि विघ्ननाजिगाति।इंद्रामि
त्र वरुणमग्निमाहुरिति।आ।यियज्ञो ह्यग्निर्देवतावदभिधीयते।उपप्रयंत इत्यादि किंम
त्रैरंतकरणा।त्रिगुणा ह्यग्निर्देवतावदिज्यते।आकृत्ये प्रयुज इत्यादि मंत्रे।।किं बहुनो
क्तेन।अग्निर्विश्वरूपं यो स्वंतरग्निरित्यादौ।अरई वायेन मिद्देवाः स्वं परिन्ह्रसि।अग्निः
सर्वादेवताइत्यतः सर्वरूपं सर्वरूपाभिधायकैर्मंत्रैः संधानि किं।प्रवेधस इत्यादि किं।

ऽग्नयः संस्क्रियंते। अत एव लौकिकमनुगमय्य — अग्न्याधानेनालौकिकमेव रूपं अग्नि
लौकिकरूपाधानं संस्क्रियते अन्यथा रागप्रयुक्तायां प्रवासवेलायां समारोपप्रत
तो अग्नित्वन्नाह्लवमानं अनुगमय्य लौकिकाग्निना समं मन्थानः पूर्वेद्युरेव तु रूपं रूप
मग्नेराधीयालौकिके रूपे तद्धोमाद्यधिकरणे दोऽग्निहोत्रादिकार्यं निर्वर्त्तिरतः पु
नरवतायंउपावरोहेति सायमग्निहोत्रादिं निवर्त्तीत अनेकरूपत्वादग्नेश्चाग्निरूपेण। य
ज्ञोगन्नावरूपेति उद्धृत्य न समुद्धस्य गार्हपत्याच्छं लक्षणं करोति। उद्धननावोद्धणं प्राग्
दं च मपरेपं प्रोक्षं श्रद्दधाना। दक्षिणतः पुरस्ताद्दक्षिणाग्नेर्वितृतीयमात्रे गार्हपत्यस्य
दक्षिणाग्नेस्तादार्ष्यषष्ठीवितृतीयमात्रे इत्यादिहविषां या वेदिर्यजमानमात्री नवि ६५
ष्यतितस्या तृतीयमात्रे सामथ्यादिदक्षिणाग्निलक्षणस्यावधित्वेन सूचितं मध्यमांशं

च श्रेया२ =लक्षण३

शादित्ति विष्णुसिरिगार्हपत्यलक्षणस्थाने ब्रह्मौदनिकजन्हणं अपराक्तुतस्मानन्तु चतुर्वि
शत्यां प्रक्रमाषष्ठाधेय इत्यस्य तृतीयमात्रं अग्न्यु वियंचान्नदीयसीति वचनादार्षिका
एवविष्टतीयमात्रं गम्यते। कांस्मिन्नो त्विन्यायेन सूत्रितं वैवं तस्मादेष्टिके देत्रे आधानस्य म
विधानात्संवत्सरेपि द्विष्ठस्य प्रणीतासिष्णुमध्यमवंशप्राचीनेषु संनारस्थेषु निक
0 प्याणिय घनु गच्छेत् पुनरग्निंप्रणीतघ्य संनारेषु। गार्हपत्यो घनुगमतः संनाराद
पुनराधानं वन्माषिचा प्रणीतघ्य आवतु थ्योः इष्टेरपवर्गाति वसनदानांतं वाधानस्य
नेतुः ऐष्टिक विधानेन नेष्टीनामाधानतंत्रमध्ये विधानं वक्ष्यति। तं च्चा आधेयिका इ
तियस्य येन विधानेन प्रणायनं तस्यानुगतस्य पुनस्तेनैव प्रणयनस्यो। तत्र वेदि
कादरिवं गार्हपत्यलक्षणस्य नेदीयसि निकटे सम गार्हपत्यलक्षणस्य प्रतिपुरस्ता

= आधानविधानं चतुरैष्टिकं ३

न्नुडुदत्यर्थः। आहवनीयार्थं लक्षणं करोति लक्षणान्तु पूर्वा। प्रावृत्तिक्रमो यी। संज्ञास्त्र
हणं प्राकृतानां संज्ञानार्थं सिंचारम्भोषमित्यत्र ञ्समुत्रान्मधुमां ऋ। अनुपदास्तुकाइति
जलाशायद्वारमपां विशेषणं स्वभावत स्वरूपं तेदं वा पाः। ई यत्य अ। आ। वद्भिकवपायां
वक्रियासाम्यान्मंत्रो प्रवर्तते। तूष्णीं ग्रहणं। यददो दिवो दीर्घानि वापक्रियासामर्थ्यान्नू
वेदमसीति मंत्रस्य समकालो। वेदमग्निं। विपेशानो निःपन्नमदं। अर्द्धं दृष्टो। अर्थाये द्वैध्यं
निवपंति लक्षणार्थं चातुतदेशाग्रे। प्राखुकिरि न्म्खकोतखातमदं। तूष्णीपुष्करप
जाशग्रहणस्तु तरे अपि वर्तनीयं निराकांक्षत्वाय। मंत्रानाम्नानान्तू तूष्णीमेव स्यात् हि।
पारशाखम विरुद्धमनुमन्यते। तैत्तिरीयके। वानस्पत्यानामपि मंत्राम्नानं। तन्निरस्तो नू ६६
ष्णीमित्यपि शाखान्तरं सूत्रितं। संवा। स्वजामि हृदया। संस्वजती स्त्रघ्नते ततो ज्ञायते।

असंसृष्टां स्पृश्यंते। आयं गौः। अंतश्चरति त्रिंशद्धामा। मृशा संमर्शनि। आजानेयां कली
नकः पुरस्तादिति गार्हपत्योत्तरदेशाग्निमायंछ॥ गार्हपत्येन। रथचक्रेण मित्रहन्य
मानेष्वयेसूक्ता वाथ वा। अवतुष्टंते वशीयेंति। ते सुजावलोपा॥ अन्यद्वा गोमयं भूसी
दिय वह्निं यमग्निराग्नि घ्नन्यते। वृषणौ स्थ। तत्रैतिच्छिद्राग्निपरामर्शः। अत्र छिन्नौ गौ
णौ चौ। तयोरुदक्रत्वं। प्रजननं निश्चल इति प्रसिद्धिः। मूले। मूलतो मूलं। खादिम स्त
स्तरधिकारणाउपासंरक्षणादेव वत्रिनागे मूलेतः प्रजननं सिद्धं। मूलानांत्यन्यो तद
युक्तानिवर्तीयाधस्य। कर्मन्भूताया उत्तरारणि विशेषणत्वात् मूलं प्रधानो वर्द्धो
दृनूबिविस्कगादीन् महाहविरं ताश्च बर्हेद्दिनू वा चयति। एवंतं प्रयुक्त इत्यर्थः। अग्नि
नरा उपांशु साम गानं याजुर्वेदिकत्वात्। समवहितयोः संम्यक् स्थापितयोर्यंत्रितयो

रर(पो:।त्वेषस्ते धूम।अ दर्शिगा।एतयो रित्यैतस्यां साम गायेति वर्त्तनीयं।प्रतीकान्नौ
नगात्राश्वाप्रजापतिः।अग्निप्राणिनिनासिकयाग्निमनिश्वसिति।योनोअग्निर्हृदयं कमला
कारमनोवातदुपलक्षितस्थानं।आस्य हृदयादृष्टाङ्पे।मंत्रवसाध्यजमानस्याजपती
तिहृदेवतत्।तत्राप्यप्यम तथा एवपियथानविविच्छिन्ध।तत्फपशब्दार्थः।उपोद्यम्यपात्र्यो
ज्जुह्वाय तूष्णीं।अनामतोपदशा इमे ब्रह्मणो यजमानस्यवा धास्यमान इति वर्त्तम
नसामीप्ये।अविद्यमानद्वेष्ये दूरस्थेवेनान्येनवाकारणेनापविच्छेद्‌दस्येदृजतमिति
गमयेत्दोह्याव्रतो।उद्यताग्निरेव जपति।तथा वाचयति।घर्मःशिरइति।मयिगृह्णामीतिस
एकवृक्षुध्याम पिअहं।अग्निमितित्रीण्यधिकरणकर्तृकर्माणि कल्पयतीग्रह्णातिपश्यती
मर्थः।एकामवेदं तत्वं परमाधीत हृदयवाहृदयमित्फक्तं।योनो अग्निः पितरो हृत्स्वि

त्तिवमंत्रऽयुमर्थमनुवदति॥क्रियमाणानुवादित्वान्मंत्राणां॥मात्मयाजिपक्षेदर्शितोयं
मंत्रस्तत्रापिहृदयसंकल्पवाचोयुक्त्यासंकल्पयतइतिछिव्वचनादध्वर्युरप्येवंदृष्टिमनु
ते॥प्रजापतिरेवन्नूचामनसौत्यादि॥तत्रमयीति॥आत्मनिद्वितइंद्रो॥अग्निंपरमात्मानं॥अ
मर्त्यविग्नातइत्यक्षामि॥अमृतपुरुषान्तुकल्पयामि॥आरोपयामि॥एकचमनयोःसमर्थमिति॥ कामि
आदाध्यअहमितिवक्तेत्रस्येवएककर्तृत्वशक्तिर्नेदा॥तदुक्तामात्मानंवाएततृयज्ञमा
नःसंस्कुरुते॥युक्तेनहिमनसायज्ञस्तायतेएतद्वाअदस्युद्धेर्मन्यंतेइत्यादि॥चान्द्रस्तुवोंगि
रसां॥अयंगिरस्तत्रतथ्यप्रवर्त्तत्तया॥अग्नेइष्टी॥अग्नेजमदग्निविश्वामित्रादयः॥इंद्रस्यारा
जन्यानराजन्यातथाविशेषोमानाघ्रति॥अवंघंगोनंतरस्येवमान्यदितिसर्वत्रग्रहणं॥उपस्थ
नतव्यपस्थोदक्षिणोत्तरजानुविन्यासः॥सवनोरचितोयेनसउपस्थकृतः॥वारवंतीये

अनुस्तृणाति हुंचित्यर्थः

नपरिगीता। स तं अन्वस्तृणाति पाञ्चान्वाहार्यमनुवर्तीत्यर्थः तु। अग्न आयूंषि एकैकयैकांस

मिधमादध्यादध्यासं रक्षन्नायस्य लोकसिद्धत्वाद् इवदत्तयज्ञदत्तविष्णुमंत्रेष्वणता।

स्ति स्त्रेधेन वा वीयंतामित्येके कस्मात् एकैकामिति गम्यते। प्रामीमयीस्ति। अस्कानां च त

स्तृणामजनं नाघष्ठीषु। द्विरादधातिप्रयोगस्यान्यार्थत्वात्। गार्हपत्येग्नि। अनिद्रृत्तैपिगा

र्हपत्ये अग्निनादधीतेति बह्वृचवचनादिष्टीनां वतदं गर्वं वा क्षाधाने दौ म वस्त्र मे निधाय त

दं ते ध्रुर्यवेदान विधानान्तदं तद्धापवर्य इत्यन्क्तौ। तक्कद्दप्रति नेनो घटस्य यी पाकरोती

ति वदेवं वेष्टिाग्निर्न्ने आहवनीय एव संस्क्रियते पितृसवेत्त तस्य प्राग्धिष्ण्यपवर्यादि

गदस्याधनीकं मेध्यनं प्रणनं वा गोमयानि दारूणि वा ग्निप्रणायनानियेष्वग्निः प्रण

यतो ॥ ७ ॥ याबाजिन्नान्यग्नि मंत्रयते। आमंत्रयत इत्यर्थे मंत्रवस्मात्। यदग्ने दायज ६८

मानस्यासंज्ञवाद्यधिकरणत्वेकस्यउपतेरवतिष्ठते अनुगंगाघोषवत्कल्पनालोकसि
द्धत्वात्तथाहि राज्ञः कार्यं कश्चय तीतिकथनाधिकरणं करण इति। संज्ञारश्लेषः संज्ञार
श्लेषस्योपयमनीचंतत् कार्यकरणत्वा। नन्वर्थभेदः। यथौदाहिकस्यशालाग्निव
शालाग्निकार्ये विनियोगात्। रवतेवात्याश्वहूपचमिति। लोकेपि। देवदत्तंपुत्रंकरोति
सोमदत्तःपुत्रकार्ये देवदत्तंकल्पयतीति। न वति समानाधिकरण्यंशब्दद्वयस्येकवि
षयत्वात्। करोतिरेवमादौ विनियोगमात्रेवर्त्तते। तायऋव्यापारांतरेण करणं तत्रप्र
वकरणेन देन निर्दिशयति। यथा दग्निणांवरसं करोत्यवशिष्टयामृदादोहिन्योचा
लथालोगमष्टष्टकाष्टस्यमृदंगं कुरु। अस्यामृदोघटमनेनवीरणेनकटमितिएवं
चोपयमनीषु संज्ञारश्लेषशब्दः समानाधिकरण्यात् प्रयुक्तः। अग्नाहिकेशालाग्निवत्

आग्नीध्रायप्रदाद्येतिशाखांतरादत्युक्तं।अस्यां तु शाखायां तदिममेवाधायाद्येमम
ध्यास्तु मिन्धक्ष्यमाणप्रणयनायाद्दक्षिणाग्न्याधानेनद्यवायोनपद्यते मंथतिविद्युत्
यत्फदइःसुखमसमवहितेधारयति।दक्षिणासुखमंथनंगार्हपत्यवत्।नक्षीशाद्दस्यान
वातृभुवइत्यूहेतु॥अत्रगार्हपत्यवद्यथोर्थंदक्षिणाग्नेरेपिपश्चवयोगातायथाद्दि
मर्वंवाग्निपरंत्वत्यत्रोक्तं।सर्वमग्निमपारोचेति।नूरित्यस्यनुवोवाधकं।उपस्थनतह
त्वस्योर्द्धहुरितिबाधकं।शेषस्तुनवत्येवा।ऽप्रतिषेधात्।यदापिगार्हपत्याद्धतिप
कस्तदाप्युवा।मानंतयोर्विधानात्।द्वेचपूर्णेनिकंतितेबांयश्चाछद्दस्यगार्हपत्येनै
वसंबोधनेनदक्षिणाग्नेरित्याशयः।अप्यानतिदेशश्चमंथनविधानमस्यनतिदेशा ६६
त्स्यादितिरित्यतं।वामदेव्यो।अनुस्तजतीत्युक्ते समिधःपूर्वोक्ता।अग्नीनादधीतेतित्र

आनंतपति २

याणां प्रकरणाद् उल्मुकापनुत्यर्थी वा दाक्षनात्रा विद्वानवरं ददामि तिन तत् प्रतिषेधान्नावा
त्। अग्निप्रणयनाद् उल्मुकानि। अस्य प्रथमा अस्य पूर्वरिथं च कं वा न नयति गमयति त्रि
परिवर्तनं विहारयतं द्वास्य चैतत्कं समया द्रुपथे मंत्रो हिरण्ये ऽयं तयातु। अवस्थाप्य
अग्निप्रणयनानि हिरण्ये। धर्यु॥ अपन पूर्वस्ति ष्ठति स कर्म कास्तस्मात् यजमाने द्वे तु क
र्तारिणि च। तेन वर दाने वस्थापनेच समान कर्तृकयोः पूर्वकाले इति सिद्धो वरदानं श्रो
ग्नाव्यध्वर्यामीध्रेस्या॥ आहवनीया गे प्रणयनथा इतचा तूत्तरेण लक्षणां समया
ध्रुस्थाना। आहवनीयलक्षणां वा स विज्ञानात्। आक्रमणम ध्यारोहणं। अपर्यावर्त
नं। परिक्रमणं परिसामीप्यं न लंघनं प्राकू सर्पणं। त्रत्पवनीया श्वं प्रेत्य इत्सु खं कैवैत
र्थाः। प्रतिलेन्याग्नि। प्रतिष्ठहीत्वा उपसमीकैं। ऊल्केत्रमाणास्य नियम्य धारयित्वाजा
उ पे

च्चय
उत्क्रमाणेऽत्र कृष्णीयात्ततयश्चेत् कस्मान्नियावत् नात्क ह्रस्वःकस्मादित्र मतिक्रम्पनो
यश्चेत्तु वाःस्वयद्यस्यापर्यंकिसंश्चियथापर्यंत्वोपर्याचपि मंत्राणां सर्वैस्तापूर्वमेदा
तपुरस्तादितिदक्षिणोत्तरयोर्निर्वृत्यपर्यं।प्रत्यक्तु स्वस्यतुपश्चात्।तस्थितस्याप्योगप
वात्तात्कष्ठइतिप्रदक्षिणतो मान्यत्र दिंगतंपुरस्तात् स्वेयवतस्मिन्निक्षेवेत्।अथोच्चयह
णमनर्थकंतिष्ठन्नितिवाच्यःकथ्यात।प्रातस्तिष्ठन्नितिवन्नस्थंवोच्चोलक्षणंप्रत्यगटि
नजिह्लनामूर्द्धइतिवतानि वंत्र्यंतःकरणमत्राकुटिलंदृष्टांतोयज्ञायहि सेनोर्कंत्के
सश्चमैवतःसपन्नत्राटद्ययोःप्रकाशाप्रकाशाविति चक्रतोऽन्यदा।।वितारेंऽन्निषु
१५२ र्ताम्रपिकमाधिकरणेचे न्नविरुद्धेतको दोषः।।सोऽदैयात्सामीप्यंयुक्तंचापरिव २
तीयत्परिज्ञामायत् यद्वारथ्यचक्रेणविपरिक्रमयेदितिगम्यते।संस्क्रियमाणा

तविहारस्याग्नौ संस्कुर्वन्नुत्तरान्त्यं च --- तिउन यार्थं सतायजमानोग्नीनुपतिष्ठ
ते निधनेनादाहा सस्या उत्यादि। अग्नीनुपरिसमवति। समूहति। परिमृजति। दर्भैः समू
हन्याद्दर्भैः क्रियो हि हारिकाणीति परिमार्जनं च समूहतिपर्युक्षणपरिस्तरणान्यो
सहचर्यात्तस्माद् अग्नेश्चंधस्वेति मन्त्रैः स्यादिमंस्तोममिति परिसमूहनमपाट्टादिमं
स्तोममित्यवगमानं गार्हपत्यान्न प्रवृत्ते। परिस्तरणाति पूर्वमग्निमपरीचेति परिस्त
रणमग्निशब्दाद् दक्षिणाग्नावाप्यं निर्वापादिनि दृत्यर्थं स्यादादिपशब्दस्य संस्कारव
वनघा। दपूर्वविधिवर्जितिवचनपदो। उत्तर यथापि दृश्याः पयइत्यादि द्दुह्येनं। एवं
हर्ष्टं नूतस्यप्राप्तस्याज्यार्थानान्यसाध्यानि प्रयोजनानि। निर्वापावेक्षणादि
के चिद् मंत्रमात्रमिच्छंत्याः पयमनादिदर्विहोमे दर्शनात् कुर्वन्तीति प्रसिद्धिः सूत्रना

१९२ ब्र शमीमयि आज्या कोष्टुतान्वाक्या एवजातिवचनत्वादाज्यस्येति। ये अग्नयः सम
स्यादत्यन्ताअनुवर्त्तयंति। आदधातिसन्निधानग्रशिष्टत्वादन्तस्त्या पूर्वांवेवगत
स्यर्यत्रेकयसंबंधात्। समते अग्नेस्तुहेती त्फलरसूक्तात्पूर्णाहुति निमित्तद्वितीया
त्वात्। ये अग्नयोत्रेलोक्याग्नयो विप्रकर्षेणपरां चोनयाकृत्यानीयंते द्रवि
णादिना तोपनीयंत इत्यग्निविपरीणयनीयाथवाग्नीनां द्रविणादिं अस्यस्य विप
र्यरायणनं विपर्यायो द्रविणप्रदाट्वं यस्याः सा तथोक्ता। अध्वर्यवे इति करण
मंत्रोयं वाग्विसर्गेक्त्यापावेनवा अपश्च दानमध्वर्य्यवेलिंगात्तद्बलेनभवतिस
त्रकारस्तु नया पथिम पिमंत्रार्थवादेनोक्तं कश्चिस्सूचयति। हविः सदेहीत्येवं
विधेष्णुदेवतावाएतत्पूर्वैष्करित्येवं। वरंचापाकाः अनेपाहतं द्रव्यं हि दीयत इति ७१

बा बाह्रि दीयते वा चाप्रदीयत इति मनुः प्रतिज्ञानमेतदनपाकृतस्य ऋ॰ मात्रेण ददात्यर्थः
स्पाग्नि हृताः ॥ सत्यं तथापि यजमानो वरं ददातीति ॥ ददाति प्रयोगात् प्र त्वैस्यः संप्रदाने
स्पो वाचा दत्तमपि स्वीकृतं परद्रव्यगतं भवत्यत्र निक्षेपस्यापत्यंतु परो दोस्यः संप्रदाने
स्याः संकल्पात ॥ स प्रतिज्ञातस्य विषयः ॥ एवं तेभ्यो धेनुं ददातीति ॥ अखंडितस्यैव बधे
न्चाद दीनस्य स्वीकरणं ऋत्विजां ॥ अविज्ञ ऋम धागत धनवत्स्या त्वस्माद पाकृतमपि
वाचा दत्तं भवति प्रत्यप्रत्युपात्रेभ्यः ॥ ७ ॥ दार्शपौर्णमासिकं विधानमिष्टीनामित्यति
देशास्त्रं निर्वपत्यादि प्राकृतलिंगात् ॥ पंचत्तक्षणान्यपि प्रयाजप्रभृत्यादिषु चोद
कप्राप्तेषु धर्मेषु नत्प्राणादिगुणविधिदर्शनात् स्वविधानप्रकृतिलासंनवाद्धर्मा
कांक्षास्वरूपासिद्ध्यर्थमिष्टीनां विधत इति सा दर्शपौर्णमासिकमेवासांध

मज्ञातं युक्तमिति मन्वानः सूत्रकृतोक्तं। दर्शपौर्णमासिकं विधानमिष्टीनामिति। यद्याव
श्यकं दर्शपौर्णमास्याम्बसा --- सर्वकर्मणि नित्यं तदान्वाय्यं कर्मोपांशुत्वमिति सूत्रेण गतत्वान्नै
व वक्तव्यमेतस्माद् दर्शपौर्णमासशब्दौ स्वप्रकरणे व्याख्यातौ। तयोर्नैव विधानं पूर्णो
वेंद्रमसीत्यादि यजमानपत्न्यध्वर्य्वादिसाधनं प्राकृतं स्यज्यांतमिष्टीनां तत्र कादेव
तानामाग्नेयवत्तूष्णीं हिदेवतानामग्नीषोमीयवन्नावक्रुद्देवतानामधन्वरवत्सामान्या। यथा
मरुतां ह्यकेरस्याद् अग्नेश्च मारुतमाग्नेयवद्देवं चकुरस्वरश्चाद् वैश्वदेवमग्नीषोमीयव
द्देवं चकरेर्तिबधीदैवत्ये ऐन्द्राग्नवत्तूष्णींयद्वा पृथिवीस्थानदेवतानामाग्नेयवदोषध्या
दीनां अन्तरिक्षस्थानद्युस्थानानामैन्द्रवद्दृष्टवद्वा यथासंख्यं। अथ सौर्येचरौ यदिपौ
र्णमासाग्नेयवद्विधानं। ततस्त्वोन्नूते ब्रह्मवरणं। यदि दर्शाग्नेयवत्तदा पूर्ववैकवेद्यादिक ७२

रणं यद्देवं विधेषु विधानेषु दर्शपौर्णमासाग्नेयवत् स्यादाद्यात्पयस्यां च पूर्वेद्युः स्या
त्। सान्नाय्यधर्मत्वात्। देवताश्रयत्वात्। प्रायेणावा पौर्णमासाश्रयणादग्निविष्णुनैवाग्नि
प्रायेणान वैश्वदेववरुणप्रघासपर्वणोः पूर्वेद्युरावीदिकरणोपशोऽवचनां। यद्वामा
वास्यायामिति कालवचनं न नामधेयमिति। विकाराश्च तत्रैवावसरे वक्ष्यामि ष्यामः।
प्रवक्ष्यामः। विकाराश्चोद्बाधस्तत्र द्रव्यप्रयुक्तिप्रसंगलक्षणाः। तत्रोद्देश्यद्वि
तीयाभ्यस्थानीस्कवं चोपपन्नतोऽनन्तरे तिप्रवृत्तिसंस्कारविषयास्तत्राप्यदोऽहो क्व
नोहोलिंगोहस्विष्टिकृत्येऽदाहरिष्यति। तत्र विषयो। बाधास्त्वनेकप्रकाराः। यथाग्नि
कथाग्नेयमष्टाकपालमित्यग्निहोत्रहवण्या स्त्रिष्ट्रान्मानादिदक्षिणत्वाद्यस्यप्र
बदक्षिणेन हत्वा वाज्यमागाविति पात्रशाति ध्यानि र्वपण यो रिव क्वचित्समुच्चय॥

त्तत्रबदेशकालफलाभिधानकर्तृकैयेतं तत्रं वक्ष्यति तद्ङ्दैदेतु। आवृत्तिं चापरतंत्रोत्पन्ने
षुबअसंगं वक्ष्यति। प्रयाजकचमसायाजकचंठन्न यप्रयोजकत्वं चदर्शयिष्यति
देवताउपलक्षितारानै। शनैरितिविशेषणमुपलक्षणस्यादेवतावाचकाःशब्दो
दनावाक्यस्थस्तद्धितांतस्तवन्तावंतांतद्धितेनमुपावाविकारिता॥ शनिरस्वरयास
मानुपेत्सनिशाकलेनचैतस्मात्तद्धितादिजंविकारंतित्रय्यप्रकृतिभूतेलक्षयितध्यो
यदीतध्यां। आत्मव्यापारत्वादुपलक्षणस्या। शनैःसम्पगवरयेत्फलो। तत्रकौडिना
भिङ्नंतांतद्धितः। अथयेविविचयेदतीकार्णांताञ्चकारान्ताश्चुश्री। एवंसमासाद्रूप
लक्षणं। आग्नावैष्णवमित्रावरुणाभ्यामित्यादौवैश्वानरोदेवावैश्वानरमितितद्धि ७३
तोयुक्तःप्रायान्तचायंगुणत्वद्धितउत्पत्तिवाक्येकैवनोपादानाद्याज्यानुवाक्यायो

राग्निशाष्ट्रोनिपातनागेवा।सौर्यवारुणेपोरर्थमादाय इतीतरथाप्तिप्रसंगःस्यात्।अ
पानप्त्रीयस्यकाकस्यचथाकरणादुपलक्षणं।उक्तंच।मैत्रायणीनांचौर्येण।धन्वाद्पो
ष्टृहतीतिप्राप्ते।स्यात्का।सिद्धिरितिच।केचित्तुयथाम्नातमित्यत्रानुवर्त्तयंतिपूर्वस्मिन्सूत्रेत्वा
तेनविश्वेभ्योदेवेभ्यस्तुबृहतीतिसिद्धं।विश्वेषांदेवानामहंदव्यज्ज्यायतिसमाम्नातं।अ
परेतुयथाम्नातग्रहणादनुवृत्तिरेव।अपानप्त्रेत्तुबृहतीतिमन्यंते।अपोनप्त्रपांनप्तृभ्या
मितिसूत्रे।नाराशंसयाजिनोवा।व्याधसितनूनपादेवयथाम्नातमिति।सिद्धंनयस्तु
दृष्टानुविधिश्छंदसीतितद्धितार्थेसमासंब्रूमोविश्वदेवंचरुमिति।उषधीभ्योवेदतमि
तिदीर्घईकारविन्न।किंतुविशेषः।।आदित्यंनबहुरूपमितिवाकस्यशेषादादित्यादा
दित्यंचरूमित्यादि।तदंतानांतुघंताघ्यपप्रत्ययेदादीनिव्यंजनान्यग्न्यादीनांचेदग्निरग्ना

दइत्यादियाजमानादिकं स्यान्न हि बुभुक्षितस्नातो वान्यत्वमापद्यते ब्राह्मणास्तस्मा
स्त्रयोर्दित्वव्यंजने सति त्वादागंतव्या॥छ॥ अन्वाधेयिकानां विशेषमाह। तंत्र्या अन्
न्वाधेयिक्यः सद्यः कालाः सर्वत्र पाक्षिदेवता॥ तं त्रिनवास्तन्त्र्या तं त्रं तं त्रे चादाधानि
कोविदारः॥ प्रकरणात् यथा साकमेधिकस्तंत्र्यावयव इत्यत्र तंत्र्य इति पित्र्ययज्ञादेः
समानविहारिकस्य साकमेधावयवस्येति विशेषणं। निन्नतंत्रस्यानीकवतादे
र्निवृत्त्यर्थं तत्र महाहविस्तु न महद्वाधानं। अत एव वैष्टिकं कर्माधानिषं वद्युतिष्ठितं
परस्पराविधित्वेन सूत्रयिष्यति। अपि वाग्न्याधेयेन वा अन्वाधेयिकस्तत प्रयोजना
ये ये न्नेथाथाधानमंत्रे। तंत्र शाखाद्भवर्ष्मी दिगादिभ्यो यत् प्रत्ययः। तं त्र्यास्तं त्र इति स समं
तो वाग्पुनस्तंत्री शाखात् बहुवचनं तेन्त्र्य इति तंत्रीणां मिह संभवात्। एवं च यएवाधान ७४
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र्त्विजस्त इष्टिषु स्फ्यस्तं त्र मध्ये विधानां नान्ये व वरीत द्याः स द्याः समानां कालो यासां ता
स्तासां कालं आधानानि काद इत्यर्थः। न तु सद्याः कालेन अह्नाम् उपवसथ निःइत्यर्थः। संस्थित
यामित्यपवसथ्यः। सामाधाने स्तत्रि रिव निषिध्यति। सामाधानसूत्रेरेव निषस्यति
तस्मात्सद्याकालम् अह्नाम् इष्टिर्निर्यजेत पौर्णमास्यामित्यादौ इष्टिककालव्यक्तदासार्थं
अताद्युक्तं सत्त्वं माधानाह्निकाय इति। संवत्सरे हवींषि तिद्वा र्षिकं उक्तं चावाराद्वे
संवत्सरस्याद्यावति। अग्निर्विसृष्टः प्रजापतिरित्यादि अपि पद्धे वृद्धियोजितापारि
छादितानां प्रतिसमाधानं शङ्कमा किन्तु यावानु स्त्रार्थस्तवेदां यमावाचामेति। सर्वाः
आधानदेवतान्वारम्भणीयाश्चापो समीस्याममावास्यायाऽवा सद्याः कालयाद्वीं
षि निर्वपतीत्यर्थः। आज्येन वा कुर्यात्। संवत्सरे वा हवींषि निर्वपतीत्यर्थः। आज्येन वा

इत्यनुवादः शब्दबुध्यर्थं। संवत्सरे हवींषीति पद्धतेपि तत्र स्फरितिस्मारितोयमवधि
स्तदुक्तं ब्राह्मणानां श्रकारणं पवमानादीनि हवींष्यस्य थानिलिंग प्रकरणाभ्यां इति
तस्मादजस्त्रोये ऽग्नयः स्फः संस्कारार्थिचातुर्दाशीतन्नाश्चह्नतावोक्तं। ऽप्याधेयस्य
यज्ञत्वं पवमानादिष्टिरिन्निष्पायुमित्कपक्षम्यता विनाप्यनिष्पतेरित्यादि उपाछ्छ्रिदे
वतानिधानानियासां उपाधेः दैवता। ऽप्याधेयेत्रिहविरारंभणीयेत्यप्याधेयं वि
शेषणमारंभणीयापरिभाषार्थं वा। आधानस्यातेन पुनराधाने थारंभणीयास्या
तानुपाछ्छ्रि देवतार्थत्वं वा। अप्याधेयं विशेषणमारंभणीयायाः। निरूप्याग्नेयमष्टा
कपालं। अत्राक्विदाद्धः। अप्यर्थादीनि हवींषि। अग्निर्वै वस्टष्टिमिति लिंगप्रकृ १२
रणाभ्यां। आधानाग्निकानीत्यपरे। सूत्रकारस्य आधानांगानीति नद्यता। होमे

वसानाऽग्निमादधीयातामितिब्रह्मौदनादिष्टिपर्यंतंद्वौमेवसानयोराधानंसूचय
तोथतिषंगेनस्वसूत्रयतऽआधानांगानिहवींष्यग्निप्रतानिनिरूप्यग्रहणादग्निहोत्र
हवण्यन्नाविपिनिर्वापस्यपुरणालोपनमुखस्येतिवचनात्ब्रह्मावृतएवासांगप्रधानार्थ
त्वात्वरणस्ययथासामेष्टिषुब्रह्मणोवृतत्वाद्दर्शपौर्णमासिकंवरणंसोमनिवर्तेते
तिएवंअत्रापिउपवसथस्तुआधानिकएवइष्टीनांसघःकालत्वात्॥हवागाथाविदइत्या
दिःआग्नेयस्तुपसाधानात्दध्यंरक्षस्वेतिपर्यंतं।ननुदर्शपौर्णमासौअग्न्याधेयिकी
ष्टिसंस्कृतेष्वाग्निषुविहितौअग्न्याधेयीक्यापिनसंस्क्रितेषुस्फारितिनाऽनवस्था
प्रसंगात्आरंभणीयावसरात्प्रागेवनिर्विघ्नाऽऽनंतर्यनीवादनायष्टीनांसमर्मीया
ग्न्याधायेत्रिदविरितिसायस्यवचनावेनेतानचाधिकरणेवैमृधादयस्तुकाम्यचान्ना
आनंतर्य२

अन्यः प्रणीतोऽवचनात्

तिदिरूपं ता। अस्वप्रणीतस्तु संसृज्य निर्वपंति हवींषि ये। अग्न्याधेयविधिप्राप्ते ह्यमं तेच दि
केवले तां संस्कारन्नागितं त्यक्त्वान्य तु सं। स्क्रियते यदि ब्रह्मौदनादौ का। क्लिशान्त्र ष्टादं
स्यग्निं संनवे। अथ संस्कृतस्तु तत्स्वयंत तद्वणातु वीरहा न भवतु। अन्यप्रणीतवचनात्
संस्कृतोपि हि नौकिक। शूद्रस्य द्विजसंस्कारैर्द्विजत्वं नाभिधीयते किं यूपं जोषयित्वा
तून्यो यूपास्थनात् न्यार्थपि वाधायमिष्टि निर्यैः समुत्सृजेत्। अस्वप्रणीतसंस्कारा
इष्टयस्तैः समाश्रिताः। अन्या योनापि वचनं नव शास्त्रांतरस्थितं। आधानेग्निप्रण
यनमंगमंगं प्रतिष्ठचिन्निरुह्येति निर्वापमग्निहोत्रहवण्या। अन्नावेपि दर्शयति। तत
स्वपात्र्यौतरेन तुस्रन्येनानानाबीज निर्वापदर्शनान्नानाबीजपात्री तु संसाद्यते। अग्निहो ७८
त्रहवण्यर्थविधानादिव्यत स्या अन्नावाग्निहोत्रान्नावान्नच प्रोक्षणीभिः प्रयुज्यते

का।

अनिर्दिष्टायामासिच्येति परप्रयुक्तौ धारवानासां। एवं चाग्निष्टोवाक्षोपवपनं वनकेन
विदसंसादितन क्रियातां न हि तेषापवपनेन कपालं प्रयुज्यात तत्र तनकर्तव्यं नुषो
पवपनं निरूप्य अग्रहणे न गुणलोपे च मुख्यस्येति दर्शितत्वात्। अग्ने मन्वि इत्यादि। आ
हवनीयात्सन्ध्यां। आहवनीयशब्दोऽत्र विन्यस्त्वात् तस्मिन् ब्राह्मौदनिकमिति यथा
अतस्मादाहवनीये जुहोतीति होमाऽतिदेशात्। त्रस्फ॥ किंत्व द्वितीययापरिणाम्यते
आहवनीयं जुहोतीहोमसंस्काराद्धत्वा तत्र स्तीमाधानुमात्रं सत्न्यस्यात् तथा चोदनात्॥ उ
ताराणात्याहवनीयमित्यधिकारादावसथ्यं वा नं[illegible]र्यतां। पूर्वमामंत्रणायाधिदेव त
नौदीनां दक्षिणे निषसादधृतव्रतेति त्रिजु होत्यर्थादाज्यं प्रस्थानतिदीप्यति। विचिन्नु यादूथ्यौ
निधायेतितदाहतात् स्नाताद्धि। चित्तेतिभ्रतादर्थ्येयेन या यत् नक्षीयादित्यर्थस्मिन्द्वी

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तथ्यं हिरण्यपादि। एवं विदः सन्पानामंत्रयेताय छ्योक्रमार्या।। किं तवा इति।। आह्रूणो न प्रपद्येत्ये
तत्सूत्रं प्राकृ प्राकृण्णादित्यक्तत्वादवधेः।। सिद्धेष्टिदर्शपौर्णमासविधान प्रसिद्धां संतिष्ठते
ति।। किं यावता सिद्धेष्टिरिति वचनेन संस्कारोन्नपत एवाउच्यते।। केषांचित्सूत्रकाराणां मता
यामिष्टौ व्रतविमोक इति मतं तन्निरासाय संतिष्ठत इत्यक्तं।। युक्तं वैतद्दीक्षणीयापरस्पराना
का ह्रूणाानवपत्नीसंयाजांतत्वादिवचनमस्ति दीक्षणीयादिवाद्य दिवापुरोवधें संस्कारावच
नाभावात् व्रतविमोके संस्कारस्यात पशुवत्तद्वरुणप्रघासादिषु।। अवश्यं हि यस्य देवताप
रिग्रहार्थमन्वाधाने तस्य वैश्वदेवीष्टौ पुनः कार्यं न सोमार्थं चाधानवत् दीक्षणीयादिष्विव
मावास्यं वैश्वदेवस्य प्रसज्येत।। अंगांगिकत्वाभावात् व्रतं उ यजमानेन गृहीतं न पुन गृह्य ७१
ते पिष्टपेषणमन्यथा न वेतु।। अपि बालो।। संस्कारो वचनं दक्षिणाग्निं प्रवादयंति।। अत एव बा
पर्य्यन्वाधानं २

संतिष्ठतइत्येतस्यपुनरुक्तौ

ना॥ येनेष्टिसंस्थावचनमन्यपवर्गार्थं विदंति। न तावत्संस्थितशब्देनाग्न्यस्य गतिरुच्यते। समा
प्यवाचानापितात्पर्यं तेन न संस्थितायामिति कालविधानपरत्वात्संनिष्ठितिरित्यत्र संपुन
रुक्तं उक्ते तात्पर्ये ऽपि च प्रतिरात्रं संस्थाप्य सान्नाय्येन यजेत। सान्नाय्यं संस्थाप्या
ग्रयणे संस्थिते पौर्णमास्येन यजेतइत्पादौ कालवाचिना संस्थावचनेनान्तरेणापि कर्मापव
र्गे विसृष्टमेतद्‌ एवाहवनीयाः सत्यपि संस्थावचने ऽसंगच्छते तेषु दृष्टिपशुसोमेषु न विसृष्ट
ता। न कारणं संस्थावचनमग्निविसर्जनस्य न त्वनेकप्राप्त्याशंकाव्यवप्रणीतिइष्टीनां
क्तिं निरापतं॥ निषेधसि॥ यदि प्राप्तं मन्यसे न्यायतस्साकं न बाध्यते प्रयोजनमपि तेतन्नि
षेधपरं॥ छ॥ संस्थितायामग्न्यावपेव संस्थितायामाग्नेय्या। मिति कालनियमापवमाननि
वपिस्याग्यच्छपवसथादिपावमानंद्विरात्रिप्रेतं स्यात्तदा संस्थितायामिति कालविधा

नमनर्थंकिंस्यात्‌।स्तत्रपाठक्रमेणैवसिद्धेष्टिःसंतिष्ठते।ऽग्नयेपवमानायेत्युपवसथा
दिनेऽन्येतेति।तत्रसद्यःकालाइत्यनेनवचनेनाधानिकेष्टिविधानसमयादुपवसथा
धानप्रतीतेः।तस्मात्संस्थितायामितिनपुनरुक्तं।मासामाधानसद्यःकालेनाथामा
तस्कुर्याच्चंनिवासोमाधानविषयंसंवत्सरहवींषीतिविशेषविधानात्सोमाधानेपाठ
क्रमात्सद्यआधानदक्षिःस्यात्।दाग्नेय्याआधानमध्येविधाना।दिरथ्यासंवत्सरतथाग्नयी
अपिस्यात्।तस्मादसोमाधानपक्षेपिसद्यःकालतासिद्धाभात्रब्रह्मवरणं।तंत्रमध्येविधा
नाहुत्वंद्विर्दर्शपौर्णमासिकवरणं।सोमेनिवर्त्ततेति।अन्वाधानादिसिद्धंदक्षिणा
यांविकारःकश्चिदश्वेनप्रणीतमुख्याद्यान्यमाहवनीयंप्रणयंतीतितेदक्षिणायांवसर्गं
तः।आग्नेयीष्ट्यंतमाधानमितिगार्ग्यंतितत्कः।परिहारस्तथापितंद्रष्टासोयथाधानंनि १८

ध्यानं ॥ कुमथ्यनिर्यमानादीनि । अग्न्यर्थानीति चेत् ब्रूयात् कथमाहवनीयस्येष्टिफलसा
धनेष्टिनि ॥ सिद्धता । असिद्धं हि साध्यायोपदिश्यते । आहवनीयस्य सिद्धत्वात् साध्यते हविर्नि
रुप्तो वा सिद्धान्तछादितेन केवलं दृश्यते । शाफलान्तावीया वतावीरहत्यापितीनचपो
ष्टमासिकं प्रणयनमाधानेष्टिबुस्तुत्यादिनिरस्य पर्वतया श्रूयते । आहवनीये जुहो
तीतिवत् । अथातिदेशतः प्राप्तस्याग्न्यर्थता । होमादिदेशस्य मन्त्रैस्थितानि वं उक्तं वैय
द्दिहोमादि हि सं तत्र बाध्यते । लेखाविनियुक्तिर्वाक्यस्य विदर्शिता । अपि वा दवनीये जुहोति
त्याधानिकमेवेदं वा कथं उपाध्यायैस्तु न्यपगम्य । अतिदेशिक पक्षोपिता द् यद्धि भ
स्यात्तं । तस्मात् प्रागध्वर्युवसनदानादनुगतो अग्निराधानिकविधानेन मंत्रेण प्रण
येत् यथार्थीनात्र संतति ष्वतदुत्पत्तेः । नाक्रतरं न वह्नयतीन संस्थितायामिति । संस स्थाः
स्थालम्पात कालपरं चादस्य सत्त्वं ॥ तर्हि या सां संस्थावचनं । नास्थितानसंस्थाप्या

इति॥ अग्नये च वये। चकार॥ सोऽत्रोन संप्रैषकाले प्रयोक्तव्यः॥ सप्ततिमानमिति पाव
कस्य त्रिंशन्मानमत्र। पूर्वयोर्द्दविषोर्द्वात्रिंशन्माने इत्यादि सूचिना पावकसम
नवर्दिष्टेति पवमानापेक्षं पूर्वयोरग्निपूर्वत्वं पावकस्यानपुनर्द्वोह्विणा विषये। सा
हित्येन वर्द्दिविषयं साहित्यं। विकल्पात्॥ अनुत्पत्त्वात् एतस्मान्न्यायते एकादिक्षु
नवरुणप्रघासिकौ वर्द्धिहविणेति निवाऽस्मनंतरत्वात्। एवं च तंत्रमध्योपि प्रायश्चित्त
ष्टोपतितायां न पृथग्‌ द्विह्विणेति। संस्थायां॥ विष्णुवैष्णवपुष्टिविष्णाय चकारेऽत्र
आदित्यस्थ रु॥ का॰॥ स्पन ब्रह्मवर्च्चस कामस्येति वत्‌ काम्यत्वाद नित्यरोहिण्या
धानवास्यां॥ नितद्वत्ति॥ अनित्यत्वप्रसंगात्। उख्याप्रक्षेऽजनावनिर्यत्त्वं युक्तं॥ अ ७८
स्यर्थत्वात्॥ आधानांगत्वादिति॥ ब्रह्मण इति पृष्ठकाम इति वर्त्तते॥ अग्नीषोमीयं

द्वितीयमितिपक्षकामापेक्षं द्वितीयत्वं। इतरथा वक्तव्यमिति स्यात्। अन्ये तु द्विती
यग्रहणाद् द्विविंशकामादीनपि मन्यंते। आवपनश्रुतौ ब्रह्मचर्यादिरूपं दृष्टमिति
नावसाधनं। आमग्रहणे अविद्यमानमेव ग्रहणे एवं च अवदानकालेपि न मेघग्रहणेन
वध्येतु। अत एवं आरंजनीयायां मेक्षणं वध्यात। तत्रापि न अपणं। मायातु ब्रह्मन
गयजमानानां गाम्यामपि परिहरणं एवं सादित्यं। न तु प्रदाने। प्रतन्यत्वग्रहणाश्च दक्षि
णाकाले पिन्नागपरिहरणे तत्कालेन दक्षिणा पावकमवनीयस्त्वा तु तत्र विकाराऽन
क्रमिष्यामो यथा प्राप्तमिति। प्रकृतौ स्पष्टमेव पवितां नागपरिहरणे ऽग्निधाराणा
द्वासनमनुमंत्रणं ततो दानमिति युक्तं॥ न ह्यग्निधारितं वा तु योग्यं। आसन्नस्पष्टा
नुवर्त्यं श्रुतौ दानमुक्तं। अजकर्मोपमुक्तं। आजाने आस्यवतु तु प्रयुक्तं वातृ उपब

ईणस्रुपधानमित्याज्ञिधानिका॥ सर्वामवसूत्रमयं स्यात्॥ अनड्वानितिवयोक्त्वनेउ
पत्वेन्दणंत्वितस्मामर्थ्यस्य॥ अतएववयोवदातिसोऽनड्वान्यद्देवंधेनुरपिवयः॥ सत्वंव
र्त्तमानवयान्नूनवृत्तेनवक्ताविनि॥ अनड्वुत्प्रवृत्तिष्टु।वयःसु वर्त्तमानंवयसाम
र्थ्यात्तूनृत।नयोःसांडः॥ इत्यवादंचस्रुःकरमितिकात।हृद्दायनीवृस्सतरी।यद्दि
त्योर्द्धिवयसोदृदातीतिस्मातः॥ अकुलादयादक्षिणा॥ आधानप्रकरणेपवितास्त्वा
अंत्याथ्यामिष्टौविनियुंजान॥ आधानांगाद्दष्टीः स्त्ववयुति। एवंयो।स्त्वष्ठो।राधानप्र
करणएववृतमान०वनिजव्यस्य॥ त्याविनियुक्तं।तयास्तेना।विरुद्धत्वात्परितोष्याव
गमिथ न्यामिष्टौवज्रादयोदक्षिणास्फरित्यतिप्रायः॥ अथाप्रसक्तितिवदिष्टयोऽपगंइतर ८०
थायावा॥ अस्येतइतिलिंगात्प्रकरणंबाधित्वात्पूर्वक्तितरपि॥ अनर्थस्यादिष्टि
गर्ग

वतु अस्तु को दोष इति चेत् न कश्चिदिति किंतु सूत्रकारस्य आधानांगास्त्वेद्यति षंग
विधो वा आधानमुपकारकमुपदिष्टं निरूपतं त्र्यांसमुपकारं करोति समु
दायादंगांगिभाव पाक्षाबलीयानिति सूत्रकृदाशयः। रथंयुक्तंगवाजादीनां अन
तमो वा युक्तिः। अविशेषोऽन्यत्र ग्रहणं क्रियात। अत्रा न्न वातु प्राप्तिश्चेत् परिसंख्या
नियामो वा पुनर्वचनात् तच प्राप्तिः॥ सोरंगादीनामपि प्रसक्तेः॥ इष्टापवार्गेऽध्वर्यवे
वसने ददाति। अनुक्रमसूत्रणकोऽभिप्रायः॥ न तावद्वत्र चतुर्थं अस्मात् पुनः कर
णा दूर्ध्व इष्टं तेऽध्वर्यवे वसने ददाति इति वक्तव्ये उच्यते। आज्ञादि दक्षिणाकाले
सनयो हीनं यदि स्यात्तदा दोषमवसानाम्यां आधानं कृत्स्नेनानुष्ठितं स्यात् नतु
क्रमणात् तत्र हतद्दाने उक्तं चैतदंगं चेकारणं सुरथं सूत्रं। सर्वयोर्द्विविधोरिति लिं
१+ तथा च श्रुतिः॥ यदजमश्याधेये ददातीत्यग्न्याधेये यमज दानमिष्टमुदी
ते।।

गदर्शनादित्पाद्यामिष्टोस्तृत्रितां कृते समिष्टज्जुषिविनज्यप्राश्नानां तौ तेत्स्य इति तत
प्राश्नान्त्य॥ सामनायद्भमाण इति विध्यंतरप्रयुक्तमाधानं स्तूवयति तत्र केचित्
काम्यविधिःप्रयुक्तमेवान्येत्त नित्यविधयः पुरुषार्थाएि वेति तत् प्रयुक्तिः किं नव
र्पीता यस्तु स्मृतिकारा आत्मसंस्कारसाधनस्यानित्यत्वमिछंति तद्विध्यंतरप्रयु
क्तं वैपिन विरोस्पात् अग्निहोत्रमादिसंस्त्रावत् अग्निष्टोमसंस्थांवावत्यथपुरु
षार्थप्रायश्चित्तछायाऽस्तिममलजनना हिरण्यवासस्सांश्वप्रतिग्रहादिनामि
त्ताः किं आधानं प्रयुंजीरन् उत नेति काम्येष्टिवत् पुरुषार्थत्वात् प्रयुक्तो प्राश
यांबूमः यस्य प्रज्ञाते इष्टियेतिप द्यतोऽन्यतिप द्यत इति वा वाव्युक्त्या आहिताग्ने
रधिकारो गम्यते तथा चात्तुवादेय स्याद्दिताग्नेः सूता निर्दिष्टान् दार्ढ्दिताग्न ८९
नीना ध्यायेत्यग्निग्रहणमतिरिच्यते प्रकृतत्वादाधेयविषयात्वेनोऽन्नीनां नक्रिय

तेमानवकेबुध्यर्थं। मंदधीरजस्रधारणं विस्मरेदपि। स्मारितं वान्यैरजस्रान्नयः। सं
वत्सरं संस्काराग्निंचादिति। अग्नीनाधायाग्नीनुद्धिश्य पुनस्थापयितव्यम्। आधान
स्याग्नेर्दैघाद्यतन्निष्पात्तारुक्षंचासंस्कृते कर्मासंस्काराणां न तदर्थवातु। अनंतरं
तातदूतचीर्णव्रतः शरावंदिदनंदक्षिणा अतो केचित् अपयंत्यन्वाहार्यदर्शनात्। सो
ऽपि दिक्षुचिरायन्योदीयातत्रात्तुनाया। आज्यस्येष्टिषु देवता। पवमानस्य हवीं
षि यद्द्वत्यानि तान्यादवतान्य आज्यं जुहुयात्। यत्तान्यो देवतान्यो अग्निमाधत्त
इत्यादिश्रुतेः। संभाषेत। आहितस्याहवनीयस्यानेनुध्यानार्थं आज्यहोमः। संव
त्सरं यावत् हविषां प्रतीक्षणायोक्तो न स्थापनाय। यथा पयो हविषोरिति नाष
यां। एवं गण्यते तथाज्यहोतापि पयो हूयते शाखांतरवात् आधानतंत्रमध्यपाति
त्वात्संवत्सरे अधिकरणसप्तमीयं॥ — १

निमित्तसप्तम्यांपूर्वपक्षेऽन्वावात्।कालेस्यन्दृष्टीमन्वाधानंसद्यःकालोक्तस्यापिइ
ष्टीनांस्थापितत्वात्।आदितान्निर्णियमानाद्दानास्यानश्चन्नित्यादिना।अनश्नंतंसमि
नोऽजनार्थिचेन्नवासायदितिपथः।रुबीसंप्रघ्निवी।तस्यांश्वपधीवनस्पत्यस्तुयोऽग्निस्त
तूपूर्वनोऽडपक्षेकृष्णपक्षेचा।आमंत्रणात्।आहूत।आमंत्रितोनगच्छेत्।नान्यकपगच्छे
द्निषेधनाद्यामंत्रितायचतिक्रमणे।अनिंद्यामंत्रणस्यदोषश्रावणात्।तदन्यकपगम्या
निक्रमेद्दृष्टद्यांतत्रापवादः।अपराह्नामंत्रणं।व्रजेत्।आवृत्यात्रवसीदन्पूर्वाह्ने
गच्छेत्।एवंचश्राद्धादौ।अपराह्णकालेचेनामंत्रणंगच्छेत्।स्वल्पतईरिणइत्यादिश्र
सिद्धत्वान्नद्यारघ्यातमितिप्राकृदविनिर्विपात्।आदितान्नेत्रैतानिश्चतोनोदित ८.
निादर्शपौर्णमासावारप्स्यमाणइतिसंवत्सरेगातदर्शपौर्णमासारंभननिमित्तारं

णीयानिर्वपंस्तत्रयत्नप्राक् दर्शपौर्णमासारंभदिवसे गमयति। यावज्जीवं दर्शपौर्णि
मासाधिकारः काम्यो वा। तदारंभे निर्वपेत् न प्रतिप्रयोगारंभोऽन्यथान्वाधेयेत्रिह
विरित्यादिना न्वाधेयस्योपरि सूत्रेण मनर्थकं स्यात्। एवमतद्रूसंज्ञान्वो रधिका
रः। विच्छेदात् पुनराधायआरंभणीयां कृत्वाधिकारं प्रतिपद्यतेऽपरेऽविच्छिन्नाग्नि
होत्रस्य दर्शपौर्णमासविच्छेदेआरंभणीयामिच्छंति। स्वसूत्रवचनात्। तत्र इति रा काल
तिपत्तौ। आदर्शादा पौर्णमासाद्वा प्रायश्चित्तं कुर्यात्। तदा आदायादिप्रवृत्तिं एवं। आ
रंभणीयां कृत्वा पुनरारंभेत्। दर्शपौर्णमासयोर्विच्छेदे यच्छत्रुत्संज्ञो निरुक्तं तद्रूण
मेव पुनराधेये तदारंभणीयां नेच्छंति प्रायश्चित्तवत्सद्यः पुनराधानं स्यात्। तत्रचाधिका
रविच्छेदइति नारंभणीया। सूत्रकारस्य तु अज्ञाधेयविप्रा चण्वदत्येवेति। अन्यथेनमि

नइतिवकाराःस्तोत्रः॥प्राकृस्विष्टकृतोद्वादशोत्कृतग्राहं जुहुयाज्जुहूमन्यद्भिश्च्योतद्गृह्य
जुहुयादित्यर्थः॥समिष्टयजुःपंचसंतत्वमाज्यान्निरकादविरुद्धं॥त्रयोदशीसत्तर्जु
होतानष्टवैसूत्रेप्राकृयथासंख्येनद्वादशअदक्षिणानूहृरथ्योब्रह्मवर्चसीचेतिफल
श्रुतिः॥विनैवकामननित्याकृतिर्ज्याचातयाकाम्यायांप्राकृतौपाहिकमाहुः॥
तथांब्रह्मवर्चसकामस्यत्रयोदशगृहीतंजुह्वामित्येवंस्या।चतुर्दशीसबलभ
नयातुविकल्पते॥मद्गणेनचातथ्यागावौइत्युक्तंसक्रवाकइतिकालंद्रुणांपौस
मास्यामाधायसद्योहविषांनिर्वापपद्धस्यैतस्यलिंगेसंवत्सरेहविषांनिर्वाप
श्चतुर्दशपामेवस्यात्।प्रतीतेसंवत्सरपौर्णमासीस्यात्।त्रिहिसंवत्सरेमासपक्षाय ८३
स्पांतिथौआग्रस्यांतसतिथिस्त्वदांतगणपते।तत्रपक्षेचतुर्दशपामेवोपक्रमआरं

नणीया॥ अपिवायस्तु लक्षप्रतिपदिन हर्वैशादाधानं कुर्यात्। तस्य यथापि पौर्ण
मास्यां संवत्सरांतत्वात् दर्वी ऽपि प्राप्नुवंतीति तथापि न तस्यां निर्वापेत्। किंतु द्वितीये दर्शा
मे वा इतरथा सद्यः कालतापि पौर्णमास्या संवत्सरांतत्वात् दर्वी ऽपि प्राप्नुवंतीति तथा
पि न तस्यां निर्वापेत् इष्ट्वा संवत्सरांतादर्क्षः पूर्वेद्युर्निसंवत्सरांतत्वव द्वारो यथा
तस्यां तया इवीपि पौर्णमासीति सद्यः कालाय ति काम्य दर्शपौर्णमासप्रयुक्तो
ऽपि पौर्णमास्या धानेन काम संकल्प्य प्रथम प्रयोगे काम्पा सिद्धः। सद्यः काल
त्वेन विकल्पचातुर्वंच नित्याने मित्तिके यथा शक्ति कुर्यात् निह्क पवस्यप्य काला सो
न व मात्रेण प्रधानकाल संभवे प्रधानो पांशु राधीयुक्त इति सद्यस्तु वचनं एत
स्य नित्यस्य विकल्पस्या प्यनुष्ठानलिंगात्। एतावत् यदि प्राग् निर्वपणादिति प्र

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धानकालप्रवृत्तिस्यास्ततएवैतद्दृष्टव्यं। नोपवसथकालातिक्रमो न उपवसथश्चद्यो
पक्रमात्। वाचनिकं वा सद्यः कालेचं नियायिकिरनिष्टत्वायत्तेदर्शेष्टिततद्भिः।
अमावास्यामाधाय वा नक्षत्रप्रदर्शनार्थः फाल्गुन्याः पुरस्तादाधायेति उपवसथ
कालस्य संभवात्तात्सद्यःपौर्णमासीयुक्ता। आतामंत्रेणान्वाधानमारंभणीयायाः
श्चवस्थितचात्कैलस्यासोमाधानापौर्णमास्यामुत्पादेनपौर्णमासीवदारंभणी
यापिसद्यःकालादं डयूपिकयासिद्धा दृष्टव्या॥छ॥ समाप्तमाधानं॥ छ॥ उद्धराद्
वनीयमित्यक्त्वा गार्हपत्यादाहवनीयंज्वलंतं प्रणयत्यपराह्णेऽग्न्याधानादनंतरंय
द्यपि सोमार्थं विहरणं प्रथममाहवनीयस्यारंभणीयैवाकदाचित्स्यात्तथापि यो वि ८४
त्वादग्निहोत्रस्य प्रथमचमितितदर्थमिव प्रथमं विहरणं धर्ममाह। उद्धरादवनीय

याघरि

नित्यादि। अतश्चाग्निहोत्रादन्यत्र स्रुट्टीकं विहरणं। तथा च दर्शपौर्णमासप्रकरणे गा
र्हपत्याहवनीयं ब्रालंतमिति गार्हपत्यादीनि वचनानि धर्मांतरपरिसंख्यानार्था
न्युक्तानि। इतरथोपवक्षशान्तुक्तेऽग्निं विहरतीत्येतावदेवावक्ष्यत्। यद्यग्निहोत्र
धर्मकं विहरणमन्यपेयादितिह्रवाचा। यो॥ ग्राह्यांतराणि वा। अह्नं चावद्येम्। अग्नि
होत्रप्रकरणोक्तमपि दर्शपौर्णमासादौ मंत्रवत्प्रणयनं स्रुक्त्वमिव। यथास्यादि
त्र होमे स्रुक्वसंमार्जनं दार्विकप्रकरणोक्तं। यथा वेदवद्दर्शपौर्णमासयोरग्नि
पर्युक्षणपरिस्तरणं तिरपिहते पदार्थधर्मत्वात् प्रसक्तित्वान्यसंस्कारवत्। तथा
दिप्रदोषमग्निहोत्रं जुहुया तद्धमित्यतोऽग्निहोत्राधिकारवाक्याश्रवणात् प्रकरणा
रत्नीयुक्तो यत्पुनरुक्तं गार्हपत्यादाहवनीयं ब्रालंतमिति वा समर्थं वा वाचयित्वा च

धस्तस्याः कल्प्यते इत्यनेकार्थकल्पनात्तस्माद्दर्शपौर्णमासयोर्गार्हपत्यादिषु
श्रवणमाधानिकप्रणयनधर्ममपि नु त्यर्थं। अग्निहोत्रिकप्रेके प्रणयनधर्मोपि द
दणार्थं तिया चा। एवं च प्रणयनानुवादेन कालमात्रं उपवस्थशानैस्तु क्रम
तिविधीयते। प्रणयनविधाने पुनर्नित्यधृते। पि गोत अदर्शपौर्णमासयोः
प्रणयनम पूर्वविधानात् केन वा यं तास्तु रत्निमत्या मंथनवत्। अग्निहोत्रेउ
वीधीयता एवं प्रणयनं क्वद स्तां। यथा अग्निहोत्र त्वाध्यस्य विधानं प्रणयन
स्यात् तद्धर्मपरिसंख्यार्थं गार्हपत्यादिति दत्तं पुनरुक्तं। दर्शपौर्णमासप्र
णयनं न क्षीण वत्वा। न मदङ्गि बोद्धव्यं। गतस्त्रियापि सायंहोमार्थः प्रणीतो य ८५
आहवनीयः स धार्यत इति शाबरस्वामिपादाः समा श्रे इष्ट्यै ते आधानेपात्ता द
त्रे गार्ह

वनीयावेकायतनेऽन्वत इतितिरुक्तं। अतो नाश्वप्रणीतधारणं तेषामितिमन्या
माद्दुतरथ्यनुगतस्याधानिकं प्रणयनं स्या। न्नाहिताग्नेत्रधर्मकं विधानात्। उद्धराद्दव
नीयमितिमंत्रमुक्ताद्दवनीयं प्रणयतीवक्ष्यमाणधर्मैः। गार्हपत्यात् गार्हपत्यायतनादि
त्यर्थः। विराडेवास्याग्नीन्चिदधत इतिगार्हपत्ये विभक्ताग्नीनां प्रणयनं। एकछंत्यामि
तिन्नविष्यतिवर्त्तमानापदेशः। नुरध्येवर्त्तमानत्वेक्षष्टानिष्टंतशद्ववाच्या प्रागुद
यकालंनोक्रमालानांशवो एकछंत्येवस्याद्दुक्षितकालातिक्रमात्। बाचाचाद्दा
त्रत्फच्चरत्फद्यछतितिउ। ध्रियमाणऽतिद्दरतीनयतीअमृताकृतिः। सायमपराके
निदधाति। अवस्थापयति। स्त्यमिग्नावितिप्रातरुषाकालेनक्रुंवाष्ठकीयातं

हुतेसायमग्निहोत्रेतमेवाहवनीयंप्रातर्होमार्थंधारयेदित्यर्थः॥गृह्णीयान्नक्रमग्नि
मितिश्रुतेः॥अथकर्मक्रियाकालनेनेदपिकिंतंत्रताविहारस्यात्राग्निप्रेता॥अग्निहोत्रि
तर्द्धौशाखप्रातर्होमविधिः॥यदिकर्मेकित्वादितिपक्षः॥दर्शपौर्णमासादिनिमि
त्तिकंचपरतंत्रपंचधर्मीयवैश्वदेवादिवत्स्यात्रहतपौर्णमासेदर्शेचांतरालप्र
णादिस्यात्रुक्तताशाखपदस्तुकर्मैक्यपक्षेनघटते॥नोकिंकेऽग्नौप्रातर्होमोपर्क्र
प्र॰सं॰आ॰६ शोतुः॥अथसायंहोमप्रातर्होमोपरस्यरानपेक्षौ॥तदानकर्त्तवागृह्णीयादितिवाच
निकमग्नेस्तंत्रत्वं॥इदानीकर्त्तृविशेषेण॥विशेषमाद॥गतश्रीरित्यादिसंज्ञासूत्रैर्यं त्रा॰अ॰
नाम्नार्थः॥सदिवश्रवइतिश्रुश्रवानुश्रवस्तएवेत्यर्थः॥ऊहापादसमाप्येत्रिश्रुश्रु
वइतिप्रेता॥सद्विपादवाक्यप्रमाणस्वेषुस्वेषुविषयेषुसम्यक्परिज्ञातेषुस ८६

तीनष्कृतमात्रेण तस्य वर्जनीयत्वात्। मूर्षस्यानधिकारात्। ग्रामणी मंडलीका बड्ड
श्रुष्टद्दषदसमाम्नाधनधान्यपशुपुत्रहिरण्यादिसमृद्धास्तेषां गतश्रियां गार्हपत्यादिवह्नि
र्यो ध्रियते यः स एव सायंहोमार्थमाधानादनंतरमुध्रियते। स एव सर्वकर्मणां साधार
णो धार्यते। गार्हपत्ययोनिर्येऽपि दक्षिणाग्निर्नित्यधृतश्च। समारोपयत्वपरावग्नी इति
सूत्रकृतोक्तं। एवं वसुश्रेष्ठानां ब्राह्मणानां प्रतिकर्मविहृत्याहवनीयमनुष्ठानोक्तं वर्तिनां
दृष्याज्जैषा। उक्तस्य अपवादरूपविधिवादनयोः पक्षयोः रिंद्रमहैंद्र्यागपक्षवत्।
तुवौविज्जरस्रामित्यादिवच्चनियमविधिश्च। तथा कृतपत्ननियमाश्रपि परस्परापवा
देन व्यवतिष्ठंते। पयो ब्राह्मणव्रतमित्यादिवत्। इतरथ्येतेषां नित्यधृता॥ किंतेषामेवनि
यधृत एवेति। तत्रानेकच्यथो नियम्यते। पाक्षिकत्राग्निनावात्। तथा च समान्येनाहवा

याहूरणेविहितेनित्यधारणमत्राह्नंगतस्त्रियांविधीयतेयद्यासामान्यप्राप्तोविशेषम
त्रोदिश्यतोऽतरथ्याम्नुच्यमानविपरीतप्रतिषेधेनियमः स्यान्नकिंचि- नियमविषया
नावादत्रेतिविधेरेवेतिनिश्चयः। यथागतश्रीः सन्नन्याधेयंकुरुते। तदेतदाधानादनंत
रंनित्यधारणं। यदाचाधानोत्तरकालेनगतश्रीत्वंजायते। तदातदद्रेर्वंस्मायंहोमार्थंतिष्ठते।
ग्निनित्यंध्रियेतसर्वकर्मार्थितयायथास्नोमाधानसोमार्थमाकृत्यत्रन्नयः। सर्वकर्म
र्थासंतएवन्नवंतिनान्यदाधानंसर्वकर्मणामित्यर्थंक्रियते। यदापुनश्चंचलेनचाऽस्तदग्नाः
पुराकृतकर्माधीनत्वात्तन्नाग्न्यानांराजन्यवैश्ययोर्यामिणीत्वादिगुणोहीयते। ब्राह्मणस्या
पियदिवातत्रमोन्मादादिनाश्रौतंविज्ञानंछिन्नं स्यात्स्यात्। तदानित्योद्धारपक्षमाश्रये ८७
त्। निमित्ताभावान्निमित्तिकस्याप्यन्नावात्। आग्न्यादयेयदिपुनर्यामिणीत्वादिस्यात्

द्वोपजातंनिमित्तमितिपुनर्नित्यधृतत्वेसमाश्रयेतात्तदधिकारद्वारकंकर्तृद्वारकंवांऽ
ङ्गषधर्मतयाप्रतिकाम्यछिरण्णंनित्यधृतत्वंचविधीयतेतस्मात्तत्कृतवतःप्रतिकर्माद्वि
णनाधिकारेनित्यंधारयेत्तायस्तुनित्यधारणपक्षोंगीकरणवेसरेकृतहीनत्वमात्मनो
न्यात॥विस्तरस्तुसद्दविवादपंडितेमन्य॥आर्चिजीनबहुविउद्धरणवैतायोनोकर्ष
मुद्ददितिसमिथ्याचारत्वादाम्रघातकोच्छलेनप्रवृत्तत्वा॥न्नततृत्ततेबहुविदुद्धरणादि
त्रमाणे॥छ॥मद्दादाहवनीयमद्दतद्ब्रह्मरमिवंद्धनंआहवनीयेगार्हपत्येवायत्रक्रियतेन
त्रमिदाग्निहोत्तवाइत्यादिकृतोस्तस्मान्महाइत्यग्निहोत्रस्याइत्यत्राग्निहोत्रयद्दणमथ
त्तांकमतिरेपिमद्ददन्याधानास्यष्टत्वात्तादवानामास्यसंपत्तयेइतिऽस्यादधातीतिधनंदत्त
नीत्यर्थः।प्रदोषमग्निहोत्रं।प्रादोषमित्यच्छ्यीन्नावोविज्ञनमर्थेतिष्ठतुप्रन्नतीनिवे

तिवा॥ ब्रह्म श्रीहै प्रदोषेऽग्निहोत्रमिति समग्नीञ्यतो प्रवर्त्तति दोषोऽस्मिन् काले स प्रदो
षं काले॥ वशीष्ठ न क्षत्राणि दृष्ट्वाग्निहोत्रं होतव्यमितिष्क त्येकवाक्यत्वात् प्रातर्यदर्णि
न्यत्रास्ति प्रकरणे सायमिति गम्यते प्रातर्मध्यंदिनं सायमित्यपराह्णे सायं शब्दः सायं
कृतिचा॥ सायमोदनः सायमश्नीत्यादौ पूर्वरात्रेवैसायं शब्दं क्रियते सायमग्निहोत्र
प्रदोषमेव होतव्यं न क्षत्राणि दृष्ट्वा अनंतरमेव होतव्यं इत्यर्थः॥ व्युष्टायां प्रातः अप
ररात्रे पूर्वाह्णे च प्रातः शब्द प्रयोग दर्शनात् व्युष्टाग्रहणं नियमार्थं व्युष्टायामेव प्रा
तरग्निहोत्रं होतव्यमिति॥ व्युष्टायां रात्र्यां सुखाकाल इत्यर्थः॥ अग्नेर्ब्रधस्वेत्याहवा
हवनीयोपरिस्ता आहवनीयं परित इत्यर्थः॥ माङ्हिंसि मार्जियतीत्यर्थः॥ एवं गार्हपत्यं द
क्षिणाग्निं चापरितः समारोप्य इष्ट्वा॥ ऋतं सत्याभ्यां चापर्युक्षामीति सायं पर्युक्षति ८

आहवनीयं गार्हपत्यं दक्षिणाग्निमिति गम्यते। प्रकृतत्वात्। परीतिधारणार्थ। उदकाति
मिति। द्रव्यं द्रव्येण। दर्वी वा तस्यानाशाद्दकं अति प्रसिद्धः॥ सोयं अद्गएंशाकामकर्त्रुं विज्ञाय
मन्त्रेण। तस्मिंन्। इमाय मेवायं मन्त्रः स्यात्। एवं तद्युग्मिहोत्रादन्यत्र॥ कर्त्री॥ पर्युक्षणादि
पविष्करणवत् स्यात्। यथा। दिनत्रक्ता। यदि वसंता। यदिवसंता यत्ज्ञातति वसंत अ इत्याणां
ता॥ कृतं वसंतदन्यत्रापि यथा स्यादिति। अन्यत्रतु पदार्थधर्मत्वादन्यस्य धर्मानान्यत्रेति।
क्रूरपार कालधर्मी वत्। यदि प्राकृषियजेति ते वत्रया। द्वसंते पिवरुणप्रघासेषु पि
हिरूपस्तरणं। प्राकृषिपशुबंधस्यापि सन्त्दुपस्तरणमिति। तदेव विचार्यमितत्। सायं प्रा
तःशाखाविहकर्मनामधेयं चेपि संगच्छेते। यतः॥ सत्य कृतान्यां। चति प्रातः। प्रयुंक्ते तीति वर्तते
आहवनीयमित्यादिवा। अग्नीन् परिस्तृणाति। नतु परिस्तृणाति। त्येतावत्। कुतः। अग्नीनामेव

परिस्तरणं प्रकृत चास्यात् किमग्निग्रहणेन उच्यते। अग्निग्रहणे सति किं वैदारिका।
संदिग्धं अग्निप्राधान्ये पलक्षितधर्मकं परिस्तरणं परिस्तरणाति पूर्वमग्निमपरैश्चेतिकार्यं अ
ग्निहोत्रप्रकरणात्पर तंत्र प्राग्निहोत्रेऽत्रं धनादिकार्यं सायं दोहपरिस्तरणे तदंगत्वा
त् गतश्रियः स्थापन तंत्रश्च ग्ने। स वर्धयित्वा तत्पुनः कार्यं स्वतंत्र स्याविहार स्यास्था
न तत्परिस्तरणमात्रमेवा सोमतंत्रे प्रायणीयादिषु किं तद्दिंगं धनाद्यपि स्यात् तापि ट यशी
म स्तरणमात्र वा चनीक प्रवर्ग्य विहार स्तरणवत् यद्येवं परिधिर[illegible] समाग्नि षेध
ग्री परो ग्नि मग्नि त्रिं संमृष्टी ति प्रैषा स्यात् । यस्तु योग विशेषा का चारंभा न स्तु नान्ये वाच
निकानिमन्यं तत तस्याग्निमग्नी तत्रि। संमृष्टी त्क पस त्क संमार्गेमिवाद्ववाचनिकां। प्रा ८९
गी तिस्त्रणा पी। न पात्राणि प्रोक्षेति नाज्यं निर्वपति नोपस्त तंत्र त्पन्निधारयत्येवं जीयके प्र
दी २

न॥ गिनिषाध्वर्युयोग विशेकादिषु पुनर्वचने वान्योन्निरा योनियमो वा सति प्रयोजने न्ना
पको वा पुनर्विदिः स्यात्त न्निश्चित्य विहृतिस्तदनुसारेणस्तुं धनपर्युक्षणोनि स्मयिः कार्यः
॥ ऋ आपश्वादाहवनीयस्यादग्न्यानूदक्नेय दणादन्यत्रास्तरणे प्रयोजनं वक्तव्यं दक्षैकर्य
नू वैहारिकाणीति सिद्धे स्तरणादुत्तरतो गार्हपत्यस्य संस्तरणं कार्यं न नित्यकृतं तत्र
सादनसमिधादीनामुपकल्पनादुत्तरतो वत्समुपसृजति तथाहोत्रे शरणं कर्तव्यं
यथोत्तरत उपचारो गोदहने विहारे विष्यति पुनरुत्तरत उक्तं सौकार्य दि प्रयोज
नेनान्यत्राग्निशालामाक्रान्तदिति प्राङ्मुखं वीं। प्राङ्मुखं वीं गां दोग्धुमुपसीदत्यं पविशति अ
यस्मि त्वां दोदयत्यान्यंसमुद्रादुदङ्मुखं वीः वा मन्त्रम यदारूम ये वात्रैवास्मिंकेन दोदयति
स्त्वयं दोग्धि चाशास्त्रान्तरानूप दङ्मुखं वीं वेति पक्षान्तरं अपोटा गार्हपत्यादग्ने रुदीच्य

दीक्षीनानेगारानव स्तूऊतीत्यग्वनस्था। अग्निं अपोध्यापसार्यमाणे। इडायास्पदं
अभिमृयत्वं गाराणांतपरिस्थापयति। यावादवगोदीरं वसार्थमवशेषयिवाङ्गुष्ठ
लतूपरिमाणमेवअपायितव्यं। नान्यदर्थमुद्धरयितव्यं। ततोन्यूनस्यतुकर्तीतम
पि दविशाष्टवाच्यतां नापद्येत। पूर्वस्याकृतायां स्कंद अन्यां दुग्धेति वचनात् पुनरा
यत्नित्यात्तन्नयनमिष्टं प्रवेनीति न्यूनीकृतस्य अदविष्टं मन्यमानेन एतस्मादेवलिं
गात् दृवदानेअतिमृतेन ष्टेदुष्टे वोढविषिपुनरुत्पादनोक्तिः तिन्नतु पुनरायतनान्न
नस्पादविष्णतदुष्टेवेतिसवं यदणानर्थकांस्यात्तेषां। उद्धवस्छेत्पवेद्देतअपप्रमा
णापयोन्नर्गता अप अवेदतेउद्धवस्थेति बहुवचनात्तासां बोद्धवममा। त्रिसंतापे ८८
नो ह्ललनावस्थायामाधिक्यमाशास्यते। अदष्टाधिकामन्यउद्धवस्थेतिवदंश्रुतया

पशुश्रपणिन्नियामित्येकवाक्यत्वात्। यथा यूयं श्रप्यमाणे पयसि उद्भविते। एवमदं प्रज
या पशुश्रपणिन्नियासं। दृष्टेनैव रूपेणापमानं। नादृष्टेन तत्तोद ध्याज्ययोरधिश्रयणं न भवति
अग्नितापनसंबंध मंत्राभावात्॥७॥ उदद्दं प्रज्ज्वाल्य उल्मुकेन ईषदग्धेकाष्ठेन तापयत्
वदीपतीत्यर्थः। दरस्तो। उदक्बिंदुनोदरस्तोकेन। समुद्दंतं उद्धृतत्वं प्रतिनयति वारयति। इ
प्रज्वल्यो। पुनरवदीपयति उल्मुकेना। ज्ञितापयति पुनः। शाष्ट्रादं तरितं रक्षो। तच्छेणे नाष्टेण
ना उल्मुकेन त्रीन् वारान् परिसर्वतोग्निं करोति। पर्यग्निवेति नपुंसकं चेतूपावे। बकुत्रीदि
णपयो निधीयते। उदेदिवेदिं प्रज उदगुदीचीन मुद्वासयति उन्नारयति। वर्तिपिं ध्यानं कुर्व
न् विदधत्। एवं च संकयत्रुद्वासयति। उन्नारयति वर्तिपिं ध्यानं कुर्वन् विदधत्। एवं चर्म
येनुद्वासनहृष्मनि वृत्ती। प्रत्यूढं जन्यां। अग्गारान् प्रत्यूदति गादपत्यं प्रतिगमयति। वर्ति
वलोपयति। लोपनं समूहनं च कारोनर्थकः। यद्वा प्रेतिशाष्ट्रेनुकर्षणाथंश्चिकाञ्ज

त तस्य प्रतिकूलेनलोपये दृष्टिणानिष्टमित्यर्थः।उदस्थुह्यस्मना तु उदग्निष्ठं द्दितन्नेतो।दध्ना
जुहोतिपयसायवाग्वाज्येनवाजुहोतीतिप्रत्येकंपयसेत्यादिभिः संबध्यते।वाशब्दश्च
दध्नावाजुहोतिपयसावाजुहोतीत्येवंकेनसंबंधिवचनेदं सूत्रमभिहितं चगोदोह
नात्पूर्वमिव वक्तव्यं स्यात् क्रमात् तथापयसेतिकिमर्थं प्रकृतमेवपयः।प्राङ्मु
खीमुपसीदनीयतः।तथापिपयसेएवं वक्तव्यं प्रकृतत्वादेवा।किमर्थंदध्नेति पूर्वमु
धि क्तं।उच्यते।अप्रैत्रयणादिसंबंधेन तंतप्रतिषेधार्थमिहाभिधानं।पयोग्रहणं गोदो
हनादिधर्मं विनापिपयसाहोतव्यं।तथाभिधानंचायत्पयोनस्यादितिरुग्रयो
स्यादितिस्या।तथाश्रूतिसूतिसूत्रलिंगं होमायपुनरवनीयपयोदध्यादित्यर्थः
॥७॥अन्यान्निहुत्येतिवाक्यांतरात्।अथवेतरविधानार्थोऽनुवादः।दधिग्रहणं ए१
पूर्वस्मितंउक्तविकल्पार्थं दध्यादिभिः पयसाः इतरथापयसोऽसंनवेदध्यादयोवि

विज्ञायेरन्॥ यत्प्रयोगस्याङ्केनतुकुर्यादित्येवमादिविकल्पस्वरूपाग्निहोत्रप्रशंसा॥ आ
काशोदसत्यवचनादधिगंतव्यं॥ आज्यं वा विशेषात्॥ माहिषस्याशिष्टनिंदत्वेऽपि दविष्टं नेके
ता॥ आज्यं घृतमाक्रूरपारादक्षिणा गावाज्यं विलाययेत्यात्राक्तमेव घृतस्याज्यार्थान्नुक्तं
नीतिमन्यतां॥ यवागूस्तंडुलोदकसिद्धापेयाा यवचूर्णादिकसिद्धा वा॥ अपद्ययवार्थपरिग्रहे
ऽपि प्रसिद्धेरन्नवातं॥ छा दध्याज्ययोरधिश्रयणं प्राप्नोतिपर्यग्निकरणवत्॥ तन्निषेधा
र्थं॥ न दृष्टशास्त्रवतिष्ठेरन्निति निर्दिष्टातिदध्याज्ययोरिति॥ अन्नितापनस्य दर्शपर्यग्निकर
णा॥ स्यन्तुज्ञानार्थं॥ इष्टवेष्टे त्यविदन्ण मंत्रणसन्निपत्योपकारकेणान्नितापन मंत्रस्यैक
वाक्यत्वादाराद्युपकारकमप्यग्नितापनं नत्वविष्यति किमन्नितापनप्रतिषेधेनेत्युच्यते
निष्कर्षोतिरसीतियदग्नितापनं तस्यायं प्रतिषेधो वाचनिकः॥ ननु स्रवदीपनमदृष्टा
र्थं तत्पर्यग्निकरणवत् उच्यते पुनरवदीपयतिपुनः शुद्धाद्दग्नितापनमेवतदितिव्याख्यातं॥

ज्य

तत्रदध्याद्द्योरितिनियमार्थंतेनतिलतंडुलसोममांसादीनिदध्यादिनिनविकल्प्यंते
अत्रत्र्याहिकत्वात्तदुक्तमशक्तौप्रतिनिधिरिति।अत्रत्रदोहकल्प्यःप्रतिनिधिरितिसमा
नार्थं॥यदिनवंनविद्यादितिप्रक्रमाश्रयात्कमिपदोपबंधस्तुतंडुलादीनांगुणाधिकारत्वाद
न्यबलत्वेकारणं।श्रायश्चित्तैपिकमिपदोपबंधादश्पात।पश्चकामोमावास्या मिष्ट्वा
तवनिसन्वत्सानपाकरोतीति।किन्तुतदुणार्थस्तंडुलादिप्रतिनिधीनामिति।तथाचोप
सहृत।सर्वान्नावेसत्यंसत्येनुहोमीति।पयोदध्यादीनांपशुकामादिष्वेकएवहोमेनमुख्य
द्रव्येषुउत्तरविधिस्यो क्त।।मवंचतंडुलेषुसत्सुयदियवागूरूपणोसूयेदियात्तरेन
तदादध्यानावातंडुलेस्यात्।यथागविविद्यमानायामपिसूयेदियचरयादध्राज्येनक
शीघ्रंरुक्मयाल्नचयेनैवसायंकुतंत्रच्छेणातनिवप्रातर्होतव्यमितिसूत्रमस्ति।नापि पुरि
यवाग्वितांरात्रिमितिरात्रिग्रहणामकांतिकंलिंग।एतामितिस्त्रीलिंगेनोपवसथ्यकालस्य

परामर्शात्। रात्रिमिति तस्यैव विशेषानुवादो वाक्यप्रकरणान्नैकांततः। प्रातरपि यवा
गूंसवयितुं कामा। न च यवागूविधानं परं तथा च श्रुतिः॥ नितां रात्रौ पयसाग्निहोत्रं
जुहोतीति क्रमान्नाम्रपयोनत्वात् यथान्यस्यै देवतायै हूत्तमन्यस्यै दीयते तादृक्। तस्मा
त् यवाग्वाग्निहोत्रं जुहोतीति श्रुतौ यवागूग्रहणमुपलक्षणं दध्यादीनां। पिंडनाशदो
षे पुनरग्निहोत्रं स्यात्। तच्चानिष्टं प्रयोजकाभावात् पिंडस्यात्तस्मात् तंडुलानि खल्वे
त्रमाण विशिष्टे कृतमकृतं प्रथमकल्पे सतीति तदुक्तं। प्रथमकल्पस्य यो नु कल्पे न वर्त्ते
तो न सांपरायिकं तस्य दुर्मीतर्विद्यते फलमिति। सोमेन यदि हि कुर्यात् लौकिकमग्निषवे क्र
यनाधिश्रयेत् सोमं तथा दृष्टत्वात्। मासं तु यवागूवदधिश्रयितव्यं न तु श्रातत्वात्। पशुर
वचनात्। वसमालंभनतः स्पर्शनमात्रमुपस्थानकालीनत्वात् तन्नु नदितास्मिन्नग्नौ

मा॰ ८ संपचंति यस्मिन्नाहुतीर्जुहतीति तत् कथं गार्हपत्येधिश्रयेदुच्यते। अर्थवादोयं।
न ह्येतस्मिन्नाग्नेौ मांसं पचंतीति वर्त्तमानापदेशादुपसंहारवाक्यचास्य। विधिवाक्ये दक्षिणाग्नौ
प्रकरणान्मांसपाकप्रतिषेधा। मा॰ ८ संत्तु न पाव्ययुस्तस्मिन्नग्नावितिय दिपत्नीसंवत्सर
दीक्षादिो चाधीयतत दानास्य यूपच्छि कित्सा पच्छेद दक्षिणाग्नौ श्रपणे स्थानापत्त्याधमल
नात् प्राप्नि प्राप्नि पूर्ववचात् प्रतिषिधानां मा संत्तु न पाव्ययुस्तस्मिन्नग्नावितिन्या यवि
दाःश्रीवराद स्तु एतस्मादेव मांसपाकनिषेधाद्दक्षिणाग्नेः पाकयज्ञानादस्माः ऽविषनां
पित्रुपावति श्रपात्रमांसस्यैव निषेधादन्यः पाकोस्तीति गम्पते। यजमानचिकित्सार्थंत्तु मां
संश्रपयितव्यामवाग्निहोत्रार्थं मांसवत्। आहवनीयवपावद्यापि च। पशुश्रपणवाद
वनीय एव। तत् योनित्वादुच्यते। तथा च श्रुतिरुपयजां दाम। स्वत्र्यैवैसर्वः पशुयदन्यत्रा। ८३

हवनीयात्तदुक्तं यजुष्कृयादस्वर्ग्यस्यात् पशुश्रपणादाग्निमाहरंतीति तेन स्वर्ग्यः सर्वः पशु
रिति आहवनीय एवोपयज्जो हूयंते स्वर्ग्ये चायं पशोरित्यर्थः ॥ निष्टप्तं रक्षो निष्टप्ता निष्टपा
मनाल्लापयतीत्यर्थः स्रुक् स्रुवमिति समुदितस्य निष्टपनं समासार निर्देशात् स्रुवे समि
धं उपसंयम्य स्रुवाव उपश्लेषितां संस्पृश्य समिधं अन्ते ष्णामीत्क कुर्वीत यामिति श्रातं उक्तं
चाऽऽमन्त्र्य यजमानमित्यर्थः उक्तं स्रुचौ वाऽग्रहणं स्वयं होमं पक्षेऽपि मन्त्रस्याद्दुहुरा हवनीये
मितिवत् । भूरिडाय कैकेन मन्त्रेणेति उच्यते उन्नयत्याऽग्निहोत्रहवणामुपरिष्टाद्धवतीत्य
र्थः उत्तरमुत्तरं पूर्वस्माद्भूयांसं बहुतरं उन्नयतीति संबंधः ॥ प्रसृतमं ऽप्रसृतेऽपि हवपि
त्यान्नूयस्त्वं स्यात् तन्निवृत्त्यर्थं पश्चाद्ग्रहणं भूयांसमिति स्रुचविशेषणद्वारकं लिंगं । न्नयच्छ
हियुक्तं क्रियाविशेषणं चेन । सर्वान्वा समानुन्नयतीति वर्त्तते । प्रष्ठिंगं पूर्ववत् इदं दूवान्
ऽप्यभिमृशतीस्पृशतीत्यर्थः । इदमुना मदेति शेषं । यतोऽप्कन्नीतं अभिमृशतीति पशुमेय

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तिय द्वन्द्वेषु सादयति।उत्तरता गार्हपत्यस्य संस्तीर्णेषु त्कक्कं।सामप्यति तत्रैवोनीतं तत्रैव वसाद
ये तु प्राक्करां छाद्दन्नेऽप्पि इत्यर्था।प्रतेरवे तिष्ठे ते॥दश होत्राग्निहोत्रं।विविस्कमिंतिदश होते
तिवदध्यति।तेन प्राक्करं सादितं॥अग्निम्नाशदग्निहोत्राथमुन्नीतं द्रव्यं।उपरिष्टात्स्कंगदं डे
समिधमुपसयम्यो वंतरिक्षं वीहीति समया।उपरिष्टादित्यादीति कर्त्तव्यतया द्रव्यं सं।स्क्रि
यतो।समया सामीप्येनाग्निं गार्हपत्य उद्दरति वदति।न केवलं प्रणीतमपि च पवित्रीकरणं।क्र
ग्नो।सामीप्येन हरणं मंत्रयोनि चाद ग्ने यन्त्त पवित्रमच्चिष्पान्न विततमंतरा ब्रह्मेति तत् तूष्णी
निवेदयेत्यग्निहोत्र गरीयसीति ज्ञातः।स्वाहाग्नये वैश्वानराः समया ॥ वयवाच्च नीचै
र्ह्रानि।वायवे च्चैत्फ उच्च स्थति।उच्चैर्ह्रानि॥आयुर्मयि धेहीति प्रश्नादाहवनीयस्य येदन्निग्मा
स्वता स्तेषु सादयति।एषा तेऽग्ने समित्॥अथादाहवनीयेऽधोन्यस्यति।प्राणापाने ९६
नाकोष्ट वायुं नासिका न्यांनि।सायं अपाने तु पुनस्तैवावुं प्रवेशयेत्॥अपान्यादीतश्चांद

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सं विकरणांनि॥ अक्षिणी मीलयेत्॥ यस्यै देवतायै होष्यन्भवति तां देवतां चिंतयेत्॥ तत्र प्र
त्यक्षामवाप्नो॥ सूर्यस्य च रूपं मंत्रार्थवादन्यखुना मान्निजनकर्मणो महान्नाग्यात्तू
सारामसूर्यं च रूपं स्मरेत्॥ प्रजापतेरप्रत्यक्षत्वान्नागमादिभिरेवावगतात्तद्रूपं ध्याये
त्॥ कर्मजन्मानः प्राप्तजन्मानश्च देवाः॥ तत्फलं॥ शारीरके न्यो देवतास्तु खमवासयं॥ प्राणा
पान निमीलने ध्याने मनः प्रसीदति॥ तत्फलं दृष्टानि प्राणादीनि॥ द्व्यंगुले समिधमग्निं जुहोति
श्येनीकांतंतीवा॥ समिधमग्निं जुहोति॥ मूलाद्व्यंगुले परिमासे त्यक्तेऽयं तु न समिदग्निहोत्रवाद
त्यक्तं॥ तदिंधनमग्निहोत्रस्य निधार्यं॥ श्येनीकमद पक्वान्नावाछिपसतापेन लतां समिधं न
नंति वा निजुहोति॥ नूनं वैश्वचरित्यादि सिद्धं॥ व वैमि यच्छेति दर्भेषु स्वा॥ उदगग्र स्तृतेषु दर्भे
षु प्रजापते पशून्मे यच्छेति गार्हप त्यं॥ आवृत्या साम पश्यानि॥ तत्र श्री वाग्नं ग मात्रेण॥ अवज्ञा न

सत्वं न वा । तत्प्रजापतये स्वाहेति मनसोत्तरां न्न्यसी । उत्तरां हुतीयां । नन्वुत्तरा दिक् संबंधे
न । इयं देवतायपरत्वा दिक्श्रुतिः । न्न्यसी उत्तराङ्गुतिं । यो देवता सो तिवचनात् स्वाहाका
रमपि मनसा कुर्यादिति करणावच्छिन्नस्य मंत्रस्य मानसत्वात् । प्रजापतये स्वाहेति । तथा
स्कृतिः । यत्तु हस्तीवजुहोति मनसा चतनमिथुनमिति । शिष्टान्न्यंयिष्ठमनाजो । समयासामीपे
नाकोत्रीन्वारब्धं दक्षुं न दक्षुं खउदिशाति । कृतो छिष्टस्क्रक् — वि । सनिसृजति । अथवा उदग्
त्पदं स्रुखी स्कवं उद्दिशाति । कांद सो लिंगविनक्ति छत्यया । अथा उदग्नेर्यथा नवतितथे
द्दिशाति । कांद समुद् [illegible] लिंगं । अथवा शिष्टान्न्यंयि ष्टमिति पूर्वसूत्रेण संबध्यते । शिष्टा
न्न्यंयिष्टमुत्तरां जुहोति । नन्वत्र होमो नप्रवर्तित तस्य न्न्यसी । शिष्टान्न्यंयिष्टमवशेषयेदिति स
न्ययितव्यं स्यात् । नैष दोषः । नदियावत् [illegible] सर्वं न कल्पयति न्न्यंयिष्टं शेषयिष्यामीति त

वत्। होमार्थं निपारयामस्तस्मात् क्षूयमानस्य विशेषणं। यथा सं मील्य दसतीवारवंती
यमग्निष्टोमसामस्तनो यात्यव मिच्छुं जुहोतीति स्यात्। तिष्ठत्येता वा। अर्वाचीनं कुर्यादास्याध
संस्कृ क्षूयमानं द्रव्यं। तत्र तस्मिन्काले। वमाद्दिपाणिना। अवेत्क्षपसव्येन पर्यंको वाचीनपदेन
पीनस्रुक्तात्। ऊर्ध्वं चात्र छिद्रि। अधरस्योर्ध्वं संस्कृं समाप्ते। तदगुरुस्य शाब्देन गतचात्। 
वोमाष्टीति कष्टायादिवा शाब्दे नदुष्टं। आधानस्कृतेः। तच्चावोक्तं। नपुरस्तूर्यस्योदातो नो
रूपकस्योद्दृष्टकोरूपेसमदोन शं प्रा। आधाना तु। अप्तो न लिंगमिदं पक्षे। उदितहोमस्य
अन्येतु स्कवं अवस्तृजं त्फ स्तृजं। तावदशाददृष्टकल्पनात्र संगात। को दोष इति चेत्
द्वन्द्वे छुलो पोनोपपद्यते। आयुर्मे यच्छेत्फदगदर्छेवदर्भे। छित्यथात्रिदेशाद्यति कर्मे का
रणा। नावा ता। अर्मे बधी जिन्वपा णो। स्निष्टमवमार्जना स्कग होमज न्मनः। नेपत्र हरणा
त्नैलतं दुलना हो। मालेपस्यानावाद धर्वृषुमेतदधिश्रयणावन्तु। प्राचीनावीतं तस्यो। अ

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पवि चान्नचेा। छलिद्दराशेषनिनयनेऽपि तस्मानं। प्रषासीति। अंगुलीरूपमध्यमा।
आचम्याचम्या। यद्यामधुपर्कवत्। इतरेस्मनिर्नैदनि। प्राषलेढिनिङ्क यान्तरवेप्रवेश
यंतिा नढीत्फच्यते। न उदस्तेन स्टक्कस्तस्यैवैमिछंति। गंधर्वेतरा। नालटी तिवत्तेता। अ
निमिष्टायामालि च्येति निलेढीति। निःशष्टाद्गेहन अनिर्दिष्टेति नो पपद्यते। तस्मास्क
चोपनियनिर्लिस्यात्। निःशष्टोऽनर्थको वादोनैःप्रिदान्यत्वा। स्कृद्दानेनमेवत्तुनिनीय
ते। सन्निधानात्। इतरथोदकं पुनः। पुनरादायनिनयनं स्यात्। नविवयुक्ते। दर्नैःप्रदानो
दकमासिच्य हत्तिनये। दितितथा। निर्दिष्टया। अपिवत्सी ग्रहणेन सर्पपिपीलिकामंत्र
निवृत्यर्थे निलपत्रदानेनमेवावगम्यते। लेपसंसृष्टस्य सर्पपिपीलिकसंप्रदेयचावा
काशात्। इतरथात्स्त्री ग्रहणमनर्थकं स्यात्। स्त्रीः सारयति। संबधो मंत्रस्य निनयनेा। का

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प्राप्तिः शङ्कांतरात्कर्मभ्रंशाप्तिः शङ्कांतरात्कर्मांतरे मंत्रांतराम्नानैतत्क्षीमेवस्यात् तूष्णीं प्रसमिधं
उदीचीं दिग् निष्ठ निनयनेन भवति प्राणमसृते त्राः पदव्यत्यासेनामंत्राग्निदार्पविचनं अग्निहोत्र
द्रव्याणीव्रतपातनिष्ठपती त्वयीति रथादश्चेत विपर्ययोवा चातदा हस्तेवा प्रतथ्योतस्य होत्र
यस्मिदीचीपदं स्रुवेणापरयोः स्रुवश्रद्धणमग्निहोत्रद्रव्याणी निवृत्यर्थं इतिकर्तव्यता होमस्यादौ
अप्रे सृष्टप्तत्यति स्रुवाद्धीमित्य स्रुव प्रविज्ञागे ईशार्थं समप्रविज्ञागे हो अग्नये स्रुवमितिस्या
त् तथा चाह स्वाहेति शेषमिति इतरथा स्वाहेति द्वितीयमिति स्यादेवमित्युक्तं तैः प्रत्र
पतेरग्न्याः स्रुवाद्धि यद्दर्णांदक्षिणाग्नौ होमश्च शांखवांतराद्धृतो होमो वापरयोरिति तत्रा
विकल्पः अथ स्वाय हित्वा अग्निहोत्रशेषेण च्छेदुष्टेन प्ररुणातादध्येनिदुह्यता यावान्वा
दिवान्पुनः संस्कुर्यादिति व्यवस्थित विकल्पः यां प्रथमाग्निहोत्राय दुह्यात्तु सोदक्षिणा ॥
= प्रथमाग्निहोत्रं गोदोहनमग्नि पयो वानियम्यते ॥ ७॥ १

परिक्रयार्थं च न प्राप्तत्वादेव च नित्यमेवाग्निहोत्रे आसितं नवति हिरण्यादि दक्षिणापरकं
कादेशमयत्वापत्त्यावति अग्निहोत्राग्राष स्य दक्षिणार्थं तासु प्रथमाग्निहोत्रे लिंगयति। अनुप
प्रथमाग्निहोत्रयाजुस्यात् सा दक्षिणा कस्म यनियाम वाक्य मेव स्यात्॥ पार्षे रूपचास्सूत्रे वाय्यं
दोष॥ यद्यायं प्रथमायाग्निहोत्राय दुह्यादिति पाक्षिको नु वादो अत एव पयो वेति नि
दर्शनं दध्यादि॥ राजन्यस्याग्निहोत्रं धामुकस्यानित्य राजन्यस्य राज संबंधि अग्निहोत्रं नि
त्यं होतव्यं ऋत्विजा। स न तु स धामुका। धर्मशीलेन बलिकरशुल्कप्रतिजोगदंडजीवी यो न भ
वतीत्यर्थः॥ पर्वी स्वितरस्य। इतरस्य बलिकरशुल्कप्रतिजोगदंडजीवीन्नवतीत्यर्थः। राज
न्यस्य संबंधाग्निहोत्रं पर्वसु होतव्यं ऋत्विजा। एवं पौर्णमास्यमावास्याचोच्यते। अनक्तं च नित्यं
ब्राह्मणको नोक्तव्यं ब्राह्मणायनित्यबल्यादि जीवी राजा दद्यात् धामुको नि वदद्यात्॥ नित्यं होम स्य
स्थानेन कदहान।

न्य विधानात् अपरं राजन्यस्य विधानात् अपरं राजन्ये स्येति। त्त्यानां कर्तरि वेति षष्ठी राजन्ये-
नामुकेण नित्यं होतव्यमग्निहोत्रं पर्वणीतरेणान्यदा। सच्चिन्त्य। एवं ब्राह्मणस्यैव होतव्यमिति क-
र्तरि षष्ठी। ब्राह्मणेनैव यजमानेन होतव्यमग्निहोत्रं। आमादिववाएव यद्राजेन्य इत्यादि ब्रा-
ह्मणमन्त्रा। ननु विश्यस्य कथं धार्मुकराजन्यस्य च दृष्टव्यं। तत्सदृशवृत्तिनो। विद्यात्। धामुकस्य
दृण मतंत्रो। राजन्यस्येति च तस्य ब्राह्मणस्यापि वसंतिरवृत्तिजीविकाः इतरस्य पर्वा स्वि-
तिदृष्टव्यं। धामुकस्यैव ब्राह्मणस्य नित्यं। तथा चालिंगं। सतं वे सत्यमग्निहोत्र ब्राह्मणस्य
स्रुतं सत्यं तस्मात् ब्राह्मणस्यैव होतव्यमिति ब्राह्मणस्य गुणविशेषाश्रयेणानित्य होमे। वि-
धीयते तथा ब्राह्मणवत् यो राजन्यो वर्त्तते तस्य नित्य होम उक्तो ननु जातिमात्राश्रये-
ण। अथोयरूतमिव सत्यमिव चरेत्तस्य होतव्यमिति श्रुतेः। अथ वाज्यात्यंतरितानां
= मधिकार एव नास्ति।

ब्राह्मणानां दिपातित्यात्तापरधर्मेणाजीवन्नादिसद्यःपततिजातितइतिवचनात्‌ तदुक्तं।गौर
दकोन्चाणाज्जिकान्‌ नयाकास्कशीलवांनुप्रेष्यान्चाद्धीषिकांश्चैव विप्रान्शूद्रवदाचरेदि
ति।अथत्रिरात्रपंचरात्रादिपक्षहोमोवाच्यकथनायद्विवानादुरस्यऊर्ध्वजाहोतद्यांत्रौ षि
स तस्यचविहविदारप्रवसतश्च।अथसमारोपसमारोपणा।अग्निंप्रवसेत्तत्रापिदशपार्ग
मासयोर्गार्ह्यंतस्मायंप्रातरग्निहोत्रमाग्निमंथनंनवार्यता।तदुक्तं।एवमेवादरदर
नमेष्वन्नसमारोपयत्फपावरोहेति।नकावकेवाफक्तं।वासेनदक्षिणाग्रहृत्येति।एवं
तादृशीप्रवसतःपक्षहोमेस्तियस्पोभयमसन्नविन्टहेहोताग्निहोत्रस्यपथ्यिवाहः।क्रिया
नतांप्रवसतोयस्यकृत्वासंस्थायसन्व्रजे।तस्याग्निहोमवेलायांपत्नीत्तेवगृहेस्थिता
पक्षहोमसमारोपोगृहेवायदिवाध्वनि।करोतिमौल्पेबौद्धेत्वायुज्यतेवीरहत्यया।सा

येप्रातश्चाधिक्षिप्येषुप्रत्यहायस्यनाग्नयः॥ यदिच्चरितालिंगेनन्नाष्यितस्यजरतुगवः॥स
पिकाप्राषत्फच्छात्पुनराधयमुक्तवान्॥ अपिवाऽन्तुग्रदेषुपदहोमस्यपविद्यातुप्रति
धिच्चाप्रतिनिधिश्चानित्याद्दोमसाधनोपचारेणभवतीत तश्चयथेतरस्यब्राह्मणायन
कृदानेनप्रवर्तितराजाद्दोमसंपत्तिः॥ एवंहोमसाधनापचारस्तत्कदानेनकृतन्नविष्यतिा
योब्राह्मणायैवास्याग्रातान्दद्यादरेयुस्तकुतमेवास्याग्निहोत्रंभवतीतिश्रुतेः॥छ॥दं
शावराराश्रीरुषिचासदधनांश्रया स्पन्नाधायान्यच श्रोष्यन्वान्यकृत्तूत्फप योगीयः
यंगच्छतस्ततुग्टहीत्वाप्रवसेत्प्रव्रजेतु॥ आपाद्गुत्यान्यदनुपयोगितत्वकूचेत्पर्थाः॥स
र्वच्छितिबहुचानुवादः॥ पाक्षिकानावश्यपबद्दावानचेकः॥ संभवतिप्रातरग्निहोत्राहुति
सत्याहवनीयोप्रणीयेतानिगद्योतिपर्गिचाकृति॥ अनादप्राश्राज्येनजुहोति॥ पुरास्वा
॥स्य यजमानस्यांपक्वाब्राह्मणायद्वातव्यं॥

तर द्वितीयां ऽनुवदति यायावरस्य

ात्तस्व यैक र्वी। कं चैतत्। प्रयास्यान्नितिविशेषेण। दशाय द्दणात्तु यो वोषिद्वाय दि प्रातिया
तिनतदाज्जुहोतीतियदं न्यं तं तान ऽष्टावरासंख्या। तदपि दशसंख्यातछात्र द्विवा। सोऽस्य
स्यनिमित्तं धनार्थं यः -- वरानिमित्तमित्यवराऽग्रहणासंख्याविशेषणार्थं तिनपद्धां नोऽि
याप्रयास्यनूजुहोति। सद्धनइति यदि सपरिछदः याति। तदा जुहुया। न्न तु पंचखाः शरीर
मात्रेणगच्छति तद्दरा गच्छति द्विगीदनीवा ऽर्तुता इति द्वितीयामेव वादः॥ सद्धनस्यैव यास्यतउ
विधानं। इदानीं शालिनस्योच्यते प्रवत्स्यतामार्यया प्रच्छेदा शायदा वसेत् प्रयोजनवशात्
पदा धानार्थं यासद्दतदा प्रयास्यं समारोथ्यास्तीन् प्रवसति। ऽरणिग्रहणं नियमार्थं। मंत्र
निधानन समारोप्यमितरद्यदा वारणीरग्नीन्। समारोपिताः यदि गतश्रीः सवन्ति सर्वाणीति
मावषांधारणापदानिप्रायं बहुवचनं च नोपपद्यते। स्मादपदृत्तैकस्मीणगार्हपत्यप्रविती ९९

तिस्थितोग्नेः तिः।वननेऽपिप्रवद्धृत्य तिनद्वैकपात्र्यां समारोप्यतेऽपरावरं एपोरितिवचनमास्ति
यात आत्मन्यग्नि यज्ञियासंक्रिथ्यावदाद्यान स्क गरणिप्रभृतीदादादीन्सदांशदाग्वत्यर्थः
प्रवस्यं समारोपयतीतिवा काशेषः॥ आत्मनिवा समारोपयति। वाशब्द आगमनस्य वन
र्थः॥ न च विकल्पार्थः॥ पात्रदादान्न द्विपात्राणि प्रतिपाद्य पुनः पात्रादरणमुक्तं। तस्मादस म
र्थस्याग्निगतस्याग्नायं विधिः॥ पाक्षिको दृष्टव्यः॥ मृ तस्य शरीरेण सह पात्राणां दाहः॥ कृते
जीवताधि समारोप्यात्मसंस्थानग्नीन्त्वा ज्ञानेनोपचारं गदजवनी कृतेन्निरोधः॥ सम
र्थस्यार्थवशात् यावदग्नी तावदग्निहोत्रनियोगउक्तं। तदुक्तं। यदा वै जीयते यदा त्रिमात्र
त्मघाग्निहोत्रं संतिष्ठतइति ज्ञीयात वसादीयतेऽप्यात्तिर्ब्रियाधि दधाज्यादैरर्थनावा द्वारा
मावाश्वनोर्व्यायामग्निहोत्रं दग्धा आत्मन्नेवाग्नयः समारोपितास्फराद्धेदिवा एष आ
त्माना यज्ञाया जायत इत्यत॥ स्मृतिश्च पतत्यह शरीरस्य यस्य नापातति दीतिना र्यय

सद्धर्म्माचरितस्य। इतिवचनात्प्रच्यतेयस्यानित्यंजायतइति। भवस्यनूतनलतउपतिष्टतेश्र
वस्यनूनुच्यतेयस्पष्टत्वादन्यत्ररात्रिवस्यतिसद्ग्यामेनश्रयासस्तस्मिन्नदनिदोमकाले
आगमिष्यति। इतरथाहिदिवस्पोवापस्थानंतच्चाश्रवसति। इन्यादौतावत्तूक्तंतउपस्था
नःस्यात्। अदिष्टौ। इत्यादिनिनिगदसिद्धानितिष्ठन्नुजपतीति। अनियमस्यात्रिष्टतोवोपू
विष्टस्पचविनिवृतिश्रुत्। यदृणां। श्चास्चस्ति। पर्वणांग्रायणंक्रौतवसंतेयवानांशरदि
व्रीहीणांशरदिवसंतेपर्वणि। आग्रायणंकर्तव्यं। यवैर्वसंते। व्रीहिभिःशरदिपर्वविशेषणं:
तृश्रीहंपर्ववाक्यार्थंविदितमवनवतियदिपुनःपर्वणाग्रायणंजीतेतिवाक्यंतदाव
संतयवानांशरदिव्रीहीणामितिनियमार्थंस्यातश्चाशिष्टंपर्वव्यग्रहणंपरिसंख्यानार्
र्थंपूर्वपक्षादः। अपाकस्येष्टानवस्याश्रीयांनेदंद्वयांतरां। तपत्रिशिष्टानांव्रीह्यादी

नग्रुणोऽग्रपाकस्येति एकवचनं स्यात्यादिविवक्षया। नवस्याग्नीयादिति। च्य। तिक्रमेपायि
त्तीवद्व्यतिनवाशनमिति। तस्यच्छ्रकष्यंकाला। तेजा। तिक्रमान्नवाशनेवातिपत्तौ संवे
तस्यसिद्धमानिर्वपणाद्वपवस्थाहारन्यनत्र श्लेषिंद्रमसीत्यादौ स तावन्मात्रे स्यव
देनत्र सर्वेपि वसथस्य यावस्थन्न तं तावतुकत्वेष्यमतिदेशात इति॥७॥ अन्ये द्वाभ्निर्वपति
वैश्वदेवानद्यावापृथिवीयाश्शारदिसोमायश्यामाकानामन्यस्यां पात्र्यां। अन्यास्मिन्
न्याधिस्मयणोऽवसरेदवतानां दविर्विशेषैः संबंधावगतोऽद्वाद्वतासंबंधोऽत्र इति। अ
न्यांपात्रीविधानं अन्यशब्द समानजातीयापेक्षौद्रष्टव्यः। अन्यां पृथ्वमालभन्ते। तत एव मय
स्पांस्त्रपयस्थ्यायांपात्र्यां। तदसतत्स्वरूपद्वयं स्यात्। दृष्टांतत्वं स्यात् वचनात् नवा। तु चेतएवे
तिवक्तव्यफलीकरणविमोकसिद्धनियमादृष्टार्थत्वात् स्पष्टेत्निखलादेः तस्मादिदमात्रावै

वपृष्टो यथा काष्टमुपलमन्यत तद्वत्स्रुपपात्री अन्यथा पात्रीत्वसामान्येनान्यस्येतिति दास्मर्वा
णि नानि पात्राणीति वत्रुक्ष विसुतनामन्यस्यामिति सर्वं तुल्यमस्यान्निनिर्वापस्य वत्या सन्नतर
तदसत् एकवचनश्रपणात् पात्र्यामिति तत्र दे विशेषणमविवक्षितं एतेनोक्तेपरिधिमन्यादि
तत्र तर्हि यूपकिमती त्यादिको वात्तनि विविधाद्येकदेशः उपानस्यवानपात्रस्य च ग्रहणं सं
मार्ष्टि त्कपालस्य अग्नीनादधीतऽन्यत्र वा तस्य अत्रोपात्तं चेद्दिष्यत इति वकारद्वंवि
धेयद्विषयो ह्येकदेशः ।। इत्क च्युतेनापात्रपातं चोद्दिश्य हेतुरतः प्रमाणांतरसिद्ध विशेषण
नुद्यश्यमविवक्षितं विशेषणं न वति यत्पुनरविज्ञातविशेषणाचोद्दिष्टं तद्धि विधेयवक्ताति
एववाप्रिष्टमवगंतव्यं तस्मात्तूब्रीहिलिप्तांस्कचंनिनिर्जपान्यस्यापाण्यानिधायनिर्वत्पतूशा १०१
माकानितिपात्र्यां ।। यदा संनिहिष्टायाअग्निमरुनिंष्टदाहच्छंतितत स्थां वर्षद्धार्ह इतिवा

न्पात्रियद्रणसामर्थ्यात्। न्यायदन्यचादन्यपात्र्या। प्रयोगसंसादनाद्य थ्यामन्यग्रहणं
॥ छा नानाबीजानां धर्मः विधास्यामः। व्री। दि श्यामाकानां नानाबीज धर्म इत्युक्तद्यति। सामेष्वपिना
नाबीजस्तुप्रतिज्ञायते। वषट्कारप्रदानानां चिकक पालानां। एकक पालधर्मैत्रिवत् स्यातसे
ष्यान नाम्नेष्टकपाले घतिादाशाद्या प्रतिज्ञायात वषट्कारप्रदाना नानाग्रहणं च्य वच्छेदा र्थं
किमर्थं प्रतिज्ञासूत्रद्वयेनातिादेशो नितेनामिक्ासर्वत्रव्याख्यातेतियन्नानाबीजेककपा
लेधर्माधारव्याइतिविचि- र्थमित्यदोषः। ष्टथगग्निमर्शनं नानाबीजानां शाक्य मनर्थक
मिदं कर्तुं नानापात्रस्थत्वात्पृथगेवाग्निमर्शनं भवति। एवं तर्हि यूपपदग्निमर्शनं मान्त्
नानाबीजग्रहणाद न्यत्र युगपदव्यवच्छेदे। न्त ते निर्वृद्दान नानावदग्निमर्शेत् शेषं पुनर्मन्त्रण
व्याख्यातं प्राचयइत्यवो। युगपत्संजत्वे युगपदमन्त्रवनो। क्तं। ऊहो। मकमस्मापायुमस

२३घ३
मादिषीशात्रात्यवयोएषामदेवेत्यादिबीजग्रहणनानाबीजग्रहणनानाबीजेषुद्विष्पु
पुगपत्सु स्वेषु द्विवाःहतमाक्रयतिनतु वाक्यानंप्रहातनाक्तं।त्रिर्णव दूंतीत्यवघातेविनि
योगानंत्रेस्यैवतर्हि द्विवाःहादद्दीतित्रितवस्त्रीक्रयतीतिस्तत्रंविनियोजकंपवितद्यंत्रथ
वाक्यायसाच स्यनान्तरीयकत्वेनालैंगिकंविनियोगिकं न वाक्यान्नदायमन्यं
तयथाघर्यवेत्र्यं त्रनाध्यंन्यष्टमासिश्रृतनपाःत्रस्माकोसीत्यादेवा ग्विसग्रंजपाःपरिश्र
तत्रत्वेशादौविनियोग---- यथासंरव्यग्रहणंपेशाविकबाधवांतरीयकत्वेनास्मि
न्हिस्तस्माद्द्विष्यन्नहोतियद्विंगादाक्यानंनदृष्टार्थंति स्यमुरव्येषु हतवान्नजमन्ये
षुपुनाम्नक्रियाकृतस्यपुनराधानपिष्टापषणादिनिवाएतदेवज्ञापयतिप्रयोगविधिःस १०२
स्कार्यद्वारे। ।नेवसस्कार्याणिनिमानितद्वारकसंस्कारोविधेः।एकैकंकंमेनियोरित

लब्धुर्थत्वाच्च॥ त्रिनाषणां पुनर्द्वितीयपुरोडाशार्थत्वात् पात्रसंसादनवत् नन्वत्रापि
संस्कार्यत्वाद्व्रीहिश्यामाकादीनि भिन्नानि तेषामभिघातार्थमिमं त्रीन्न विष्यति तमपि प्रयो
गविधेः। प्रयुक्तं तदुपचारेण तेषां तत्र एवंजातीयकेषु तन्निदर्शितं दक्षिणस्य नक्तानवद्या
वयुः। प्रेषामन्वाहेत्यादिः। आवपनप्रभृतिफलीकरणान्तमेकैकस्य तन्त्रार्थेऽनुवादः।
प्राप्तत्वान्निष्पवनान्तं यवानां तु प्रहारथेन बाधेतस्यानुवादः। प्राप्तत्वान्नरोः स्वेषणां व
श्रीतं चातं तण्डुलानां घ्येति। अत एव प्रकृतावपि निष्पवनान्तं यवानां नवति वाचनिके चिद प्र
न्तातो स्यार्थी तु रद्वादशार्थं निवस्यात् तुषप्रवेशनान्तं निष्पावनं फलीकरणान्नाव
तां केवलानां ज्ययासरस्वतीति दोमानाबीजेषु यवानामवचनं इत्यर्थः। आग्रायणेना
नाबीजानां वातप्रतिप्रसवान्नावान्नस्यात्। सिद्धमोपधानात्। आदानात् प्रभृति ठक्षा

पं॰नहानिरूगली

ञ्जिनस्येत्यारण्येऽत्राग्नेन्द्राय द्वादशकपालानपेकं द्यावापृथिवीययोः क्रमप्रमुक्तरीयांद
विप्रविशेषप्रतीतिः सिद्धैदमाधिश्रयणादाग्नेन्द्रमधिश्रित्य वैश्वदेवं चरुमाधिश्रयतीत्य
दमपिक्रमार्थं पूर्वस्तत्रवत् चरुधनेधिकरणेब ह्याश्वरूपाष्ट॰ः यद्वत्पाकाधिकरणमपि
चरुन्नेमृन्मयोन्नवतीति निर्वचनात् पवित्रांतर्हिते पय आनीयतन्दुलानोप्यांगुष्ठपर्वमात्रं
कृतीपलाशमात्रे द्यावापृथिवीयमधिश्रित्यसौम्यं चरुमधिश्रयतिपूर्ववदेतानि क्रमार्थी
निपलाशानिकानिचिद्दृढानिलेपूनिचतत्र वृत्तपलाशं त्रिगुणमंगुष्ठपर्वणा इतिपरपाम॰
पवित्रांतर्हिते ऽपआनीयतंडुलानोप्यमेक्षणेनप्रदक्षिणं चरुमप्यतिप्र लतत्वाचरोवरो
विधानंतर्हितो द्विजीवतंडुलमिति नोक्तमिति। सव्यनिचारानुक्तः पाकविशेषणमितिगम्य
तोऽत्रन्नपादनान्नतोऽपिविक्रुतौ जीवतंडुलमिति नास्तिन्स्येतुवचनात् नवतौ ब्रह्मौदन १०३

पवित्रा२

= ॥ ऐकादिकं चातुर्मास्यादौ

वयद्यप्यग्नित्वा रुद्र तथापि विकृतौ न लभ्यते उक्तं सिद्धमोदास्मनाम्ना बीजेषु पिष्टलेपनिनयनं
किं दृष्टयुत्तर मंत्रणेतिनोक्तमसंभवाद्वात्रैधा तद्यादिषु किमपि नोक्तं नवदृष्टयकृतं त्रेणवे
तिमन्यते एककपालेमन्यस्यां पात्र्यामलंकुर्वन्निमिप्रूरयति नचैतस्यामेवान्नविष्ठेतिसमर्थ्या
न्नस्यादिद्वितीयस्यापि पूरणं स्यात् एवं तद्विविन्नत्व एवमन्यत्र द्रष्टव्यं। यत्रैककपालाबद्दवां।
समस्तचातुर्मास्यादौ इतरथा बद्बएककपालेबद्दवां समस्तचातुर्मास्यादौ इतरथा बद्
वएककपालाएकस्यां पूर्यरस्यतत्रासादनं यथादानेस्विष्टकृते सर्वस्यात् यतश्चायुक्तं श्र
तिकमपि यावद्दानं स्यात् इति चेत् त्वाशयस्यैका यच्चाङ्गरावसिच्यनियतत्वाद्ब्रत्रे
न्यापात्रीन प्रयुज्यते प्रकृतादिवैककपालेसिष्टस्वैच्चैन दर्शनात् दृष्ट्यग्रदर्शनात् प्रयोग
स्यप्रचरणवेलायां बर्हिषिसादयित्वोपस्तीर्यैककपालं सर्वं सर्वमवद्यत्पाशये स्यान्न

स्वे
न्निच्चाद्धिरन्निघायेषांस्वैककपालेन प्रचरतिएव वषट्कृतेमध्येपालिनान्तुहोतत्स्तुतं म्नतिष्ठि
तमाशायेनाग्निर्होतियदिपर्यवित्तेति ब्राह्मणव्याख्यातं प्रसन्नायां ------ सत्त्वादितिकिं
सर्वेग्रहणेनैवक्लृप्तानिवमध्यात्पूर्वार्द्धात्सर्वस्त्रवद्यतीतिस्यात्तर्हिचग्रहणे किंसत्येमध्या
देवस्यात्सर्वमिनुद्दितीयानिर्द्दिशात्सर्वंन्नविष्यतीतिनैवमेककपालंसकृदवद्यत्यवाव
यतीतिप्रतीतेउपांश्वग्रहणंकिंयावनाराजसूयाकाम्यानिदर्शित्वाग्रायणस्यनिर्मारि
काम्यागोपांश्वदेवताइतिसिद्धसत्पारंभोनियमार्थेतिएतदेवोपांश्वमाग्नेन्द्राग्नीनीतिउ
उपांशुप्रचरत्येतावतिचसिद्धिःएककपालेनेतिवक्तव्यंएककपालप्रचारधर्मस्त्र्यमात
सौर्यामककपालंयस्याहुतमित्याद्यर्थंतित्कंचवषट्कारस्यप्रदानानांचैककपालानामितिल
दसतनैवाग्रायणस्योपांशुत्वंसिद्धपाकद्यवात्कामयोगात्काम्यानन्नुचतन्मध्यपति १०४

तायोषित्त्वात्पादयोनैमित्तिकोपि। अत एवं वा वनिकं चो पांसुलेदे विकानामंत्र
प्रचारात् तद्दुक्तं। सैवानुयोगानुकल्प इति मध्यग्रहणं समादर्शोपलक्षणार्थं यत्र ज्ञातापर्व
वर्त्तेति मध्ये पुरोडाशाकृतीरिति सिद्धत्वात्। आकृती प्रागुदीचीरायात यती त्यस्य विधेर्बाध
नार्थं विपदष्टत्वत इति नियमार्थं। आसादो मादर्वात्किप यावित्तेन प्रायश्चित्तं। प्रकृतिस्विष्टकृतां
प्रजाज्याकृतीर्जुहोति षड्ग्रहणमेकप्रवाने: -- सत्रातिविससार्थं अन्तरद्याजेत षष्टी अ
दृणां स्वशाखाधीतस्यां च वैषणां प्रणार्थं युक्तं शतायुध इत्याज्यधानी एककपालो प्र
यस्य स्विष्टकृते समवद्यतीति च अवद्यति ग्रहणमवदानधर्मप्रापणार्थं। प्राशयेत। अस्मिन्नित्या
शाय। एककपालाशयनक्रिया। विकारणं मुच्यते। यजमान इडाय एप्राश्नाति। एतदित्यादि
प्रदर्शितं इडा इति संबंधे षष्टी दक्षिणा कालेवसः। प्रथमजो दाक्षिणा प्रथमो जानः प्रथमो
पात्राकृत्                माज्या २                उपवेशन क्रियाधारं आज्यं॥

जातः प्रथमोयथा नु ऊढ इति पंचम्या मजाताद्युत्पस्यां द्युतपत्यां भ्रियमाणं यां किम
पद्धः प्रथमशब्द इति किं प्रथमानु रथ्या आहोस्विज्जाता कीतोलक्षा रवननिनं यस्य प्र
थमजूढ इति तस्मात् पूर्वे वैचक्ष्य तपत्नि युक्त्या मतिकनीयांस मापद्यो प्रथमजूढ इति अप्रती
नादित्सोदरादीनां पूर्वः इर्वं प्रथमजाड त्यच्यंते भुन्नुकद्या ख्यामाकन ष्टाबन्तुं पिंगलं स
स्वतरं दद्याद्वनं तंच। बक्तं पिंगलमितिविशेषण विशेष्य भावो त्र वा शब्द च शब्दा भावात्
विकल्प समुच्चयोर प्रतीतिः॥ आस न्न रूण भावे वसोवस्नतस्त्वच्य ते। किमर्थमिदं
सूत्रं ब्रूचुरिति तोन्ना नावेशरत् पूर्वकालं विनापि शामाकेन इष्टा सोमं श्यामाकेनन्तुं जी
तन्नुनचाग्न्यद्रादिनिष्ठा शा। माकेन व्रीह्यादीनपिन्तुं जीतऊत नदि श्यामाकेनाष्टत्यने १०५
नासता। आयणादवतायष्टं लन्पाता। सोमं स मस्त श्यामाकाग्रायणेन प्रत्यानिजायते।

ऽपा संनह्यानिष्ट्वाग्रायणं नवस्याश्नीयादिति प्रतिषेध एव वचनस्तत्संयाज्या नावासनंऽग्र
ग्रायणं सशाक्षात् सर्वेग्रहणं शूपामाकेन प्राप्तितं स्याज्जीवनार्थं अकाले शूपामाकेन
शुतुदं नितिविप्राषात् यद्द्वे वशारदिपुनः शूपामाके स्तस्या प्राप्त तत्त्वा दक्षिणादानं पु
नर्नैव तु वा॥२७॥ ऽचातुर्मास्यान्यारप्स्यमानः॥ चातुर्मास्यानीति संज्ञा कर्मणां वैश्वदेवा
दी वीनां अस्तु नासीयपि वर्तानां प्रवर्तिमनिर्दिष्टेषु नासीर्यं नारंभणीयस्यात्। पूर्वं पौर्णमा
सी मुपोष्या उपवसनार्थमितत्। अतिपदि वैश्वदेवयागे पौर्णमास्यामारंभणीया वि
हि। ऽस्तत आरंभ। अपि आरंभणीयाको नियत एव रससमत्ति लं नियमो ऽस्तु वादो युक्तः।
चकाजे कर्त्तव्यारंभणीया पूर्वपक्षादि प्रतीद्येता। प्राचीनप्रवणे वैश्वदेवेन यजेत वैश्व
देवेनेति। अस्ता वारंभणे चा। फाल्गुन्यां चित्र्यां वसंते वा वसंतग्रहणं विशारदं तेन संगतं

संप्रयोऽउयंति। तेन फाल्गुनचैत्रीस्यां विनापि वसंते वैश्वदेवे शारद्यमावास्यायां वा
पूर्वपक्षे वा ऽपि वा समस्तपर्वार्थं वसंतग्रहणं न वैश्वदेवार्थं। वैश्वदेवे सद्यः पौ
र्णमासीत्यादिना वसंतबाध्यात। अस्तु गुणाधीनः प्रधाननियमः। कान्यान्नो जिवतं
म समस्तपक्षे पौर्णमास्यां मष्टकाऽष्टदे वसंतग्रहणं समस्तार्थं ननु प्रतिपर्वणोः सद्यः
पौर्णमासीमित्युक्तं। तथापि न वैश्वदेवार्थं किं यं फाल्गुन्यां वसंते वेति सिद्धं वैश्चां वै
श्वदेवी। चैत्रीग्रहणस्यानर्थक्यं प्राप्नोति। यदि कश्चां तद्ग्रहणे समस्तार्थं। तदा चैत्री
पदमनर्थकं। वैश्वदेवायेति। अतो युक्तं। वसंतग्रहणं समस्तार्थं। अशाद्वौ तितपौर्ण
मास्यां समस्तानीति तदुक्तं। तावन्मात्रं दृष्टेदास्तु समस्तपक्षे। पि प्रतिपद्युत पौर्णमासी २०६
पिकन्यपूर्वचात्नोपवसाथ्यवात्र मार्गस्येषु केशाश्रयजमानावापयेत्। उपवसथ्ये

तिमान्त्रूतमन्त्रपरादिषु प्रतिषेधइत्यर्थः। यजमानग्रहणं पत्नीमप्यनुजानीते। केशश्म
श्रुग्रहणं नखलोमानि। वा उमासिकेषु च परप्रतिषेधे उपवसथादीनामपवादाऽनर्थ
कस्यात्तन्नैवं व्याख्यातं। प्रस्तूनः। प्रस्तरइति न करोमन्त्र[illegible]थाय स्तदेकधा मंत्रेण
सनह्यतीति इध्मस्यादि होत्रागो रक्षोमित्यादिसिद्धानामपूर्वे मंत्रेण प्राप्तिमाभाव
सतेऽतः तन्निवृत्त्यर्थं रक्षोमिति रक्षोग्रहणं चरुकपालानिकपालानि प्रथम
द्वितीयामाज्यस्थालीस्रुचं च आज्यधानपात्रमपेक्षं द्वितीयेतोऽदितिर नाद्वि
त्रपत्रीतिस्थालीशब्दप्रयोगादेवस्थालीमितिवक्तव्ये आज्यस्थालीग्रहणं अद
नमंत्रार्थः। तत्राज्यस्थालीप्रयोगएतदर्थं तेनतः आज्यधानपात्रीमितिच स्रुषुपिष्ट १०७
नागूपूषा यत्र केन पूषा सर्वत्र तत्रासामापो ह्यसवचनात्तानेद्रापो ह्यनन्नवतिः अउप्र

वेद्वी० षाधिश्रयति॥अधिश्रपणकाले चरुरधिश्रयणं दर्शयति च। कपालोपधानकाल
एवमनुपूर्वं द्विरधिश्रयणं भवति मारुतमधिकृत्य नायं परिश्रहो मारुतः सप्तकपाल
मिति कल्पितस्य स्वतवद्भ्यो निरूप्या चान्वस्यैव लक्षणार्थमिदं सायं दोहश्रहणं दोह
धर्मार्थं तदुक्तं प्रतोपि तस्य शाखामहत्येत्यादि एतनामि द्वा सर्वत्र मैत्रावरुणीपय
मा स्यादो समानधर्मैनिधा एव वा स्था समान धर्मानिवाधिश्रयणोद्भिवचो नियतत्वात्। णां
समानं संमार्जनाय थाउपन्नतदान मंत्रस्तथा स्वात्मा॥अदितिरसीति पूषदाज्यमि
वा पिनु पन्नत् शाश्वप्रयोगे न पृषदाज्यधानी शाश्वस्य॥आदान मंत्रे सादने च दधिविशे
षणो वेदपंधिश्रयणा दपि स्यात्प्रागग्निधारणाद्धाजिनस्याग्निधारणे नास्यत्राग्नि ९०७
स्यन्न त्राद्य ह्यस्ते किमिति नोक्त मग्निधारणं वाजिनमुत्करे सादयेत् तस्मिमपि मद्दणान्

त्वाग्रहणं वाजिनमुत्करे सादयेत् सिद्धमपि मन्त्रेण तु प्रागग्रहणं किमग्निविधिनिरासा
र्थं तावं तर्पचहोत्राग्निमर्शयंतीय घटवानूनि मंथ्यं प्रधानादनंतरं घट तएवाग्निमर्श
नादनंतरं स्यात् यं शाङ्के स्याग्निविधित्वानिरासार्थं पंचहोत्रेति प्रकृतं निवर्त्तये त्तौपदेशि
कत्वादन्वारब्धे यजमाने स्मति ब्रूहीति प्रैष्यान्निः संवादयंतीति। यथा नोपस्थानं कु
रुत इति प्रैष्यं। नो कस्मुपस्थापयतीति ब्रूहीति। निंव इति वियाकरणं। वा तु मास्य
नाष्येयत्रथ्य मंषंड:॥ छ॥ सिद्धमा प्रयाजेभ्यं आश्रावयग्रहणं कर्त्तव्यं। प्राकृतं पंच संख्या
संबंधादि हनवसंख्याय मख्यातु गुणविधिज्ञापकाय अपणग्रहणं नोपकृत हवि
ष्यग्निधारयंतीति हृदग्रहणादग्निधारस्य चानुयाजार्थत्वादामिक्षायां दर्शनात्कु
पन्ति सर्वसमानेन रिक्थायां प्रातिब्रूते। अग्निधारणास्यादुपात्राग्निधारणमामंसीदेदं

धर्क्षं वा पुनर्भक्षं वा सुप्रवृत्तमंततइति प्रवृत्तौ पात्रग्रहणा संस्रावनारिवा निधारणं का
निवारयति उपांशुस्तु संप्रति वषट्कारप्रदानानां एककपालानां उपांशुत्वे सिद्धे पुनरि
ह वचनं सावित्रेणात्क्रम्यते तन्निवृत्त्यर्थं प्राक् स्विष्टकृत मध्यादावयमंत थावक्रम लिं
गानां मासनामानि तु होतृत्कर्ष यत्र स्विष्टकृतीति सिद्धमानुयाजेभ्यः प्रवृत्तो च यंत्रित
२६५ मासप्रवेणामिदं न वसंख्यायानिवारयतो मन्त्रातिरथाय तु पुनरुक्तं वाजवत्योपन्न तू
महत्स्वग्न्योदनमंत्रे वाजवतीशब्दः प्राकृतग्रहणं न त्व पूर्वमिति दर्शयितुं संग्रहणा
ती अपन्नते स्फुटत्वा ऊर्ध्वस्तिष्ठन् वाजिनं ग्रहणाति स्फुटत्वादित्यहणे संबध्यात
तदहोमो होमेऽपि संबंधः प्रतिपरिधि संधितानवदारस्य संज्ञ वादपंतु शेषसमंवे १०८
त्रीसमशब्दाः संख्यावचनाद् इति तत्र तयात् सद्यः पौर्णमासी संस्था च्युतमिव प

इतो नवोर्लिमासीप्रयोगगध्येकपतिस्मसंस्कामात्रंप्रयोगंदर्शयित्वंपौर्लिमासी
रूपसद्यकालोन्नावात्प्रधानकालस्यसत्वात्सद्यएवनवत्पाधानदर्शनात्निवर्त्ति
तवपरयोर्युगपन्मंत्रसंबंधसंनवात्तुरुसेताच्चतात्तच्चथ्थप्रायश्चित्ताथमिदं मां
सप्रतिषेधान्मधुप्रतिषेधेसतिमधुअस्मातीत्यनुज्ञातमत्तुगमनवत्नन्तुत्रवेङ्ग
मर्दशनमत्तुगमनानुज्ञानसाद्दवयतिकथंमांसनिषेधेमधुनिषेधः॥ प्रथावमधु
मांसेप्राश्नीयादितिद्वंद्वेनासमासकरणान्मांसकार्यमधुनेऽपिकारनिषेधस्तत्व
णस्यापि।किंचकृत्वंगंसांयद्यवगम्यतनतदामांसनिषेधधात्तुमानंततश्चान्यन्मा
षेर्न्यो मांसास्वच्छत्पत्रमधुप्रतिषेधेनभवतीतिशास्त्रार्थः॥छ॥श्राद्धमासस्यनाषेध
द्वितीयखंडः समाप्तः॥छ॥ ॥छ॥ ॥छ॥ ॥छ॥ ॥छ॥ ॥छ॥ ॥छ॥

आषाढी

वैश्वदेवप्रथमं पर्व समाप्तं ॥ ॥ वरुणप्रघासाश्चतुर्षु मासेषु।ऽऽथार्द्रं श्रावणी
वर्षाश्च वफला । फाल्गुन्यादिकालविकल्पे त्रयाऽग्निप्रायेनेति । वैश्वदेविकं विधानं धा २
पंच संचराणां संचरंतीति संचा णीसर्वेषु पर्वसु पंचाग्नेयादीनि संचरंतीति । वि
धानमधिश्रयणादीसत्वत् संनद्धं प्रतिप्रस्थाता यथाग्नवतित था संनह्यति प्रति
प्रस्थाता पृथक् अवदान मनुवादे निरर्थक मत्रैवैकधा स्नन दनयासो दं संनवं । वि
स्पष्टार्थं वा । एवं पृथक् दोहयतइत्यत्रापि स्कवपंच माश्चरुस्थाल्यो । नत्वहं इ
।दि अवदानम विवक्षितं यथा हे ऽधी इति पृथग् अवदानं प्रोक्षणादीनां तत्र प्रसंग
पकन्निरस्यतु पात्तानंदं परिगणानं । पात्राणां सतेऽपीत् प्रोक्षणीपात्रं प्रतिप्रस्था
तापात्रेषु द्वेषे अवदानादेवलन्यात च रुस्थाल्यादीनि यथा रव्वा ल्यो तु विपन्ने परि १०५

गणनप्रदर्शनार्थंमंदधियोनुग्रहाय। सिद्धमानिर्वीपेद्राग्नकायमितिद्वितीयांक
त्पोमुत्क्रमितिपर्यायंदर्शयन्नुक्रममनुवदतियथाकालमामिद्धेष्ट्यगितिवाति
च वाशिष्ठा॥ ष्टष्यगूवचनंकिंयावेदुक्तशद्दंसंज्ञष्टानामितिंयत्रशद्धोनास्तितच्छिष्ट
भामिधायिकस्तत्रनतावद्विशेषानुष्ठितिरितिदर्शयितितेनज्ञायतेपात्रंप्रायेणाज्ञ
छानंशाष्ट्रमासितंबहुत्वात्रुडामामध्यात्मसंज्ञववाविवात्क्षतिर्छिधवातूजडेयथा
पवरिष्यातंतारनासितंसपर्वएष्ठष्टानंतथान्यत्रापिएवंचाग्निप्रणयनेप्रत्यज्ञुखत
दृष्टाच्छितित्रिष्टुप्रक्रमेत्पनुगत्पोष्ठितपर्थः। अपरिमितिवोन्यत्रिरुद्धिमपरिमितंतंदशाद्ध
ज्ञाततस्मादनियमोपरिमितेदेशान्पुनांप्रक्रमेएकवचनांतत्वात्प्रक्रमासंबंधवे
दादानग्नन्टतिधर्मातिदेशोवाकेनप्रज्ञतौवापद्यतेविशिष्टादशविधानायद्विर्वि

भा वितस्ति इति द्वितीयमात्रेऽभ्याधारेय। पूर्वाधीनस्तत्रैद्रत्यर्थः। नियंत्रावलक्षणा सप्तमी
इतरथा विद्वतीयमात्रगतिस्यात् त्रिषु प्रक्रमेषु यावानात्रा दारा स्वयं प्रत्यस्मा कं अ
ग्रेणाक्रुरं स्यादशकालात् प्रक्रममात्रगात उत करस्याग्रतश्चाचालं निमीतो ऽर्थयुक्त
मपि मैत्रे क्रमे तैः इति प्राङ्मुखता उत्करान्निघातद्दत्यां स्वं पदान प्रत्यङ्मुखस्येत्थानिय
मार्थं प्राङ्मुखेऽग्रहणं स्यात्तु स्वनिष्ठां तस्मात् प्रत्यङ्मुखाद्धा। –कारविद्यात्उक्करं वेद्यंगच
ड क्रवस्यैकग्रहणं। द्वितीय निवृत्त्यर्थं तन यच्च विदिस्तत्रोच्चकरद्इति सिद्धः। अपरेणाक्करं
स्कन्बद्रराण यं स। विशीत्रततत्र द्विसोम्रापनियतार्थं प्रोद्धणपास्तिष्ठति। अप्रसादनार्थं चपि
टन्नस्त्रू प्रवातिदक्षिणात् शेषे निनीते प्रोक्षिण्पा सादनार्थं पुनां संस्करणं स्यात् पंच गृहीत ११०
ननिक्रुप्त माज्यो तप निस्तिष्ठति। ततः पंचगृहीतं प्रसज्ज्यति स्यैतिस्तत्र विदन्क्रोंचे वंन्हत

रोहौस४

स्याज्यार्थंनिनिनिर्वपिपात्रं प्रसाक्तित्वात् तथा च द्वितीयमाज्यस्थालीमिति योऽग्रे तेसद्
द्वितीयां किमिति न स्मरति। अधिश्रयणादिकं वेति। संस्कारं कथं देवाज्ञविंदु हारस्कं
वेति चतुर्गृहीतमाज्यावोद्वरेदित्यंता॥ आहवनीयेग्निप्रणयनानि। आहवनीयादग्नि
प्रणयना अधिष्ठितं ध्रौतीके विशेषणं कारं अगृह्य। अग्निन्यावतिकर्षई सद्यं तेवरु
णा प्रघासेग्नये प्रणीयमानायानुब्रूहीत्यक्तत्यनुवादादग्निशब्दस्य संसिद्धिं तिद्रव्य
त्वाच्चाप्युक्तं वितदिति। अपारकथं मंत्रानो होतोपाशानिति वन्नयत्रैव काक होमे आ
ज्यस्थक्त्यय हान्य देवात्वं किंवन्यान्निर्वपमात्रसंस्कारं अध्वर्युरखाग्नीध्राय प्रयच्छति
वचनान्न प्रतिप्रस्थाता प्रयच्छतीति द्रष्टार्थत्वाद ध्येत्यव होमे यज्ञः प्रत्यक्षादिति
अवोचत् प्रतिप्रस्थातेति निदधातीति अन्वष्टैः स्तन्नियोगशिष्टत्वान्मत्रोन वर्त
ते।

परिशद्वान्नास्ति दक्षिणत आहवनीयस्योप। एकवचनं नन्वा गृह्यमाणोऽपि विशेषवादेः
कस्यचिदाहवनीयस्य दक्षिणता दीदातु गृह्यमाणताप्रत्यक्षतावगमात् प्रत्यक्षं तं वाहवनी
यद्वयं योऽयं न प्रणीतस्तस्य दक्षिणतस्तन्त्र कर्तृकत्वात् तत्र प्रयमनीनां यद्वाष्टद्धपतेति
त्राविताबाज्ञातिन्नानि। ष्टदानिति प्रतियंतिउ नपराजिन्या माहवनीयो एवमधिप्रयोगे
नवतीति दर्शयति। यद्वाहितीयो आहवनीयसंज्ञानिर्देशार्थं हि वचनं। दृष्टपक्रकर्मणि
कृतपरिस्रिनाषार्थं सूत्रं। अत्रापवादमाह अध्वर्युः प्रैषानाद इति। युक्तं चैतदेकेनापि सन्नो
ष्टतो होताब्रह्मा वा प्रैषार्थमवतिष्ठति द्वाभ्यामपि प्रसंगे नोपजीवतीतरः। अत एव परि
गृहीतं यज्ञं इत्यादि कृत्स्नेन समस्तितादिप्रसंगे सति ऋद सूत्रे च दयष्याद्वदात्तनामंत्री ११
ता। कश्चिदिमा गाथा। यति यज्ञदत्तोऽपि तेदर्थः प्रसंगनापजीवति सोपि न तदर्थं प्रयतना

चूर्हं तस्पृणुत मिति॥७॥ चातुर्मास्यप्रयोगे तृतीयखंडे वरुणप्रघासपर्वणि॥ ॥उत्तरते
गार्हपत्यस्येति देशनियमः। आमयवपिष्टानामिन्निटतीर्थार्थे षष्टी। एको द्विनिशरावाल्ल
तीनि। येमात्यान तेष्वान उसपिंडांगो त्रिणा लिंगमविवक्षितं स्त्रियाः पत्नीमिति ज्ञापकात्
प्रदाल्पोसंमिषयोः। स्वेष्यतत्नो मश्रौत्नवत् इति श्रुतेः। परः शतान्यधिकशतानि परःश
तादित्यर्थः॥ विश्वामित्रे पाच्योरवु वे ऊं। उत्तरा धेनुं वादाः। वारुण्यामेष मारुत्या मानयति
मेषीं मारुत्यां वारुण्यामिति ऊंपत्र निर्मथ्यां। प्रयोगात् गत्वात् सकृदाशंकात द्रव्यास्यस
स्कारः। प्रतिद्रव्यमावर्तत इत्फन यत्र ग्रहणं पुरस्तात्प्रत्यं चावतिष्ठेते द्विवचनात् पत्नीय
जमानौ जद्धेते उत्तरतस्तिष्ठन् पत्न्यनेष्टुनरग्ने। पुरस्तात्प्रत्यंचै इति श्रुतेः। अध्वर्युः प्रवरा
प्रवृणीते प्रयोगं गत्वात् संप्रेष्य ग्रहणं। अध्वर्युः प्रैषानिति स्यात् मास नामानि जुहोति

तिप्रतिप्रस्थात्रे निवृत्तये समानीयेन किमवदेयार्थोहोत्रेप्रदेयेति कर्यवित्तामिथुनौ
ह्योः इतरेतरापेक्षया द्विवचनात् तेन विशिष्टस्य समासात्‌ ऊनो वा जिम्यां याज्यानुवा
क्ययोस्तत्र संबंधश्चादादृत्यभाव सिद्धांप्रयोगांगत्वेति नवति दक्षिणास्मिन् प्रतिप्र
स्थातोन्नयत्रेतिवाच्ये दक्षिणाग्रहणं विविच्यार्थं अन्यशेषेद्वितीयाद्विवचनांतं तु प
नीकाषालौकिकाग्नेरनीकमितिश्रौतकार्यश्रौतधर्मकमित्यर्थः। श्रौताधारवत्
धर्मातिदेशाच्च तु गृहीतस्येति षष्ठी तृतीयार्थे आतान्यश्च तु गृहीतं प्रयाजार्थं। अथ
संबंधे षष्ठी। ततः प्रयोजनत्वात् शिष्टा तु कुर्या तत्यदि मंत्रवत्तदायं पक्षो यावत्तत्
कं तदा पूर्वइतिशेषेणेति सर्वविदानार्थं तृतीया। समिधावाहरंतिसमिधाविति प्रत्ये
कसंबंधांगाहपत्यपत्नी तदर्शनात् दक्षिणस्मिन् प्रतिप्रस्थाता प्रतिप्रस्थात्रग्रहणं ११२

पौ
मन्यनिरूप्यं विधिवन्नुवादो वा सूत्रे सद्यः। हूत्सर्वा। निका तत्र मध्ये सस्थापशाखांतरा
त् इतरथा तत् यजमानं तरं स घएव स्यात्॥ छ॥ चातुर्मास्यनाम्ये चतुर्थः कांडः॥ छ॥
वरुणप्रघासा नाम द्वितीयं पर्व समाप्तं॥ छ॥ साकमेधाख्यं तृतीयं मासेषु कार्त्तिक्यां मार्गशी
र्ष्यां हिमंते वेति पूर्वकल्पेत्रयं पूर्वा पौर्णमासीद्दमंते ऽनियते तत्फलं। ऽप्रारंभणीयाष्टे
सिद्धेष्टिं पौर्णमासीवत् संतिष्ठत इति मान्नत् त्रांतिः प्रागबर्हिः प्रहरणात् सिद्धेष्टिरिति
पुनरुक्तं पृष्टं दूमेधीयेत्र प्लीकं वसापाकरणं वैरं। परिस्नात्विं वं तुवस्पाकरण मंत्रं निरूत्य तंनूः
यंग्ट हामधीयावत्सरे परिस्नाप्य यदि क्रियते। सा चानेन करणेन संबध्यतानुपचोपाक
रणं स्यात् कर्मणि --- द्वौ मंत्रवस्यां तन्मात्रदिति। तद्दि यदनीकवतस्य ऽनीकवतं सातप
नाया। समानं बर्हिः। ऽक्रते स्तनाशनात् संनाद्य तात दयुक्तं हि पौर्णमासीदिति निरीहं सोप

दर्शत्वं पुनः सन्नहमनिकवतीं प्रयुंक्ते। अत्रनिःपन्नवात्रदमेपिदेशास्त्रप्राकृतबर्हिषोन
र्थकत्वात् इदन्नह्यात अतः समानायाह्दयोर्बर्हिर्नाशन्यन्नां स्तीति बर्हिरनुप्रहरतीति
किं संदेहे संतिष्ठत इति ना सिद्धं प्रहरणं गृहमेधीयार्थवार्ये ताःशाखांतरात् नन्वृह्द
मेधीयां — ह्यानि बर्हिरिति वद्यति। अत्रैव सांतपनीयबर्हिष संनहनं वमा विज्ञासि
ष्टतिदर्शयितीति नेहसुब्रम्हतिसन्नहनाशंका निवृत्यर्थं बर्हिरनुप्रहरतीति वच
नं ज्ञापकं नापनं यत्सुब्रम्हतिअनेकाशतं बर्हिः सन्नह्यतीत्यर्थः स्पो स्पकृते सायमग्नि
होत्रं इति। गृहमेधीयार्थे विहार गृहमेधीयार्थ्य विहारे अग्निहोत्रं दर्शयति बर्हिसं
नहनोत्तरं हैमस्त्रवणा तु अग्निहोत्रात् होमद्यापाराङ्कि क्वचा तु कृते एवासिद्धस्याय मो ९३
दने बर्हिः सन्नहनोत्तरवचनाम कविहारार्थस्य उपवसान्नावोन्नोन्नार्यार्थे विहार

र्बर्हिःसन्नहनवच्चं बर्हिः।तेष्वग्निषुनवतिवत्सपाकरणवत्।अप्रवचात् तद्दृष्टमेधीया
र्थो विहारस्याग्निहोत्रं दर्शयति।बर्हिःसन्नहनोत्तरहोमश्रवणात्।अग्निहोत्रविहा
रस्यापराह्णिकत्वाद्धुत एव सिद्धेसा नियमोदानवह्निसंनह- त्तरंवचनमेकविहार
स्य उपवसथानाग्नीनां नयाऽपि विहारः।बर्हिःसन्नहनं बर्हिःस्तेष्वग्निषु नवति
वत्सापाकरणंवत्तद्दृष्टमधीयस्यादिमार्थो होमो - - - - र्वध्यतेऽपराह्णेऽपि सायम्
र्थापातसायंकृति।तत्र मान्यादिति नियमार्थः।कृत इति वचनं प्रयतीति यजतिचोदना
कृष्यदेवतासंबंधानिर्वपतीति तानुप्रयतिष्ठः।निर्वपनिवृत्तिः।अपावृत्ता दोहद
ति।दोहधर्मप्रवृत्त्यर्थं पवित्रमात्रनिषेधाद्दोहनसंख्याननियान।तं दुग्नोनौ दिके
निर्वपति आज्यं निर्वपतीत्यादी यावदुक्त्यर्थकमप्रदर्शितं।।नियुततरां पद्धत्यां सत्ता

त्तिव्याख्यातानितस्यनैवाकृतेः।प्रातरग्निहोत्रइतिननुहोतएवहोमेना।क्रीडत्वघस्सु
रघ्निष्ष्वप्रवर्यात्एवतद्विनियमार्थंमान्न्दाछत्वांप्राकृहोमाङ्घृयमप्राग्ग्रग्निषुच्यक्तं
तिप्रायोनपुनर्रितिदर्शितंमरूद्ध्याक्रीडियर्यतिनिरूढ्कब्राह्मणंतेनक्रीडेत्येवाक्री
डिमाप्रियाधामानिक्रीडयतिदंहविरितिप्रयोस्फस्त्तदसत्।इन्द्रंत्वयात्रस्यदेव
तातद्धितेत्यातषत्।क्रीडिनस्याक्रीडिनीषुपंचदशतियाज्यायाक्रीडिनांप्रयोधां
इनतत्प्रयोगोतस्मात्तक्रीडिनोयज्ञक्रीडिनांप्रियाधामानिक्रीडिनइदमितिप्रयोग
नवंति।अग्नेवेदैत्रमितिचतुर्गृहीतस्यास्त्रौवमाघारमाघारयतीति।अत्रकेचित्प्रा
कृस्विष्टकृदितिसंबंधयंति।स्रुत्रेशाखांतरंवोदाहरंति।तदसत्उक्तौक्रियाविधा ११५
नतत्कृतौ।प्रादशस्याविति।हिरण्यगर्भवित्याघारवत्।शाखांताख्तविवतद्वचना

न्मासनामानि चव कारस्या नद्धनास्ति। प्राकृ स्विष्टकृतो मासनामानि जुहोति ननूक्तं
च चारि साकमेधे ष्टीति। एवं तर्हि परिसंख्यार्थं मा भूत् एवं नानीकवतादिषु साकमेधत्वा
न्ननीकवतादिषु प्राप्नुवंति तस्मात् अत्रापरिसंख्येति रूपविनिर्दिष्टेन अनीकवतादि
षु अन्वाहार्यस्याकामवशब्दवाच्यत्वात् सर्वे प्रधानं च तथाव्यपदेश साकामाध
प्रज्ञिर्द्वनाति स्त्रस्वातिकाकामध्वा इत्येवमादिना श्यकारादौ रव्ययवशब्देन व्यपदिष्ट
साकमेधावयवो नीरनीकवते प्रारभ्येत्यादिभिष्टिषु ननु अंगशब्देन॥छ॥ बाउम
स्य जाप्ये पंचमं षंड:॥छ॥ प्राग्दक्षिणावाराद् इत्यादिनिर्दिष्ट शाकं न भवति उपमूलं बर्हि
ह्नीति बह्कु वचनं ब्रह्मयजमानापदं अन्यत्प्रस्तराद् इतीति संबंध:॥ न पुनरन्यत् प्रस्त
रु उपमूलमिति संबंध:॥ यच्चान्यत् प्रस्तराद् य इध्माबर्हि: संनह्यतीति संबंध प्रस्तोनाद्व

प्रस्तरइत्यपमूलदितंयदाश्रुतेन्यत्रापरोपरिस्तीर्येतिवांचनिकंनन्नवतिस्रनतिदेशा
त्त्वातुअन्यत्तंत्रपतितचाश्वाएकेकंमदाद्विरस्थंयिसंस्कृतंतस्माद्दक्षिणाप्रात्रागि
त्र्युनक्ति।दक्षिणाग्नौनिष्टपतिपरिस्नाबासर्वपयेणसंबध्नातिशास्त्रांतनासिलनि
ष्टपनंसिद्धं।दक्षिणतोग्निष्ठान्निर्वपतीतिकिमयंगुणविधिःपाक्षिकस्याग्निष्ठान्निर्वपस्या
ानियमार्थमग्निष्ठानुवादेनेतिचित यद्यनन्तरःपदस्तदापात्र्यानन्नवतिःअपूर्वस्तद्दक्षि
णइतिपाञ्चांगुणोनन्नवतिपाक्षिकाप्यनियमाशुङ्वानयोक्तस्यव्याधइतिचेत्पसिद्ध
माधिश्रयणात्सिद्धमायवानामधिश्रयणमात्रंनत्वप्रधानंकपालवद्दंडोकतपादाना
पिपवित्रांतदितिंचस्वतूअपूर्वत्वातदतरोयमन्वयः।नात्राह्वास्यनशास्त्रीयमनोनानिवा ११५
रयेत्वावरुन्क्रामणकथमक्रमःपुरोडाशश्चतत्वात्तपूर्वचाह्वासिद्धमानिवासनातूद

वेस्त्वं आदयतीत्यतरत्येति। अपरिमितेवावकाशो अपरिमिते वाकाश शाद्वा विशेष
ण विप्रोष्ठान्ति कोधिकरण समर्थः॥ त्रिषु प्रक्रमेष्ववकाशार्थमुत्सृष्टेषु पश्चा
परिमितितरे तावावकाशं संचरइति ब्रूमः। प्रतिचतुरात्रेतिनोच्यत उष्टाष्ट उष्टाना
त् दक्षिणा इत्यादि। एकोन्मुकं धमदग्ध्यं काष्ठं गोमयं वापर्युदस्य तत्क्ष्मी मप्रवर्चा
पात्रेण परिक्रियापदेशात्वात् त्रक्ष्मीमभिधायें त्यादिचत्र क्ष्मीमधिश्रयणात्र दक्ष
त्रहोतन्त्रातावकं। प्रादशोत्रवतिपिष्टलेपंनिनये त्यादितत्तरता। प्रोक्षणीतासु
त्कपगार्हपत्यान्नवीयगृह्णातिनत्रुषु क्रमातिषु चातुर्मास्येषु चतुर्गृहीतानि इत्या
उयाज प्रजेतित्ेपन्तताग्ट ह्णा प्रयाजानुयाजस्य संगृह्णातीति एवं मन्यते अपन्न

ताचीनप्रयाजद्वयमष्टैनानुयजतमुतत्रापबर्हिषइतितर्हिद्वयानांवादेकंवनुर्
ष्टीतेनष्टकाम्यादाकृत्रिमयार्थेन है वनुर्ष्टदीति। द्वचनुर्ष्टदीति। द्वनुर्ष्टदीतिष्टकं
तीतिवक्षेय्रहणंसमानपात्रेप्रकृतेसिद्धमास्तरणं उदीरणात्प्रन्ततिमंत्रेणास्त
रणंतथाहिद्वौप्रहणप्रस्तरेयुज्यते विस्रोस्रुपइतिजुह्वांतेध्रुव्रांप्रक्रमापुष्टिमं
त्रासन्नवांउद्वाद्वानुहूयमानेथ्यविशिष्टंयतानुप्रस्तरंवाकरोतीतिनिवर्त्यप्रस
रसाधनांनंतरमन्निवाध्यायाइतिश्रुतेरुत्पत्त्यादिपाठक्रमेणउदकंजुहोदी
निदवीर्ष्टिचित्यापराणिवेदादीनिस्वादेतिहोत्राशष्टरहितांप्रयोगाःकर्त्तव्यम १९६
तिदशप्रतितत्रावन्तप्राचीनावीतिना [redacted] तिप्रधानानांप्राचीनावीतीप्रचाराःश्रा

स्वांतरा तउविशाति॥ अथ यथास्थानमंत्रेण विनदा स्वसदस्य। अतः। उपविशाति॥ अथ
यथास्थानमात्रेणावितदा स्वसदनस्यात्र तउपविशाति कर्त्तृचो ऽत्र यत्नां उत्तराता अ
त्ताकिमापाद्मान रशा ह्न प्रतियतनीयां। षट् स्वत्वपूरनिधा राणा ना। धृवायदक्षिणा वद्य
त्तात तउदङ् प्रतिक्रम्य तिदक्षिणातिष्ठ नदक्षिणामुखः उत्पष्टी॥ इदं धर्म्मपत यस्मनु
द्विशेषमावधाय इडापात्रीनन्नवतिमत्तिदशातिन मंथ्यमिजापा च्योतन्वातिशाकये
के त्येषितु। देवाय ज्जतियु क्तं चि ततू यदा प्रथाम देव शाह्न प्रयोग दाक्षिणाग्नि कौ। वा
वनिकं स प्रांसुवाकानपूरमा प्राप्ति वेदिस्तरणा नित्पुंनवतीउ दकांजलिप्रन्नतिं अ
न्याह्नमादितनुवादः। स्नैक्तिपुपिंडाउद्वासनावाद्गम्यां निदधाति सृतवाकायुतषष्ठा
दारस्या वंचोवाचीनां सकृद्वेपनि मार्जनंनामोच्चारणकाल समं अत्रपितरह्लादि

स्कंन्नयाफोण

वचनां तयोऽर्थं। तत्र ते दर्वी। उद्धरेमित्यपरेणानग्नौ॥ विवर्हितं पिंडानिति बद्धुवचनं मनेन

मध्यमपिंडं पत्नीन प्राश्नीयात्॥ वद्ध्यापतिता वेदिस्तम्बेषु तृणेषु दत्यमानेषु वेदिमेघ्य दहतिय

प्या॥ ७॥ उत्तरतो गार्हपत्यस्येत्याद्युर्वचाद्याः वडुत्कंन्चं वकान कस्यचिद्विकारस्नूत

वादिषा तस्तमयतीति निर्वपिं नृष्ठीमुपचारितग्रहणा यथा नृष्ठीमुपचारेतां वे

नैककपालानि त्यादौ। ननु यथादेवतमभिधारयति तदापात्रनूष्ठीमभिधारणं

सिद्धं। अभिघारणं वक्तव्यं तद्यापि निर्वपानावादेव संबधनावस्थापिदो मकार्ये

देवता संबाधान्नविष्यति। तन मंत्रेणमान्नृद्धिति नृष्ठी ग्रहणमात्रं वदाज्यानिर्वा

मात्रबद्धु बद्धुद्वार व तु उल्मुक धूपायोमित्यर्थः॥ प्राचीनदहरती शरीरां तत्रपस्ती वं॥ १०

मध्यमपास्य सर्वेषां समवदान अर्थदान धर्मजातघ मेपादप्राकत्वादवदाय पदस॥ ११

नडुक्त २

ष्यगादाय पुरोडाशानेकैकं द्वौ द्वौ वाऽन्त तां तान्यजमानाय समाचयंति इति नि
वचनात् एकैकं स च निावपति ति यजमानाय समावपंति वचनं घटते समिधावदं
तातियकर्तृत्वान्न यत्नः॥ उच्यते तिस्रोत्तिः॥ प्रदक्षिणं त्रिरित्य वयुत्रादवटतिस्त्रे
हणात् इति रथ्यानर्थकं तिस्र शब्दस्यात् उदस्योदस्येति वीप्सा बहुकृत्वर्थो
नुच्यते विनष्टव्या यावृत्ताधान इति तद्व्याख्याते तत् छन्दस्यकोऽर्थः॥ तएकैकेऽ
पात्यकर्तृकत्वाद् तरीवचनात् कश्चिदिति॥ अरण्याद् अधिकमृच्याय मर्थः॥ धान्योध
न इति तद्व्याख्यानं अक्षण्णताएव सामवोनन्नवतोऽत्रादित्याय येत्यादियेत्यादि अ
परस्मिन्नग्नि तेत्रादित्येनेति वद्यति ततश्च न्याय प्रार्ङ्गनवैततेनेदापिद्रष्टव्यं।
एतावत् सरीयास्त्र समिष्ट यजुर्होत्वेति सिद्धोष्टिरिति। अत्र रवेदिके बर्हिरनुप्रह

रणादारभ्येति ततू साद्गव यति यजमानतं त्रेणातन्यदित्यस्य पृथक् संस्थासंतिष्ठत इत
स्यानावास्तुनासीयं चैत्रेष्वमासेषु फाल्गुन्यां चैत्र्यां वसंतव सति सद्यः प्रतिपाद्दपौ
र्णमासी स्मश्रुवपनानंतर सद्य उपवसथादि। चतुर्थ्यै चतुर्दैगते वा चतुर्थे दन्यूपक्रम
पंचमे यागा। शीष्पीवा। वैश्वदेवनघ्यास्यात माग्नेयोऽष्टाकपालनियोगा। प्राचीननि
योगता। प्राचीनप्रवणनद्यति कदेशीयैकित्तदिवाउमसिपधम्मसिं बर्हिः सन्नदना
दीनां साधारणानामपि स्तत्र निर्वापत्वेन तत्र तत्र सर्वास्विष्टिषु प्रकृतिविकारत्वेपि
प्राचीनप्रवणमान सत्तम्पेति वेदग्रहणात् प्राकृस्विष्टकृतनिवृत्त ---- कस्तुनासीर्य
मान्न्. तत्रानिदेशिकानिविकल्प्येषा सद्याप्रघ्यानि। चत्वारि। यद्वा प्रतिपश्च सतंदामा ११
संन्नामान्यकेनिघ्यारव्यातांशं कानिवृत्यघ्यानितानि माकश्चित् परिगणनं यस्तेन

तन्निवृत्त्यर्थं पुनरुक्तं मासं बंधादार्यहोन्यधिकरणोनामनुहोतीति। द्वादशनियुक्तं
तथा मासध्वर्युर्यद्यपि सद्यःस्फन्नरावापोस्मिमासीसंस्थानमन्नित थापियेनसमाशति
कर्तव्यविधिमात्रचात्तस्याथ यथानन्नावात्नवइध्माबर्हिः सन्नद्नान्नाविपिट्पिंचव
शान्तेत एवमिदं पर्वयोरंतरासोमेनयजत किं तस्मिन्नेव निर्वाणे त्वादपर्वणीति उक्तम
धस्तात्वसंतग्रहणंसमस्तसर्वार्थमतो वर्षासु शरदि च समस्तेः सर्वान्निरिज्यतेइत
रथापर्यग्रहणंसमस्यार्थस्यात्। यतो न सांवत्सरिकेष्ठनासीराणांपौर्णमासी समा
प्तिरमावास्याद्यवधाभात्। न च पर्वशब्दस्य विच्छेदः। यवाचकस्यामेकृत्। तः पत्रर्भु
पादानं युक्तं तस्मात् यदि वसंतपर्वाणि पर्वाणि पूर्वपक्षे यजेत दा पर्वणीति पौर्ण
मासार्थमपि युज्यते तथा च वृद्धाचार्याः सर्वपर्वन्निर्वसंतवर्षास्विच यागगतद्यवा

चदन्तदघ्यगाज्यान्निधारणं प्रतिपर्वणि स्रो मेनियत वचनात्पश्वेयं। तं समाधीयं कु
ता। अतंत्रएति वचनादनंतरमेवस्याद्यदिपर्वणीति तस्यात॥छ॥ अथ संवत्सरकाणि
अथ छेतिचातुर्मास्यां तरप्रकारो तिसांवत्सरिकान्येतानि अथेदानीं पंचसांवत्सरिका
णि वक्तुं प्रक्रतास्विति वैश्वानरपर्जन्येति स्वरांतं द्वितीयं पदं बहुव्रीहिः समास अ
रंभणीया तंत्रेनारंभणीयाः संबध्यते न पुनरावर्त्तीत प्रति संवत्सरं स्तु लं चैतत् प्रयो
गभेदात् प्रतिसिद्धेः प्रथमाः संवत्सराः सांवत्सरिकैः समानमित्यर्थं सार्द्धश्चपरस्तु द्वैमासिके
तिपश्चात् द्यावर्त्तीयितुमाद्दात स्यांतेयाद्रवैनिस्रूत्रैं यदि फाल्गुण्यां मारंभणस्तदा
फल्गुयोवतस्यांते --- वैश्वारंभणीस्तदा वैत्रीति प्रसिद्धि द्वितीयः॥ सोपि फाल्गु
ण्यारंभणः॥ वैश्वारंभणो वा योत्तरां तां विश्वदेवायेति वचनात् तथाव --- एवं सोऽपि १९

प्रसिद्धरत्पष्ठ्यां तस्यां तेन्यासे प्रतिपत्पौर्णमासीतस्य तृतीयस्य संवत्सरे स्यां ते
सायं प्रति नित्यं न सुरत्न याज्ञकैतथ्याये वर्त्तत इति सोपवं सप्त स्तु पूर्वं स्यां तत्थाद्
तीयइत्येतेन पूर्वस्यां तु नासीरिस्यां न फाल्गुनी चैत्री वा उत्तरा तां तु नासीर्याये
पवसथादि। एतदेव संप्रति ग्रहणं शाप ---- मासी श्राद्ध। संप्रत्यवयागस्यांतं
निवृत्तये संप्रति ग्रहणान्मा समु मास्मनीषिकादीनि प माकुर्याद्देवो सृज्ञेनमि
त्यन्निप्राय।। सूजू स्त्री निष्ठा वस्तु र्थमुतु स्तु ज्ञेते तिष्कृते। वैश्वदेवे न चैत्र्यां मास मुत
स्ट ज्ञेतिक्वना हि विज्ञ्यारं जणा पक्षे प्रसिद्ध स्त्र तुर्था। संवत्सरा। यथा यो हो ---
तस्यां ते या पूर्वा तस्यां तु नासीर ---- मात्रापि प्रसिद्ध ग्रहणात्या पंचमा। योत्तरा तौ

वैश्वदेवाग्रन्थितितथ्यायथ्योत्तरासाकमेधिष्ण्यपंचसंवत्सरायसाकमेधास्तेष्व
ऋद्धेपंचसुमासेषुवैशाखाज्येष्ठाचोपक्रमादतश्चत्वारः पंचसुमासेषुश्रुना
सीरीयद्यमनेनक्रतुद्वैपराद्धेतिनिरुध्यतेतथावाराहसूत्रमात्राविरुद्धमन्यंतेपा
श्चुन्यांप-- नादनीसमस्य नास्त्रीनिष्ठावैत्रीसमाप्रोक्तोयत्नाणांचकुमासि
तरत्नेबात्रिर्वरणे-श्रत्रोच्यतेशाखांतरबात्पंचसुमासेषुमनुनासूत्रितेयद
वापंचवि- मासैहौसंवत्सराविष्टोनवतिइतिमेधेतदेषांशटत्रिंशतिविना
रत्यांचतुर्विंशत्यामुपसंपादयतेतमनियज-- तंत्रयोदशंमासंतादयः
पंचस्थितिविदातमनियजतत्त्वनासीरेण ननुमनसा---- वतथ्यानेत्यर्घ: १२
श्रागमोमन्त्रार्थंसहस्रं ग्रंथसंख्या॥२२००॥छ॥कुमारेलनार्थंसमाप्तं॥ ॥छ॥ ॥छ॥

॥ॐ॥ ॥छ॥ संवत १६४२ प्रवर्त्तमाने दक्षिणायने शरदं रुतौ कार्त्तिकमासे शु
क्लपक्षे त्रयोदशी वाराणसी वास्तव्यं ॥ ज्ञानी मदीधरसुत देवजी क स्यपठि
नार्थं ॥ ॥छ॥ ॥छ॥ ॥छ॥ उ॰ छाई केन पुस्तकमिदं लक्षितं मू ॥ ॥छ॥ ॥ —
लेषक पाठकयोस्तु नंनवकुं ॥ ॥कल्याणमस्तु ॥ ॥यादृशं पुस्तकं दृष्ट्वा ता
दृशं लिषितं मया ॥ यदि शुद्धमशुद्धं वा मम दोषो न दीयते ॥१॥ — ॥ — ॥ —

To extend this inference to purely grammatical symbols like those mentioned by Patanjali, e.g., *gha*, *shash*, *luk*, *ślu*, *lup*, etc. etc., would be wrong, after the remark of this grammarian; for, as we learn from him, that they are not *sanjnás*, in the sense in which Páṇini uses this word in his rule I. 2, 53, we cannot decide to what extent he may have invented these names, or whether he even invented any of them, since Patanjali distinctly tells us, as we have seen, that *ṭi*, *ghu*, *bha*, were terms already known to Páṇini.

If, then, we apply the test we have obtained to the Uṇṇádi-Sútras, we shall have, in the first place, to observe that the technical, and, at the same time, significant names which would fall under the category of Páṇini's rule (I. 2, 53), and which are not only used in, but are indispensable to, the mechanism of these Sútras are the following: *abhyása*, *avyaya*, *udátta*, *upadhá*, *upasarga*, *dírgha*,

In rules VI. 3, 7 and 8, Páṇini mentions that these terms are used by "grammarians," which expression can only mean that they were in use before he wrote; and in rules I. 4, 99 and 100 he enumerates the conjugation endings *comprised* under these denominations, *but gives no definition* of the terms themselves.



*dhátu*, *pada*, *vṛiddhi*, *lopa*, *samprasáraṇa*, *hraswa*.[203] Amongst these, Páṇini gives no definition whatever of *dhátu*; for his explanation is merely an enumeration (I. 3, 1); and the same remark applies to *upasarga* (I. 4, 59), and perhaps to *vṛiddhi* (I. 1, 1) and *avyaya* (I. 1, 37. 38, etc.). It is probable, therefore, that Páṇini did not invent these terms, but referred to them as of current use. On the other hand, he distinctly defines *hraswa*, *dírgha*, *udátta*, *upadhá*, *lopa*, *samprasáraṇa*, and *abhyása*.[204] The term *pada* is also defined by him, but it seems that he merely extended its current application for his own purposes, since the commentaries tell us that "the former grammarians" gave a definition of the terms for compounds, and this definition contains the word *pada*. That the Uṇṇádi-Sútras contain no definition of any technical word requires no confirmation from me.

[203] *E.g.* I. 12. 15. 27. 32. 48.—II. 16. 59. 65.—III. 114.—IV. 55. 136. 144.—V. 19, etc.

[204] I. 2, 27: ऊकालोऽज्झ्रस्वदीर्घप्लुतः.—I. 2, 29: उच्चैरुदात्तः.—I. 1, 65: अलोऽन्त्यात्पूर्व उपधा.—I. 1, 60: अदर्शनं लोपः.—I. 1, 45: इग्यणः संप्रसारणम्.—VI. 1, 4: पूर्वोऽभ्यासः (comp. also note 44).

Now, had Páṇini not written the five Sútras (I. 2, 53-57) in which he explains the method of his Grammar, or had he explained all the technical terms used by him, the absence of a definition of such terms in the Uṇṇádi-Sútras would not justify us in arriving at any conclusion as regards the mutual relation of the two works. But since we know that Páṇini does not define all his terms; and, on the other hand, that a treatise like the Uṇṇádi-Sútras uses those terms which are defined by him, and *exactly in the same sense in which they occur in his work*, the only possible conclusion is that this treatise was written later than the Grammar of Páṇini. And this also must have been the opinion of *Ujjwaladatta* and *Bhaṭṭojidíkshita*, for both grammarians, in their comment on an Uṇṇádi-Sútra, which is an original one, if any be, since it treats of a whole category of Uṇṇádi words, state in the plainest possible language that *this Sútra is given as an exception to a rule of Páṇini.*[205] Nay,

[205] Uṇṇádi-Sútra, IV. 226: गतिकारकयोः पूर्वपदप्रकृतिस्वरत्वम्.—Ujjwaladatta: .... गतिकारकोपपदात्कृत् (Páṇini, VI. 2, 139) इत्युत्तरपदप्रकृतिस्वरत्वे सति शेष-स्वानुदात्तत्वे प्राप्ते वचनमिदमारभ्यते.—Bhaṭṭojidíkshita (Siddh.-k. p. 204 b, l. 6) . . . गतिकारकोपपदात्कृदित्युत्तरपदप्रकृतिस्वरत्वे सति शेषस्वानुदात्तत्वे प्राप्ते तदपवादार्थमिदम्.



we owe to Dr. Aufrecht himself a very interesting passage from *Vimala's Rúpamálá*, which distinctly ascribes the authorship of these Uṇṇádi-Sútras to *Vararuchi.* But as Vararuchi is a name of Kátyáyana also,[206] this work seems to intimate that Kátyáyana completed the Grammar of Páṇini, not only in his Várttikas, but in the important work which concerns us here.[207]

[206] See also Ancient Sanskrit Literature, p. 240.

[207] I subjoin a literal copy of this extract from the edition of Dr. Aufrecht, p. ix.: "उणादयो बहुलम् ॥ संज्ञाविषये स्युः ॥ ताभ्यामन्यत्रोणादयः ॥ संप्रदानापादानाभ्यामन्यस्मिन्नेवार्थे स्युः । यथागुरुसरणोन्नेया (MS. यथागुरुसारेणोन्नेया) अनुबन्धा उणादिषु । बहुलोक्त्या प्रसाध्यानि तेषु कार्यांतराणि च । उणादिस्फुटीकरणाय वररुचिना पृथगेव सूत्राणि प्रणीतानि । तद्यथा । कृवापाजिमिस्वदिसाध्यशूभ्य उण् ॥" He adds to this quotation the following curt rebuke: "This assertion, which makes Vararuci older than *Pâṇini*, has no claim to probability." But I must ask—Is there one single word in this passage which justifies, in the slightest degree, the stricture passed by Dr.

Although it follows from all these premises that the *treatise* on the Uṇṇádi-words, the existing collection of Uṇṇádi-Sútras, is later than the Grammar of Páṇini, there still remains the question: What relation exists between the latter work and a *list* of Uṇṇádi-affixes or words which Páṇini twice quotes in his rules?

*Yáska* relates, in an interesting discussion on the derivation of nouns, that there were in India two classes of scholars, the one comprising the *Nairuktas*, or etymologists (his commentator *Durga* adds: except *Gárgya*), and the grammarian *Śákaṭáyana*; the other consisting of some of the *Vaiyákaraṇas*, or grammarians, and the etymologist *Gárgya*. The former maintained that all nouns are derived from "verbal roots;" the latter that only those nouns are so derived in which accent and formation are regular, and the sense of which can be traced to the verbal root, which is held to be their origin. They denied, as Yáska tells us, the possibility of assigning an origin to such words as *go*, "cow," *aśwa*, "horse," *purusha*, "man."[208] Now, it is this latter description of words which is the subject of the Uṇṇádi list: they are the Uṇṇádi words. We must ask, therefore, did Páṇini belong, as regards his linguistic notions, to the *Nairuktas* or to the "some of the *Vaiyákaraṇas*?"

Aufrecht on Vimala? The latter says, "To illustrate (or to make clear) the Uṇṇádi affixes, *Vararuchi* composed the (Uṇṇádi) Sútras as a separate work." He draws a distinction therefore, as I have already done, between the Uṇṇádi list and the Sútras on them; but where does he say that Vararuchi is older than Páṇini? Dr. Aufrecht evidently mistook his own conclusions, quoted above, which precede this passage from *Vimala's Rúpamálá*, for the opinion of the latter work. Having first established his conclusions in the manner we have seen, he seems never to have doubted that any writer can differ from his view. Therefore, when meeting with Vimala, who reports that Vararuchi is the author of the Uṇṇádi Sútras, he upbraids this poor grammarian with having made Vararuchi older than Páṇini.

[208] See Roth's Nirukta, I. 12; Müller's Ancient Sanskrit Literature, p. 164; and Aufrecht's Uṇṇádi-Sútras, p. vi. vii. Yáska, according to the present edition, adds to the three instances given the word हस्तिन् also. He can scarcely have meant the word "elephant," which is not a kṛit, but a regular taddhita derivative of *hasta*: nor does this word occur in the Uṇṇádi-Sútras. It seems therefore probable that he said, or at least meant, the real Uṇṇádi word *hasta*, "hand.' But as *Durga*, too, at all events in the MS. at my command, writes हस्तीति, I do not venture upon more than a conjecture that the latter words are to be corrected in the text of the Nirukta: हस्त इति.

Since the former designation is chiefly applied to the exegetes of the Vaidik texts, and the latter is emphatically used by the grammarians, it seems probable that Páṇini, in this question of the derivability of Uṇṇádi words, would stand on the side of these Vaiyákaraṇas. And this unquestionably is the opinion of Patanjali, as may be judged from the following facts:—In the rules VII. 1, 2, Páṇini teaches, amongst other things, that when an affix contain the letters *ḍh*, or *kh*, or *chh*, these letters are merely grammatical symbols, the real values of which are severally *ey*, *in*, *iy*. To this rule *Kátyáyana* appends the remark that the Uṇṇádi affixes form an *exception*, when Patanjali explains this view of the author of the Várttikas by the instances *śankha*, *śaṇḍha*; for though these words are formed with the affixes *kha* and *ḍha*, the letters *ḍh* and *kh*, in their affixes, are real, not symbolical. "And," continues Kátyáyana, in two subsequent Várttikas, "though Páṇini speaks himself, in Sútra III. 1, 29, of an affix *iyaṅg* (not *chhaṅg*, as might be expected according to rule VII. 1, 2), this does not invalidate my exception, for the latter is based on the circumstance that Pánini treats in his rule VII. 1, 2, not of verbal but of nominal bases." "True," rejoins Patanjali; "but Kátyáyana might have spared this discussion, for "*nominal bases formed with Uṇṇádi affixes are bases which have no grammatical origin.*" [209]

In rule VII. 3, 50, Páṇini teaches that the letter *ṭh* in the affix *ṭha* has the value of *ik*; that *ṭha*, therefore, means in reality *ika*; [210]

[209] VII. 1, 2: आयनेयीनीयियः फढखछघां प्रत्ययादीनाम्.—A Várttika: तत्रोणादिप्रतिषेधः.—Patanjali: तत्रोणादीनां प्रतिषेधो वक्तव्यः शङ्खः षण्ढः (comp. Uṇ. S. I. 101. 104).—Várttika: धातोर्वैयकृत्वनात्.—Patanjali: अथवा यदयमृतेरीयङ्कृति (III. 1, 29) धातोरीयङं शास्ति etc.—Várttika: प्रातिपदिकविज्ञानाच्च पाणिनेः सिद्धम्.—Patanjali: प्रातिपदिकविज्ञानाच्च भगवतः पाणिनेराचार्यस्य सिद्धम्। उणादयोऽव्युत्पन्नानि प्रातिपदिकानि.

[210] VII. 3, 50: ठस्येकः.—A Várttika: संघातग्रहणं चेदुणादिप्राथमिकादीनां प्रतिषेधः.—Patanjali: . . . . . उणादीनां तावत्। कण्ठः पण्ठः शण्ठः (comp. Uṇ. S. I. 105; IV. 104) etc.—Várttika: तस्मादविशिष्टग्रहणम्.—Patanjali (after a lengthened discussion asks and answers): एवमप्युणादीनां प्रतिषेधो वक्तव्यः। न वक्तव्यः। उणा-

in rule VII. 4, 13, that a long vowel *á*, *í*, *ú*, becomes short before the affix *ka*;[211] in VIII. 2, 78, that the short vowels *i* and *u* become long before a radical consonant *r* and *v*, if these consonants are followed by another consonant;[212] in VIII. 3, 59, that the *s* of an affix is changed under certain conditions to *sh*.[213] To all these rules Kátyáyana takes exception by excluding from them the *Uṇádi words*. Thus *kaṇṭha*, *pantha*, *śantha*, are formed with the affix *ṭha* which does not mean *ika*; *ráká* and *dháká* retain their long *á* before the affix *ka*; from *jṛí* is derived *jívri*, not *jívri*; *kiri* and *giri* form their dual *kiryos* and *giryos*, not *kíryos* and *gíryos*; and in the words *kṛisara*, *dhúsara*, the *s* has not become *sha*; while, on the other hand, this change has taken place in *varsha* and *tarsha*,[214] though the conditions named by Páṇini in rule VIII.

दयो ऽव्युत्पन्नानि प्रातिपदिकानि । एवमपि कर्मठ इत्यत्र प्राप्नोति (comp. V. 2, 35, where the affix is not a *kṛit*, but a *taddhita*).

[211] VII. 4, 13 : के ऽणः.—Várttika : के ऽणो ह्रस्वत्वे तद्धितग्रहणं ह्रान्निवृत्त्यर्थम्.—Patanjali : के ऽणो ह्रस्वत्वे तद्धितग्रहणं कर्तव्यम् । किं प्रयोजनम् । ह्रान्निवृत्त्यर्थम् । ह्रति मा भूत् । राका धाक (MS. धाका) इति (*cf.* Uṇ. S. III. 40) । तत्तर्हि वक्तव्यम् । न वक्तव्यम् । उणादयो ऽव्युत्पन्नानि प्रातिपदिकानि etc.

[212] VIII. 2, 78 : उपधायां च.—A Várttika : उपधादीर्घत्वे ऽभ्यासजिव्रिचतुर्णां प्रतिषेधः.—Patanjali : उपधादीर्घत्वे ऽभ्यासजिव्रिचतुर्णां प्रतिषेधो वक्तव्यः । रिर्यतुः । रिर्युः । संविव्यतुः । संविव्युः ॥ अभ्यास ॥ जिव्रिः (MS. अभ्यासजिव्रिः) ॥ चतुर्यिता । चतुर्यितुम्.—Várttika : उणादीनां प्रतिषेधश्च.—Patanjali : उणादीनां च प्रतिषेधो वक्तव्यः । किर्योः । गिर्योरिति ..... but after some discussion he concludes : जिव्रिप्रतिषेधश्च न वक्तव्यः (MS. वक्तव्यं) । उणादयो ऽव्युत्पन्नानि प्रातिपदिकानि (*cf.* Uṇ. S. V. 49); and again ;..... न सुपो विभक्तिविपरिणामात् । गीर्भ्यां गीर्भिरित्यदोषः । उणादिप्रतिषेधो वक्तव्य इति । परिहृतमेतत् । उणादयो ऽव्युत्पन्नानि प्रातिपदिकानीति (*cf.* Uṇ. S. IV. 142).

[213] VIII. 3, 59 : आदेशप्रत्ययोः.—Várttika : आदेशप्रत्ययोः षत्वे सरकः प्रतिषेधः.—Patanjali : आदेशप्रत्ययोः षत्वे सरकः प्रतिषेधो वक्तव्यः । कृसरः । धूसरः । षत्वमिदमुच्यते सरक इति.—Várttika : सरकादीनामिति वक्तव्यम्.—Patanjali : इहापि यथा स्यात् । वर्षम् । तर्षमिति । तत्तर्हि वक्तव्यम् । न वक्तव्यम् । उणादयो ऽव्युत्पन्नानि प्रातिपदिकानि etc. (*cf.* Uṇ. S. III. 73. 62).

[214] In the E. I. H. MS. of the Mahábháshya and in the Calcutta edition of Páṇini the instances to VIII. 3, 59, v. 2, are वर्स and तर्स (instead of वर्ष and तर्ष); but it is evident that this reading is erroneous; for, in his first Várttika, Kátyáyana intends to show that Páṇini's rule is too wide; and, in the second, that it is too narrow, if applied

3, 59 would not justify it there. But Patanjali, who supplies us with all these instances, in order to establish, first, the sense of the Várttikas, always rejects the criticism of Kátyáyana, and defends Páṇini with the same argument which he used before, viz., in saying that "*nominal bases formed with Uṇṇádi affixes are bases which have no grammatical origin*," and therefere do not concern an etymological work like that of Páṇini.

But if Kátyáyana were really wrong in his censure of Páṇini, can the argument used by Patanjali in defence of Páṇini be right? Let us imagine that there existed amongst us two sets of grammarians, the one contending that the words *red*, *bed*, *shed*, are derived from radicals *re*, *be*, *she*, with an affix *d*; and another refuting these etymologists, and asserting that their derivation is

to certain Uṇṇádi words. Compare also the Commentary on the Uṇṇádi-Sútra III. 62.—It is needless to observe once more that in this, as in *all similar instances*, the reprint of Dr. Boehtlingk has simply continued the mistake of the Paṇḍits, though it always assumes the air of having taken its information from the MSS. Thus, in this very Várttika, the Calcutta edition has a misprint सरकप्रतिषेधः, and Dr. Boehtlingk writes—not "the Calcutta edition," but—"*Ein vârtika:* सरकप्रतिषेधः (*sic*)," as if this reading were an original one. But the E. I. H. MS. of the Mahábháshya reads quite correctly: "सरकः प्रतिषेधः"; and Kaiyyaṭa has even a special remark to the effect, that though the Uṇṇádi-Sútra III. 73 (comp. also 70) teaches the affix सरन्, the Várttika and Bháshya write सरक् (of which सरकः is the genitive), because this affix is कित् viz: वसेः सरन्नित्यतः सरन्प्रत्ययः (MS. ॰यो) कृधूमदिभ्यः किदित्यनुवर्तते (Uṇ. S. III. 73) । कित्त्वातिदेशाच्च कित्कार्यलाभाद्भाष्यवार्त्तिकयोः सरकपठितः. In all these instances, and others too (*e.g.* to VII. 2, 8, v. 1 of the Calc. ed.), the E. I. H. MS. of the Mahábháshya, and the Calcutta edition—as often as it gives this passage—write: उणादयो ऽव्युत्पन्नानि प्रातिपदिकानि (the MS. of the Mahábháshya without the ऽ; the correctness of the reading given, however, does not only result from the commentaries, but from the Paribháshá works; MS. 778 of the Paribháshenduśekhara *e.g.* writes उणादयो ऽव्यु॰); when the first word, though literally meaning "the affixes *uṇ*, etc." has the sense, "the words formed with the affixes *uṇ*, etc." (comp. I. 1. 72), in conformity with the use which Páṇini makes of the words कृत् and तद्धित (in the *masculine* gender), *e.g.* I. 1. 38; 2, 46; VI. 2, 155. Compare also *Vaidyanátha's* explanation, in note 188. The reading "उणादीन्यव्युत्पन्नानि प्रातिपदिकानि", which is given by Dr. Aufrecht, p. vi., I have *never* met with, though I have frequently met with the phrase quoted above, not only in the grammatical commentaries, but in all the Paribháshá-works, which give it as a Paribháshá. I, therefore, very much doubt its correctness, *even if it should really be found in any MS.*

absurd; that *red*, *bed*, *shed* are "bases without a grammatical origin." Is it probable, on the same supposition, that a member of the last-named category, in writing a grammar and in dealing with these words, would ascribe to them an affix *d*? Yet, if Patanjali were right, Páṇini would belong to this latter category, and he would have committed such an incongruity. He has not only spoken of an Uṇṇádi affix *u*, but he calls it by its technical name *uṇ*, which means that he bore in mind a distinct form of a radical, the vowel of which would become subject to the Vṛiddhi increase if it is joined to this affix *u*. The Uṇṇádi words must, consequently, have been to Páṇini words in which he perceived a real affix and a real radical,—words, in short, with a distinct etymology. There is other evidence to the same effect besides the two rules of his which contain the word *uṇṇádi*. In rule VII. 2, 9, he mentions the affixes *ti*, *tu*, *tra*, *ta*, *tha*, *si*, *su*, *sara*, *ka*, *sa*; all these are Uṇṇádi affixes, and consequently represent to him as many radicals as are capable of being combined with them for the formation of nominal bases.[215] That there is a flaw in the defence of Patanjali, must have been already perceived by *Kaiyyaṭa*, for this commentator tries to reconcile the fact I have pointed out with the assertion of Patanjali. I will quote his words, but merely to show that it was a desperate case to save Páṇini from the Nairukta school, and to give him the stamp of a pure-bred Vaiyákaraṇa. On the occasion of Patanjali's commenting on the Várttika to VIII. 3, 59, and repeating the remark already mentioned, *Kaiyyaṭa* says: "Though the Uṇṇádi words have been derived for the *enlightenment of the ignorant*, their formation is not subject to the same grammatical influence as it would be if they had an origin;" and, after having endeavoured to prove the correctness of this view through rule VIII. 3, 46, he winds up with the following words: "Therefore . . . . . . in the Uṇṇádi formations, *kṛisara*, etc., *sara* etc. do not fall under the technical category

[215] VII. 2, 9: **तितुत्रतथसिसुसरकसेषु च**.

of affixes; so that the rule which concerns the change of an affixal *s* to *sh*, would have to be applied in their case."[216]

[216] Patanjali to VIII. 3, 59 (comp. note 213): उणादयो ऽव्युत्पन्नानि प्रातिपदिकानि.—Kaiyyaṭa: उणादय इति। अबुधबोधनाय व्युत्पाद्यमाना अप्युणादयो व्युत्पत्तिनिमित्तं कार्यं न लभन्ते। अतः कृकमिकंसेत्यत्र (VIII. 3, 46) पृथक्कंसग्रहणात्। न वा एतद्विति यत्नं व्युत्पत्तिहेतुकमुणादीनामवश्याभ्युपेयम्। सर्पिषा वृष इत्यादिसिद्ध्यर्थमित्यर्थः। एवं तर्हीति कृसरादिषु यत्ने कर्तव्ये प्रत्ययसंज्ञा न भवति.—I here subjoin the interesting comment of *Śiradeva*, in his *Paribháshávṛitti* (MS. E.I.H. 593), on this Paribháshá, as it is appealed to by other authors of Paribháshá-works: उणादयो ऽव्युत्पन्नानि प्रातिपदिकानि॥ अयं भावो ऽर्थवत्सूत्रप्रणयनादस्तीत्याहुः। अन्यथा सर्वेषामुणादीनां धातुत्वे कृदन्तत्वात्प्रातिपदिकसंज्ञासिद्धौ तन्न कुर्यात्। अन्ये त्वतः कृकमीत्यत्र (VIII. 3, 46) कमिग्रहणं कृत्वा कंसग्रहणादेतामाहुः। तेन कृगॄकुटिभिदिछिदिभ्यश्च (*sic.* comp. Uṇ. S. IV. 142) इः किदितीकारप्रत्ययान्तयोः किरिगिरिशब्दयोरोसि यथाईरि कृते धातुत्वाभावाद्वलि चेति (VIII. 2, 77) दीर्घत्वं न भवति। किर्योः। गिर्योरिति। एतच्च न सम्यक्। अचः परस्मिन्निति (I. 1, 57) स्थानिवत्त्वाद्दीर्घाप्रसङ्गात्। न चास्ति दीर्घविधिं प्रति न स्थानिवदिति। स्वरदीर्घयलोपेषु लोपाजादेश एव न स्थानिवदिति वचनात् (comp. I. 1, 58)। यथा प्रतिदीव्नेति। एवं तर्हि जीर्यतेर्धातोर्जीर्यतेः क्विन् रश्च व इति (Uṇ. S. V. 49) क्विन्प्रत्यय इत्वे रपरत्वे च रेफस्य वकारे कृते जिव्रिरिति धातुत्वाभावाद्दीर्घो न भवतीति.

That Kátyáyana, when he found fault with Páṇini, must have taken my view, is obvious. He must have looked upon Páṇini as judging of the Uṇnádi words in the same way as Śákaṭáyana did: otherwise his "*pratishedhas*" *exceptions*, or even his ***additions*** to the rules in question, would have been as irrelevant as if he had increased them with matter taken from medicine or astronomy.

The conclusion, however, at which I have thus been compelled to arrive, viz., that Páṇini shared in the linguistic principles of Śákaṭáyana, is of importance, if we now consider the relation in which he is likely to have stood to the original Uṇnádi list and to the criticisms of Kátyáyana.

*Nágojibhaṭṭa*, who wrote notes on Kaiyyaṭa's gloss on Patanjali, conjectures from the Káriká to III. 3, 1, that the Uṇnadi ***Sútras*** were the work of Śákaṭáyana.[217] His conjecture rests on the statement of Yáska, alluded to by Patanjali, that this grammarian con-

[217] See also Dr. Aufrecht's Preface to the Uṇ. S. p. vii, where the Commentary of Nágojibhaṭṭa is quoted, and translated by him.

tended for the possibility of deriving all nominal bases from verbal roots. Now, I have shown before, that the opinion of Nágojibhaṭṭa cannot be adopted so far as the *Sútras* are concerned, for they were written *after* Páṇini's work, and Śákaṭáyana wrote before Páṇini.[218] It may, at first sight, however, appear to be consistent with fact, if only the Uṇṇádi *list* were meant, for Śákaṭáyana's views are such as would admit of nominal derivation by means of Uṇṇádi affixes. Yet, since Nágoji's conjecture is purely personal, and is not supported by any evidence, I may be allowed, after the explanation I have given, to assume that the Uṇṇádi list is of Páṇini's authorship. Indeed, how could Kátyáyana take *exception* to the *technical* application or to the *working of a rule of Páṇini's*, and supply this defect by pointing to the Uṇṇádi list, unless he looked upon Páṇini as being the author of both? Had he thought that the Uṇṇádi list was written by Śákaṭáyana, he would have laid himself open to serious reflections, in censuring the *anubandhas* of Páṇini for not fitting the system of Śákaṭáyana. We might make an assumption, it is true, by which we could reconcile Śákaṭáyana's authorship of the Uṇṇádi list with Kátyáyana's strictures on Páṇini,—the assumption that Páṇini's work represented, as it were, besides its own property, that of Śákaṭáyana's too,—that both grammarians owned one set of technical signs, and that perfect unanimity reigned between their works. The *Gaṇaratnamahodadhi* of *Vardhamána* gives numerous quotations from the Grammar of Śákaṭáyana, but as several of them merely give the substance of his rules, it would scarcely be safe to judge of his system on the authority of this valuable Gaṇa work.[219] Unless, therefore, it can be shown that there was no

[218] See note 97.

[219] Relative to this work, which is of the greatest importance for the study of Sanskrit grammar, Dr. Boehtlingk gives the following information (vol. II., p. xxxix.—xli.):— "A third work, which contains the *Gaṇas*, is the *Gaṇaratnamahodadhi* (the great Ocean of the Gaṇa-pearls). In London there exist two MS. copies of this work: the one in the Library of the Royal Asiatic Society, the other in that of the East India House. [He adds some remarks on the age of the former MS., and continues]: The work

difference whatever and, much more so, if it can be shown that there *was a difference* between the technical method of both these grammarians, common sense would lean in favour of the conclusion that Kátyáyana, in his Várttikas, hit at but one of his predecessors, and that this predecessor was the author as well of the eight grammatical books as of the Uṇṇádi list,—Páṇini.

consists of eight chapters (अध्याय) and about 450 double verses. Its author is *Çrí-Vardhamána*, a pupil of *Çrí-Govinda*, and, as it is stated in the introductory verses, it *owes its origin to* the request of his pupils, three of whom he names in the commentary on his work, viz., Kumârapâla, Haripâla, and Munikandra. Text and commentary are so corrupt in both Manuscripts, that at the very best only a tolerable text could be made up. Besides, this collection was not intended for the work of Pâṇini, but for some more modern grammar. There occur *Gaṇas* in it which are neither mentioned in the Sûtras nor in the Vârttikas. Then, again, we find two Gaṇas which are separate in *our* collection [Dr. B. means the Gaṇas edited by him] combined into one, when the derivatives formed according to two different rules, differ from one another only in accent. The various readings of the *Gaṇaratnamahodadhi* (G. R. M.) I have indicated merely at the Gaṇa कच्छादि."—*To* this statement I have to append the following remarks:—

1. When Dr. Boehtlingk tells the public that there are but two MS. copies of this work in London, his readers will no doubt believe, if they believe him,—indeed, they cannot draw any other inference from his words than—that there are in London only two texts of the Gaṇas collected by Vardhamána in his work, the Gaṇaratnamahodadhi. I cannot suppose that there can be any one who would interpret the meaning of his words in the sense that there are only two catalogued Nos. of this work in the libraries he is speaking of. Yet I am compelled to take this favourable—though very unreasonable—view of his statement, in order not to be compelled to qualify it otherwise. For, the fact is that the bound volume No. 949 of the Library of the E. I. H., which he is speaking of, is, indeed, one volume only, but contains *two distinct copies* of the work in question, written in *different* handwritings, and constituting, therefore, *two separate* MSS. These, added to the copy in the R. A. S., form, therefore, at first sight, *three* MSS., not *two*, as he says. But I should trifle with my readers if I considered this correction as sufficient to illustrate the character of Dr. Boehtlingk's statement. The first MS. of No. 949 contains the text of the Gaṇaratnamahodadhi only, on 30 leaves. The second MS. of the same No. 949, which is a commentary, by the same author, on his work, contains, first the text, and afterwards the comment, which repeats every word of the text, either literally or impliedly, by stating the derivatives from the word or words as they occur in the text. The same method is observed in the MS. belonging to the Royal Asiatic Society. Hence we possess, in London, not *two texts*, nor yet *three*, but in reality *five* texts of this work.

2. The MSS. in question are, no doubt, open to correction, as, indeed, probably every Sanskrit MS. in existence *is*, but I hold that at all events the ancient copy of the R.A.S.

The proof that such a difference existed between Páṇini and Śákaṭáyana, indeed, between him and all the grammarians who preceded his work, is afforded by a statement of Patanjali, which is so important that it settles definitely, not only the question of the authorship of the Uṇṇádi list, but of all the other works which follow the *anubandha* terminology of Páṇini. In his comment on

will, in spite of its inaccuracies, be ranked by every one conversant with MSS., amongst *the best Sanskrit MSS. in existence*. And having considered it incumbent on me to study this book carefully, I have no hesitation in maintaining that even a tolerable Sanskrit scholar would be able to make a perfectly good edition of at least the text of this work, with the aid of these five copies of the text, the two copies of the commentary, and, as a matter of course, with the aid that may be got from Páṇini and his commentaries.

3. As to the nature of this work: I must allow the reader to draw his own conclusions with regard to the credit that may be attached to the information given by Dr. Boehtlingk, when I state that there is not one single Gaṇa in the Gaṇaratnamahodadhi, the contents of which may not be referred either to Páṇini's Sútras or to the Várttikas of Kátyáyana, the Káśiká, etc., and the commentaries on them, or to the Gaṇas connected with these works, though the latter frequently do not contain so much matter as the Gaṇas of Vardhamána, who is later, and, as we may expect, made his own additions to previous lists. The substance of its Gaṇas, increased sometimes in the manner stated, is often contained in several rules of, and in the *commentaries* on, Páṇini and Kátyáyana, which have been brought into Gaṇa shape, while, at other times, several of its Gaṇas, also increased, as the case may be, differ from the Gaṇas to Páṇini merely in so far as the heading word of the one occurs in the middle of the other, and *vice versá*. Thus the two combined Gaṇas कुम्भा-दिपचादी of the G. R. M. do not occur in the Gaṇas to Páṇini, but give the substance of Páṇini's Sútra, and the commentaries on, IV. 1, 42; its Gaṇa पुष्करचादि that of the commentaries on II. 1, 62; मतल्लिकादि that of the comm. on II. 1, 66; खसूच्यादि that of the comm. on II. 1, 53; नभ्राडादि that of VI. 3, 75; व्यासादि that of Várttika I. to IV. 1, 97; केदारादि that of IV. 2, 39. 40; पथादि that of the Várttikas to V. 1, 77; ऋगादि that of IV. 3, 72, etc. etc.—On the other hand, the Gaṇa of the G. R. M. उत्थापनादि is equivalent to the Gaṇa to Páṇini अनुप्रवचनादि (V. 1, 111), its Gaṇa देवव्रतादि to अवान्तरदीक्षादि (V. 1, 94. v. 3); धनपत्यादि to अश्वपत्यादि (IV. 1, 84); परमादि to आकर्षादि (V. 2, 64); शिशुक्रन्दादि to इन्द्रजननादि (IV. 3, 88); वल्वजादि to कुमुदादि (IV. 2, 80); भिक्षादि to खण्डिकादि (IV. 2, 45), etc. etc.—There are omitted, *on principle*, in the G. R. M., all the Gaṇas (1) which have reference to the enumeration of affixes, *e.g.*, तसिलादि, यजादि, etc.; (2) of radicals which are referred to by Páṇini in rules on *conjugation*, such as भ्वादि, अदादि, etc.; द्युतादि, पुषादि, etc.; (3) those which concern Vaidik words; and (4) those appended to Páṇini's rules on accentuation.—Of other Gaṇas to Páṇini and the Várttikas, mentioned in the Káśiká, Siddhánta-kaumudí, and the Gaṇa lists, which do not fall under

the Sútra VII. 1, 18, which makes use of the technical declension affix *auṅg* (= *au*), he shows that the mute letter *ṅg* has none of the properties which inhere in this *anubandha* in the system of Páṇini. After some discussion on the various modes in which this *anubandha* could be dealt with, so as not to interfere with the consistency of the method of Páṇini, he concludes with

**any of these categories, there are omitted in the G. R. M. the Gaṇas to Páṇini or the Várttikas: चावादि (III. 3, 94. v. 1), रक्षादि (V. 2, 29. v. 5), उपकूलादि ? (IV. 3, 58. v. 1), कमलादि (IV. 2, 51. v. 1), गम्यादि (III. 3, 3), दूर्वादि (IV. 2, 51. v. 2), गावादि (II. 3, 17. v. 2), निष्कादि (V. 1, 20), न्यङ्क्वादि (VII. 3, 53), पार्श्वादि (III. 2, 15. v. 1), प्रकृत्यादि (II. 3, 18. v. 1), प्रतिवेशादि (VI. 3, 122. v. 3), प्रादि (I. 4, 58), प्लक्षादि (IV. 3, 164), मवद्रादि (V. 3, 14. v. 1), भीमादि (III. 4, 74), युवादि (VIII. 4, 11. v. 1), यौधेयादि (IV. 1, 178; V. 3, 117), रसादि (V. 2, 95), वरणादि (IV. 2, 82), बिल्वकादि (VI. 4, 153), वृषलादि (V. 3, 66. v. 5), शाकपार्थिवादि (II. 1, 69. v. 1), संकलादि (IV. 2, 75), सपत्न्यादि (IV. 1, 35), सवनादि (VIII. 3, 110), सुवास्त्वादि (IV. 2, 77), स्तोकादि (VI. 3, 2), हरीतक्यादि (IV. 3, 167), and perhaps बह्वादि (IV. 1, 45), since only some words of this Gaṇa are included in the Gaṇa of the G. R. M. शोणादि.—These omissions will be excused, if a report, current at Benares, be true, that the author died before he completed his work; but I have no doubt, whether this report be true or not, that they will be looked upon with the *greatest indulgence* by Dr. Boehtlingk, as he himself, in his so-called "Alphabetical Gaṇapâṭha," has omitted *not less than about 90 Gaṇas to the Sútras and Várttikas.***

**4. That a work so conscientiously described by Dr. Boehtlingk can have no value in his eyes is very obvious. Others, however, may think differently, when they become acquainted with the real character of the *Gaṇaratnamahodadhi*. Its Gaṇas, as I mentioned before, are all based on rules of Páṇini, which very frequently are literally quoted for their authority; while even, when they are not literally quoted, the reference made to their contents plainly shows their close relation to them. The commentary not only enumerates every derivative formed—thus securing in most instances, beyond a doubt, the reading of the text,—but often gives instances from other works—grammatical, lexicographical, and poetical, several not yet published; as, for instance, those of *Gaja, Chandra, Jayáditya, Jinendrabuddhi, Durga, Bhoja, Śákaṭáyana, Haláyudha*, etc. And, above all, it supplies us with the meanings of a considerable portion of such Gaṇa-words as have been hitherto either not understood at all, or understood imperfectly. Of the 12,000 words and upwards, which I have collected from this work for grammatical and lexicographical purposes, there are at least 3,000 which would fall under the latter category; and they have signally avenged themselves on the detractor of this work, as, in his own Dictionary, he is now compelled to leave, in a great many instances, a very telling blank space, which would have been filled up if he had really read the Gaṇaratnamahodadhi, while in other instances he would have obtained additional meanings to those which he assigns to certain words. When I mention, moreover, that this *Gaṇaratnamahodadhi* is the *only known work in existence* which gives a**

the following words: "Or this rule belongs to a Sútra of a former grammarian; *but whatever anubandhas occur in a Sútra of a former grammarian, they have no anubandha effect in this work.*"

Hence we learn from Patanjali, who is the very last author that can be suspected of having made such an important assertion without a knowledge of the works anterior to the Grammar of Páṇini, that, though Páṇini adopted from his predecessors such technical symbols as *ṭi*, *ghu*, *bha*, and though he availed himself of other terms of theirs which have a meaning and an etymology (see page 166),—he did not adopt their technical *anubandhas*; and if he avails himself of such an anubandha, as that in rule VII. 1, 18, we must look upon it as a quotation made by him, but not as influencing the rule in which it occurs.[220]

Now, all the Uṇṇádi affixes have *anubandhas*, which are exactly the same, and have the same grammatical effect, as those used by Páṇini. They cannot be later than his work, for it refers to them: they cannot have preceded it, for Patanjali says that "whatever *anubandhas* occur in a Sútra of a former grammarian, they have no *anubandha* effect in Páṇini's work." Consequently the Uṇṇádi list *must be of Páṇini's own authorship.*

commentary on the Gaṇas to, or connected with, Páṇini—so obscure in many respects,—comprising also, as I before observed, many Sútras of, and Várttikas to, Páṇini; and when, thus, it becomes evident that a conscientious editor of Páṇini ought to have *eagerly* availed himself of the instruction afforded him by this unique work, it will, perhaps, be intelligible why a certain Nemesis has induced Dr. Boehtlingk to divert the attention of the scientific public from the MSS. of this work, by describing their condition and contents as he has done. As a matter of curiosity, I may, in conclusion, add, that the only Gaṇa of the G. R. M., the various readings and meanings of which he has registered in his "Alphabetical Gaṇapâṭha"—the Gaṇa कस्कादि—occurs *very near the end* of the whole work, viz., at fol. 28, in the text of MS. 949 of the E. I. H., which ends on fol. 30; and at fol. 119 of the combined text and commentary of the same MS., which ends on fol. 121. In the palm-leaf MS. of the R. A. S., which ends on fol. 178, this Gaṇa stands at fol. 168. The title of a Sanskrit book, I need not mention, is always given at the *end* of a manuscript.

[220] VII. 1, 18: औङ आपः.—Patanjali (towards the end of his discussion): अथवा पूर्वसूत्रनिर्देशो ऽयम्। पूर्वसूत्रे च ये ऽनुबन्धाः। न तैरिहेत्कार्याणि क्रियन्ते.—Kaiyyaṭa: अथवेति पूर्वाचार्यैरिदं अपि द्विवचने ङिती पठिते न चेह क्वचिद्ङीरूप्रत्ययो ङिदस्ति सामान्यग्रहणार्थं च पूर्वसूत्रनिर्देशः etc.—For पूर्वसूत्र, compare also note 46.

Having settled this point, we may now ask, whether the criticisms of Kátyáyana do not lead to a further inference? When Kátyáyana finds fault with Páṇini for having overlooked the fact that the vowel *á* remains long in *ráka*, *dháka*, or for having given an inadequate rule for such derivations as *kṛisara* and *dhúsara*, *varsha* and *tarsha*, such criticism applies to omissions which may occur in the case of an author, even a Páṇini. But when he reproaches him with having spoiled the consistency of his *anubandhas*—so dear to a Hindu grammarian—this blemish seems to me so important, and would probably appear so much more important to a Hindu Pandit, that it compels my conclusions to take another course. For it was obviously so easy for him to modify his rules VII. 1, 2, and VII. 3, 50, in order to meet the objections raised by Kátyáyana,—to do, in other words, that which he has done in an analogous case;[221] and the matter he is reproached with in the Várttikas must have been so deeply impressed on his mind that it seems almost impossible not to draw another result from the strictures of Kátyáyana. And this result is no other than that either the words which are alluded to by the author of the Várttikas in these criticisms did not yet exist when Páṇini wrote, or that they had in his time another etymology than that stated by Kátyáyana. And if this view be correct, it would also add another fact to those I have advanced in favour of the argument that Páṇini and Kátyáyana cannot have been contemporaries.

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The passage just now quoted from Patanjali's Great Commentary, and the conclusions which had to be drawn from it, enable us at once to see that Páṇini must also have been the author of the Dhátupáṭha frequently referred to in his rules. This list makes

[221] Nominal bases derived with the *kṛit* affixes तृच् or तृन् have certain properties of declension which are taught by Páṇini. The Uṇṇádi say (II. 96) that some of the bases नप्तृ, नेष्टृ, त्वष्टृ, होतृ, पोतृ, भ्रातृ, जामातृ, मातृ, पितृ, दुहितृ are derivatives formed with तृच् and others with तृन्. But since all of them do not share in the declension properties of the तृच् and तृन् bases, Páṇini gives a rule, VI. 4, 11, which obviates an objection that might have been made, like that brought forward by Kátyáyana in his Várttikas to VII. 1, 2 and VII. 3, 50.

use of the same mute letters which are the *anubandhas* of Páṇini's Grammar, and their grammatical value is exactly the same in both works. According to Patanjali's statement, therefore, the Dhátupáṭha of Páṇini cannot have been arranged by any one else than Páṇini.[222] Whether another Dhátupáṭha existed previously to Páṇini does not concern us here, since it is not known to us; nor does it belong to my present purpose to examine whether the Dhátupáṭha which has reached us has received additions from those who wrote, and commented on, it, *and if so, to what extent.* There is the same probability for such additions having been made to the original list as in the case of all other Gaṇas; and we may fairly, therefore, ascribe the present Dhátupáṭhas to various authors, who also, perhaps, added meanings to the list composed by Páṇini, since there is no *direct* evidence to show that Páṇini did more than arrange this list with the *anubandhas* attached to the radicals. All these questions, however, are foreign to the

[222] Compare my previous observations at page 54 and the following pages.



present subject. It is quite enough for the settlement of this question that the groundwork of the only Dhátupáṭha we now possess, is, like the groundwork of the Uṇṇádi list, the work of Páṇini.

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The problem which concerns the chronological relation between Páṇini and the *Prátiśákhyas*, more especially those of the *Rigveda* and the *Vájasaneyi-Saṁhitá*, has a still greater claim to our attention than that discussed in the foregoing remarks.[223] The

[223] I can here only speak of those two Prátiśákhyas which have become generally accessible—the Ṛik P. through the valuable and learned edition of Mr. Regnier, and the Vájasaneyi P. through that of Professor Weber—because I am not sufficiently acquainted with the two others, which are not yet published, and are not met with in the libraries of London, so as to feel justified in uttering opinions which I could not fully substantiate. But as I have no ground for doubting the *matter-of-fact* statements concerning these two latter works, for which we are indebted to the industry of Professor Weber in his preface to his edition of the Vájasaneyi P., I should infer from them that the Atharvaveda P. must be more recent than the Ṛik P., and that, in all probability, the Taittiríya P. also is posterior to the same Prátiśákhya. So far, therefore, as this latter inference—but this latter inference only—is concerned, and with

immediate connection of these grammatical writings with the collections of Vaidik hymns, gives to them an appearance of importance which some may deny to the *Dhátupáṭha* and the *Uṇṇádi* list. Besides, the speculations to which they have been subjected by several authors show that in spite of the seeming unanimity of their results, there is no work of Hindu antiquity which has caused more uncertainty, as respects the question of date, than these Prátiśákhya works.

There are, I conceive, two ways in which the solution of the problem of which I am here speaking, may be attempted, the one *literary*, the other *historical*. But before I offer from the evidence at my disposal such facts as may enable us to arrive at a settled conclusion on this point, it is my duty to state the prevalent opinion as to the relation of these works to Páṇini, and the reasons with which this opinion has

all the reservation which is implied by the source whence my information has been obtained, I shall feel free to speak of *all* the Prátiśákhyas. Otherwise I shall merely treat of the two former.

hitherto been supported. I take for this purpose the works of those authors who have dealt more comprehensively than others with subjects which concern the Vaidik literature, and whose conclusions express, I believe, on this point, the creed of actual Sanskrit philologers.

Professor Müller writes in his History of Ancient Sanskrit Literature (p. 120), as follows: "The real object of the Prâtiśâkhyas, as shown before, was not to teach the grammar of the old sacred language, to lay down the rules of declension and conjugation, or the principles of the formation of words. This is a doctrine which, though it could not have been unknown during the Vedic period, has not been embodied, as far as we know, in any ancient work. The Prâtiśâkhyas are never called Vyâkaraṇas, grammars, and it is only incidentally that they allude to strictly grammatical questions. The perfect phonetic system on which Pâṇini's Grammar is built is no doubt taken from the Prâtiśâkhyas; but the sources of Pâṇini's strictly grammatical doctrines must be looked for elsewhere."

Thus, according to this author, all the Prátiśákhyas "*no doubt*" preceded Páṇini's Grammar; and we must infer, too, from Professor Müller's words, that he meant by Prátiśákhyas those either edited or preserved in MSS., since his conclusions cannot *consistently* have been founded on any imaginary Prátiśákhya which may or may not have preceded those that we now possess,—which may or may not have dealt with the same subjects in the same manner as the works we are here alluding to. Nor can it have been his object merely to state what is sufficiently known, that there were other grammarians, though not authors of Prátiśákhyas, before Páṇini who gave rules on Vaidik words, since Páṇini himself makes mention of them.

Professor Roth, whom we have to thank for an edition of Yáska's Nirukta, states his view to the same effect in the following words:[224] "Grammar, therefore, took the same natural course of development as we find it has taken elsewhere. It did not proceed from the foundation of the living language, but owed its origin to the observation of that difference which exists between certain forms of language in the actual intercourse of life and those of written works; and, at first, it confined itself to pointing out chiefly these differences. Then, again, it comprised, not the whole mass of literature, but only single books, especially important to certain classes of society (*einzelne in den betreffenden Kreisen besonders wichtige Bücher*). Thus the path was opened to a general grammar treating as well of written as of spoken language; we meet this first in Páṇini, and from this time all those special grammars gradually disappear from general use."

[224] In the Preface to his editition of the Nirukta, p. xliii.—The original text of this quotation, it is superfluous to mention, is in German, and in *very good* German, too.

There is but one thing wanting to this very interesting statement of Professor Roth's, viz., that he should inform us whence he obtained this invaluable historical account of the rise and progress of Sanskrit grammar. No doubt he has some voucher of high authority for the important fact that grammar began and proceeded in India in the manner he describes; and that these special gram-

mars, the Prátiśákhyas, which he enumerates immediately afterwards, were the pioneers of Páṇini's work. But as he has forgotten to give us the name of his authority, we must, for the present at least, be permitted to look upon this graphic narration of his as a contribution to Vaidik poetry.

Professor Weber, with a caution that almost startles one in so bold a writer, who, as we have seen above (p. 77), has witnessed the progress of the Arians in their conquest of India 1500 B.C., does not sweep over *all* the Prátiśákhyas with his chronological brush, but merely records his views of the relation of Páṇini to one of them, the Prátiśákhya of Kátyáyana, or that of the Vájasaneyi-Sañhitá.

"We now come to Pâṇini himself," he says in his preface to his edition of this work, "that is to say ("*resp.*"), to the description of the relations which exist between him and the Vâjas. Prât. These relations are, on the one hand, very close,—since a great number of the rules contained in it re-occur, individually, either literally or nearly literally in Pâṇini, and since the Vâj. Pr., like Pâṇini, now and then makes use of an algebraic terminology; but, on the other hand, there is again a vast gulf between them, since this algebraic terminology does not entirely correspond, like that of the Ath. Pr., with that of Pâṇini, but, on the contrary, partly thoroughly (*zum Theil ganz*) differs from it. The particulars on this point are the following:—There correspond with Pâṇini—tiń I, 27, âń VI, 24 (MS. *A*, however, reads merely â), luk III, 12, lup I, 114 (✓ lup —"*resp.*"—lopa occur several times, but already, too, in the Ṛik Pr. and Taitt. Pr.); the use of t in et and ot, I, 114, IV, 58, may likewise be added, and, amongst other expressions which are not algebraic, upapadam VI, 14. 23; yadvṛittam VI, 14 (compare Pán. VIII. 1, 48, kiñvṛitta); anudeça I, 143; dhâtu, verbal root, V, 10; anyataratas V, 15 (Páṇ. anyatarasyâm); linga, gender, IV, 170 (only in *BE.*); sañjnâ IV, 96.—But there belong exclusively to the Vâj. Pr., and there have been nowhere shown to exist the algebraic terms: sim I, 44, IV, 50, for the eight simple vowels; jit I, 50. 167. III, 12. IV, 118, for the tenues inclusive of the sibilants (except h); mud I, 52. III, 8. 12. IV, 119 for ç, sh, s; dhi I, 53. IV, 35. 37. 117, for the sonant sounds; and to

these may be added—bhâvin I, 46. III, 21. 55. IV, 33. 45. VII, 9, for the designation of all vowels except ă; rit = riphita IV, 33. VI, 9, and saṁkrama III, 148. IV, 77. 165. 194; for they, too, are peculiar to the Vâj. Pr. alone.

"If thus, then, the independence of this Pr. of Pâṇini be vouched for with a tolerable amount of certainty (*mit ziemlicher Sicherheit*), we shall be able to look upon the numerous literal coincidences between both, either as [the result of their] having drawn [them] from a common source, or of Pâṇini having borrowed [them] from the Vâj. Prât., just as we have the same choice in the case of the rules which are common to the Kâtîya-çrauta-sûtra I. 8, 19. 20, and Pâṇ. I. 2, 33. 34. In the latter case the former conjecture may be preferable (compare also Vâj. Pr. I. 130); but in our present case I should myself, indeed, rather (*in der That eher*) prefer deciding for Pâṇini's having borrowed [them] immediately [from the Vájasaneyi-Prátiśákhya], on account of the great speciality of some of these rules. For, a certain posteriority (*eine gewisse Posteriorität*) of the latter—independently of [his] having much more developed the algebraic terminology—seems to me to result with a tolerable amount of certainty (*mit ziemlicher Sicherheit*), from the circumstance also, that the pronunciation of the short *a* was in his time already so much (*bereits so sehr*) *saṁvṛita*, covered, that he does not make this vowel, but *u*, the type of the remaining vowels, whereas the Vâj. Pr. (and likewise the Ath. Pr.), it is true, agree with him in the saṁvṛitatâ of the vowel a, but still retain it as the purest vowel; compare the note to I. 72. But it is true that local differences might have been the cause of this, since Pâṇini seems to belong to the North-West, but the Vâj. Pr. to the East, of India.

"For the posteriority of the Vâj. Pr. to Pâṇini (*für eine Posteriorität des Vâj. Pr. nach Pâṇini*) it might be alleged, at the very utmost (*höchstens*), that the author of the Vârttikas to Pâṇini bears the same name as the author of the Vâj. Pr. There are, indeed, between both some direct points of contact,—comp. III. 13. 41. 46,—but then again there are also direct differences; comp. (III. 85) IV. 119. In general, sameness of names, like that of

Kâtyâyana, can never prove the identity of persons [who bore them]; there is nothing proved by it, except that both belonged to the same family, or ("*resp.*") were followers of the same school,—the Katâs.

"Amongst the Sûtras which are identical in the Vâj. Pr. and in Pâṇini, we must now point out, first, some general rules which are of the greatest importance for the economy of the whole arrangement of both texts, and which, indeed, are of so special a nature that they seem to claim with a tolerable amount of force (*mit ziemlicher Entschiedenheit*) [the assumption of the one] having borrowed from the other. They are the three following (called paribhâshâ by the scholiast to Pâṇini): tasminn iti nirdishṭe pûrvasya, Vâj. Pr. I, 134. Pâṇ. 1, 66;—tasmâd ity uttarasyâdeḥ, Vâj. Pr. I. 135. Pâṇ. I. 1, 67 (without âdeḥ, but see 54);—shashṭhî sthâneyogâ, Vâj. Pr. I, 136. Pâṇ. I. 1, 49.—There are very remarkable also: saṁkhyâtânâm ânudeço yathâsaṁkhyam, Vaj. Pr. I, 143, compared with Pâṇ. I. 3, 10 yathâsaṁkhyam anudeçah samânâm; and vipratishedha uttaram balavad alope, I, 159, compared with vipratishedhe paraṁ kâryam, Pâṇ. I. 4, 2. But both [passages] do not require [the supposition of] *such* a special relation (*beide bedingen indess nicht ein so specielles Verhältniss*), for they might be brought home to a common source in the general grammatical tradition (*sondern könnten auf gemeinsame Quelle in der allgemeinen grammatischen Tradition zurückgeführt werden*) (the sâmânyam of the Ath. Pr. I, 3, evam iheti ca vibhâshâprâptaṁ sâmânye). Likewise, varṇasyâdarçanaṁ lopah, I, 141, Pâṇ. I. 1, 60 (without varṇasya);—uccair udâttaḥ—nîcair anudâttaḥ—ubhayavân svaritaḥ I, 108-110; Pâṇ. I. 2, 29-31 (where samâhâraḥ stands for ubh.);—tasyâdita udâtta˘ svarârdhamâtram, I, 126, Pâṇ. I. 2, 32 (where ardhahraswam);—udâttâc cânudâtta˘ svaritam—nodâttasvaritodayam IV, 134. 140, udâttad anudâttasya svaritaḥ—nodâttasvaritodayam, Pâṇ. VIII. 4, 66. 67;—samânasthânakaraṇâsyaprayatnaḥ savarṇah, I. 43, tulyâsyaprayatnaṁ savarṇam, Pâṇ. I. 1, 9;—âsî3d iti cottaraṁ vicâre, II, 53, upari svid âsîd iti ca, Pâṇ. VIII. 2, 102 (97);—nuç câmreḍite, IV, 8, kân âmreḍite, Pâṇ. VIII. 3, 12.—There are besides these a very great number (*eine sehr grosse Zahl*) of coincidences [between them]; for instance,

IV, 49 (Pâṇ. VI. 1, 84), VI, 19-23 (Pâṇ. VIII. 1, 58-63), which, however, may be accounted for simply (*einfach*) by the similarity of their subject. In some of these instances the Vâj. Pr. is decidedly inferior (*steht entschieden zurück*) to Pâṇini (comp. the note to II, 19. 20). Its grammatical terminology does not appear to have attained the survey and systematic perfection represented in Pâṇini;[225] but compare also my former general statement on the want of skill or ("*resp.*") probably want of practice of the author (*vgl. indess auch das bereits im Eingange*—p. 68—*über die Ungeschicklichkeit resp. wohl Ungeübtheit des Vfs. im Allgemeinen Bemerkte*). In most instances, however, from being restricted to the one text of the Vâjas. Saṁhitâ, he is in a better position than Pâṇini, who has to deal with the whole linguistic stock; and therefore he is enabled to give rules with a certain safety and precision, when Pâṇini either wavers in indecision (bahulam) or decides in an erroneous and one-sided way (comp. the notes to II, 30. 55. III, 27. 95. IV, 58)."[226]

Two distinct reasons have induced me to give a full hearing to Professor Weber on this important question. I do so, in the first

[225] The words of the text are: "Die grammatische Fixirung scheint eben daselbst noch nicht zu der in Pâṇini repraesentirten Uebersicht und systematischen Vollkommenheit gelangt gewesen zu sein." I confess my utter inability to guarantee the correctness of the translation of this passage. What is the "grammatical fixing?" and of what? I have assumed that these words may have been intended for "terminology;" but for aught I know they may mean anything else. And what "survey" is represented in Pâṇini?

[226] Indische Studien, vol. IV. pp. 83—86. Once more, and considering the possibility of a reproach which may be made to my translation of his words, I must express the conviction that I have not only brought the original before the English reader literally and faithfully, but even favourably. Professor Weber's mode of composition, in all his writings, is not only grammatically incorrect and illogically elliptical, but devoid of the very smallest amount of that care which every reader is entitled to expect in his author. I could have wished that he, not I, had been compelled to undergo the agony of rendering his original into English, with a view of combining the consideration due to my readers with a scrupulous faithfulness, in the version of his words and thoughts. The words between [ ] have been added by me in order to make something like sense of some of his sentences.

place, because the lengthened passage I have quoted from his Preface to the Vájasaneyi-Prátiśákhya—*in my opinion, his most important literary work*—is a thorough specimen of the manner and of the critical method—of the scholarship also, as I shall show hereafter—in which he deals with, and which he brings to bear on, all his learned investigations; in the second place, because to give him a hearing at all—and his great industry and his merit of having touched, with no inconsiderable damage to himself, upon all the *burning* questions of ancient Sanskrit literature, entitles him to one—was to give him a *full* hearing, in the fullness of all his words. For, though it be possible to perceive the qualities of a clear spring by taking a draught from it, however small, a whirlpool can only be appreciated by seeing it entire and in the condition in which it happens to exist.

If I had attempted, for instance, to maintain that Professor Weber looks upon the algebraic terminology of Kátyáyana's Prátiśákhya and Páṇini's Grammar, "on the one hand as very close to, and on the other hand as thoroughly differing from, one another" (p. 186, lines 15-21), he would have justly upbraided me with not representing him faithfully, for he really says: the one differs "partly thoroughly" from the other. Again, should I have ventured upon the statement that he considers Páṇini's work as later than this Prátiśákhya, because he says that it has borrowed a good deal from it; he would have pointed at p. 187, line 18, where he speaks of a "certain posteriority" of Páṇini, which kind of posteriority is just as intelligible to my mind as the answer which some one, whom I asked about his travels, gave me, viz., that he had been, but not exactly, on the Continent. Or, if I had said that his chief argument for this "certain posteriority" is the difference in the pronunciation of the short *ă*, between Páṇini and Kátyáyana, since this difference led to his conclusion with "a tolerable amount of certainty" (p. 187, line 20), he would reply: "You are mistaken. I stated that this difference may have been caused by local reasons (line 27); it has, therefore, not the slightest conclusiveness." Or, if I gave his opinion on the relative proficiency of both authors to this effect, that he considers the Vájasaneyi-

Prátiśákhya as being "*decidedly* inferior" (p. 189, line 4) in this regard to Páṇini's work, he would have pointed to line 15, in showing me how much I erred in attributing to him the idea of such "a decided inferiority;" for it is the Prátiśákhya, on the contrary, which, "in most instances, gives the rules with a certain amount of safety and precision, when Páṇini either wavers in indecision, or decides in an erroneous and one-sided way."

We must, therefore, leave the whirlpool, such as it is; and in doing so we cannot but appreciate the immense advantage which an author enjoys, when he is impartial enough to arrive at his conclusions unbiassed by a knowledge of the subject of which he is speaking. Professor Weber has made up his mind that the Vájasaneyi-Prátiśákhya *must* be anterior to Páṇini, probably because it "appears extremely ticklish" to him to decide otherwise; hence he is not troubled with any of those cares which are likely to disturb the minds of scholars who would first endeavour to study both works before they drew their inferences from them. He meets with an overwhelming amount of identical passages in the two works: he finds that their terminology is likewise identical to a certain degree,—hence he concludes: either Páṇini has borrowed these passages and this terminology from Kátyáyana, or both authors have borrowed them from a common source. For, as to a third alternative,—that Kátyáyana may have borrowed such passages from Páṇini, it is dispatched by him "with a tolerable amount of certainty," as ranging amongst things impossible, because Páṇini is later than the Vájasaneyi-Prátiśákhya; and this posteriority, again, he chiefly bases on the argument that the pronunciation of the short *ă* was, in the time of Páṇini, "already so much covered," that he had to take the vowel *u* for his type of a vowel sound, whereas Kátyáyana could still make use of the vowel *a* as the typical vowel in his Vaidik rules. Now, though I have already mentioned that this great argument is strangled by him as soon as it is born, I must nevertheless take the liberty of asking for the authority which supplied him with the circumstantial account of this phonetic history of the vowel *ă?* Páṇini and Kátyáyana both state and imply, as he himself

admits, that the vowel *ă* is pronounced *saṁvṛita*, or with the contraction of the throat; they do not say one single word more on the pronunciation of this sound; nor is there any grammarian known to me who does so much as allude to the fantastical story narrated by Professor Weber relative to this vowel *ă*. An ordinary critic, then, would content himself with the authentic information supplied him by both grammarians; and if he perceived that Páṇini, in his rule I. 2, 27, gives the vowel *ŭ* as a *specimen* vowel, and not as a type, while Kátyáyana chooses the vowel *ă* for such a *specimen*, he would conclude that, even should there be a real scientific motive for this difference, it cannot be founded on a different pronunciation of the vowel *ă*, since it is repudiated by both grammarians. But a critic like Professor Weber, who looks upon facts as worsted if they do not agree with his theories, concludes that this vowel *ă* was "*already so much* saṁvṛita" in the time of Páṇini, that he must needs throw it overboard, and receive *ŭ* into the ark of his grammatical terminology.

And here I may, in passing, advert once more to a practice sometimes met with in literary arguments. It consists in quietly introducing into the premises some such innocent words as "more," or "almost," or "already," or "so much," or similar adverbs of small size, which have not the slightest claim to any such hospitality; and then, suddenly, these little interlopers grow into mastership, and sway the discussion into which they had stealthily crept. Thus, Páṇini and Kátyáyana, as I have just said, speak of the vowel *ă* simply as *saṁvṛita;* and upon these words Professor Weber reports that "*ă* in the time of Páṇini was *already so much* saṁvṛita"—that important secrets may be extracted from this grand discovery.

The foregoing illustration of Professor Weber's critical remarks does not embrace the arguments in which he splits into two, Kátyáyana, the author of our Prátiśákhya, and Kátyáyana who wrote the Várttikas to Páṇini; for I shall first quote the observations of Professor Müller on this treatment of Kátyáyana. In speaking of the Vájasaneyi-Prátiśákhya he expresses himself

thus:[227] "It was composed by Kâtyâyana, and shows a considerable advance in grammatical technicalities [viz., in comparison with the Prátiśákhya of the Black Yajurveda]. There is nothing in its style that could be used as a tenable argument why Kâtyâyana, the author of the Prâtiśâkhya, should not be the same as Kâtyâyana, the contemporary and critic of Pâṇini. It is true that Pâṇini's rules are intended for a language which was no longer the pure Sanskrit of the Vedas. The Vedic idiom is treated by him as an exception, whereas Kâtyâyana's Prâtiśâkhya seems to belong to a period when there existed but one recognised literature, that of the Ṛishis. This, however, is not quite the case. Kâtyâyana himself alludes to the fact that there were at least two languages. 'There are two words,' he says (I. 17), '*om* and *atha*, both used in the beginning of a chapter; but *om* is used in the Vedas, *atha* in the Bhâshyas.' As Kâtyâyana himself writes in the Bhâshya, or the common language, there is no reason why he should not have composed rules on the grammar of the profane Sanskrit, as well as on the pronunciation of the Vedic idiom."

In other words, Professor Müller sees that in no *grammatical* work known to him—and I may safely add to anyone else—mention is made of two Kátyáyanas; he sees, no doubt, too—though he does not state the fact adverted to by Professor Weber himself—that several Várttikas to Páṇini correspond in substance with the Sûtras of the Vájasaneyi-Prátiśákhya; he deducts, moreover, from very correct and plausible premises, that there is nothing in either work to discountenance the possibility of the author of the Várttikas having also written a work on the pronunciation of Vaidik words; and since he doubtless coincides with me in the opinion that even Sanskrit philology can neither gain in strength nor in esteem by freeing itself from the fetters of common sense,—he arrives at the result that the hypercritical splitting of the one Kátyáyana into two, as proposed by Professor Weber, is utterly *fantastical*. I shall support his view with stronger proof than may be gathered from the quotations I have made; but in leaving for a while the

[227] Ancient Sanskrit Literature, p. 138.

whirlpool of the Indische Studien, I must now take up Professor Müller's own theory.

After the words just given, he continues as follows: "Some of Kâtyâyana's Sûtras are now found repeated *ipsissimis verbis* in Pâṇini's Grammar. This might seem strange; but we know that not all the Sûtras now incorporated in his grammar came from Pâṇini himself, and it is most likely that Kâtyâyana, in writing his supplementary notes to Pâṇini, simply repeated some of his Prâtiśâkhya-sûtras, and that, at a later time, some of these so-called Vârttikas became part of the text of Pâṇini."

Thus, in order to establish the theory that Páṇini's work is later than the Prátiśákhya of Kátyáyana, whom Müller, as we know, conceives to be a contemporary of Páṇini, he presents us with this very plausible sequence and chain of works:—1. The Prátiśákhya of Kátyáyana. 2. The Grammar of Páṇini. 3. The Várttikas of Kátyáyana. And since some rules of the second work are identical with some of the first, he assumes that such rules marched from the first into the third, and they then gradually invaded the second work. Now even supposing that such a migration of rules could be supported by a particle of evidence, what becomes of those stubborn Prátiśákhya-Sútras and Várttikas of Kátyáyana which are identical in their contents—as I shall hereafter show—and which have not ventured to walk into the Sútras of Páṇini? They become the stumbling-block of the whole theory; for since Páṇini, and especially Páṇini the contemporary of Kátyáyana, could not have written rules of which the defects must have been apparent to him, if he had seen rules so much better in a work written before his own, the substance of these Sútras of Kátyáyana could not have simultaneously preceded and followed the Grammar of Páṇini. But I need not go further in showing the weakness of this theory, for I have already explained (p. 29, etc.) that out of the 3996 Sútras which form the present bulk of Páṇini's Grammar, only three, or perhaps four, may be ascribed to Kátyáyana, on *critical* and *tenable* grounds. A mere supposition, unsupported by any *proof*, that the Vájasaneyi-Prátiśákhya is older than Páṇini's work, can certainly not justify the sweeping doubt which

is levelled by Professor Müller against the whole work of Páṇini, and which is not even substantiated—as we might have expected it to have been—by a distinct enumeration of all or any of those Sútras which he would propose to restore to their rightful owner, Kátyáyana.

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In now proceeding to state the reasons which induce me to look upon all Prátiśákhya-Sútras, not only as posterior to Pánini's Grammar, but to Páṇini himself, and separated from him by at least several generations, I must, in the first place, point out the general fallacy which has led to the assumption that these works are anterior to Páṇini. It consists in applying the standard of the notion of *grammar* to both categories of works, and having done this, in translating the result obtained, which is less favourable to the Prátiśákhyas than to Páṇini's work, into categories of time—priority and posteriority. An analogous fallacy would be too apparent to require any remark, if it premised conclusions concerning the chronological relation of works of a totally different nature and character. It may assume however, as it has done, a certain degree of plausibility if it be applied to works of a similar category.

I must observe, therefore, in adverting to Professor Müller's own words, as before quoted, that the term *vyákaraṇa*, grammar, though constantly and *emphatically* given to Páṇini's work, has not been applied by any author within my knowledge to a *Prátiśákhya* work.[228] This circumstance, however, implies an important fact which must not be overlooked. Tradition, from immemorial times, as every one knows, connects with the Veda a class of works which stand in the most intimate relation to it—the *Vedánga* works. One of them is the *Vyákarana*. The *Prátiśákhyas* do not belong to them. Thus, tradition even in India,—and on this kind of tradition probably the most squeamish

[228] I may here observe that the full title of Patanjali's Great Commentary is not simply *Mahábháshya*, but *Vyákaraṇa-Mahábháshya*. The end, for instance, of a chapter in the sixth book of the Great Commentary runs thus: इति श्रीमद्भगवत्पतञ्जलिविरचिते व्याकरणमहाभाष्ये षष्ठाध्यायस्य द्वितीयपादे प्रथमाह्निकम्.

critic will permit me to lay some stress,—does not rank amongst the most immediate offsprings of the Vaidik literature, those works which *apparently* stand in the closest relation to it,—which have no other object than that of treating of the Vaidik texts of the Saṁhitás;—but it has canonized Páṇini's Vyákaraṇa, which, on the contrary, would seem to be more concerned with the language of common life than with that of the sacred hymns. Is it probable, let me ask, even at this early stage, that tradition would have taken this course if it had looked upon these Prátiśákhyas as prior to the work of Páṇini?

But this question will receive a more direct answer if we compare the aim and the contents of both these classes of works. *Vyákaraṇa* means "*un-doing*," *i.e.*, analysis, and Páṇini's Grammar is intended to be a linguistic analysis: it *un-does* words and *un-does* sentences which consist of words; it examines the component parts of a word, and therefore teaches us the properties of base and affix, and all the linguistic phenomena connected with both; it examines the relation, in sentences, of one word to another, and likewise unfolds all the linguistic phenomena which are inseparable from the meeting of words.

The *Prátiśákhyas* have no such aim, and their contents consequently differ materially from those of the *Vyákaraṇa.* Their object is merely the ready-made word, or base, in the condition in which it is fit to enter into a sentence, or into composition with another base, and more especially the ready-made word or base as part of a Vaidik hymn. These works are no wise concerned in analyzing or explaining the nature of a word or base; they take them, such as they occur in the Pada text, and teach the changes which they undergo when they become part of the spoken sentence, *i.e.*, of the spoken hymn. And the consequence implied by these latter words entails, moreover, on the Prátiśákhyas the duty of paying especial attention to all the phenomena which accompany the *spoken* words; hence they deal largely with the facts of pronunciation, accent, and the particular mode of sounding a syllable or word in connection with ritual acts.

This brief comparison will already have hinted at the point

of contact which exists between Páṇini and the authors of these Prátiśákhya works. Leaving aside the wider range of the domain of the former, and the narrower field of the Vaidik pursuits of the latter, we may at once infer that both will meet on the ground of phonetic rules, of accentuation, and of the properties of sound; but we shall likewise infer that any other comparison between both would be as irrelevant as if we compared Páṇini with Suśruta, or the Prátiśákhyas with the Jyotisha.

The aim of both categories of works being entirely different, there is neither a logical nor an historical necessity, nor does there exist a fact or a circumstance which would enable us to conclude, from the absence in these Prátiśákhyas of certain grammatical matter, that their authors were not as much conversant with it as Páṇini, who treats of it, because it is his object, and therefore his duty, to treat of it.

These facts being beyond the reach of doubt, we may again raise an *a-priori* question whether it is more probable that the *plan* of Páṇini's work preceded in time the *plan* of a Prátiśákhya work, or the reverse?

Throughout a great portion of his admirable Introduction to Páṇini, Patanjali endeavours to impress on the reader the great importance of grammatical study for promoting the objects of religion and holiness. He shows that a knowledge of language is necessary to a proper understanding of the sacred texts; that no priest is safe in the practice of rites without a thorough comprehension of the grammatical laws which define the nature of sounds and words,—in short, that nothing less than eternal bliss depends very much on the proper and correct use made of words, and, as a consequence, on the study of Páṇini.

Here, then, we have a distinct definition of the relation of Páṇini to the Vaidik texts,—a distinct statement of the causes which have produced the *Vyákaraṇa*. And what do they show else, than that Páṇini must have stood in the midst of a *living* religion, of a creed which understood itself, or at least had still the vigour to try to understand itself?

In Páṇini there is organism and life. In the Prátiśákhyas there is mechanism and death. They do not care for the sense of a word. A word *antaḥ*, for instance, is to them merely a combination of five sounds, nothing else; for whether it represent the nominative of *anta*, "end," or the adverb *antar*, "between," is perfectly indifferent to them. The rule of Kátyáyana's Prátiśákhya on this word (II. 26), is, therefore, as dreary as a grammatical rule could ever be imagined to be, and the critical remarks which Professor Weber has attached to this rule merely prove that, on this occasion, also he beats the air.

It does not follow, as I have before observed, that, because linguistic death reigns in these Sútras, Kátyáyana or their other authors must have been as ignorant of grammar as it would seem if these works made any claim to be grammars at all. It merely follows that, in the period in which they were written, there existed a class of priests who had to be drilled into a proper recital of the sacred texts; and it may follow, too, that this set of men had none of the spirit, learning, and intelligence, which Patanjali would wish to find in a man who practices religious rites.

In other words, it seems to me that between Páṇini's living grammar and these dead Prátiśákhyas, there lies a space of time sufficient to create a want, of which a very insignificant trace is perhaps perceptible in some of Páṇini's Vaidik rules, but which must have been irresistible at the period of the Prátiśákhya works.

In substantiating with material proofs the priority of Páṇini's work, I may dispense with giving evidence that Páṇini meant, in his eight grammatical books, to concern himself with Vaidik language as well as the language of common life. For I should have simply to quote hundreds of his rules which are entirely devoted to Vaidik texts, and I should have to carry the reader through the whole Introduction of Patanjali, which proves, as I have already mentioned, that one of the chief objects of grammar is the correct apprehension of the hymns. I will merely therefore compare, first some matter treated by Páṇini with some matter treated

by the Ṛik-Prátiśákhya,—such matter, of course, as admits of a point of contact between both, and therefore of a comparison at all.

The fifth chapter of the latter work treats of the cases in which the consonant *s* becomes *sh*; the same subject is comprised in the latter part of the third chapter of Páṇini's eighth book; but this book does not contain the smallest number of the cases mentioned in the Ṛik-Prátiśákhya. The same work enumerates in the same chapter the words and classes of words in which *n* becomes *ṇ*, and very few only of these instances are taught by Páṇini in the last chapter of his work. A similar remark applies with still greater force to a comparison of Páṇini's rules on the prolongation of vowels with those given by the Ṛik-Prátiśákhya in its seventh, eighth, and ninth chapters. In short, there is not a single chapter in this work which, whenever it allows of a comparison between its contents and the contents of analogous chapters of Páṇini's Grammar, must not at once be declared to be infinitely more complete than the rules on them delivered by Páṇini.

In addressing myself for a like purpose to the Vájasaneyi-Prátiśákhya, I might seem to do that which is superfluous. For, as I have shown before that Páṇini was not acquainted with a Vájasaneyi-Saṁhitá, it would require no further proof that he must have preceded a work which is entirely devoted to this collection of hymns. But as such a comparison, being extended also to the Várttikas, would involve at the same time the question whether the author of the Várttikas and the author of the Prátiśákhya is the same person or not; and as it would, too, bear on the very appreciation of the character of this Vaidik work, I will enter into it with greater detail than was required for the conclusions which follow from a comparison between the Ṛik-Prátiśákhya and Páṇini.

It is a remarkable feature in the explanatory gloss which Professor Weber has attached to his edition of the Vájasaneyi-Prátiśákhya, that he evinces much pleasure in schooling Kátyáyana for introducing irrelevant matter into his work; now upbraiding him for his remarks on the common dialect, which

ought not to have concerned him in a Sútra of this kind; then finding fault with him for treating of words which do not occur in the Vájasneyi-Saṁhitá, and which, likewise, ought not to have troubled him. Professor Weber has given us too, in the beginning of his preface, a valuable collection of instances, which in his opinion prove either that Kátyáyana must have had before him a different version of the White Yajurveda than the one known to us, or that he has botched on to his Prátiśákhya a number of rules which, for his purpose, were out of place; or, to sum up in the words of the *Indische Studien*, already referred to, that Kátyáyana shows neither skill nor practice in his treatment of the matter edited and commented upon by Professor Weber. But what would the latter think if Kátyáyana applied this very reproach to him? if he told Professor Weber that he did not even understand the character of the Prátiśákhya which he was editing and subjecting to all this learned criticism?

Let me, then, take the place of Kátyáyana, and maintain for him, that he is not only the very same Kátyáyana who wrote the Várttikas to Páṇini, but that his Vájasaneyi-Prátiśákhya has the double aim of being a Vaidik treatise as well as of containing *criticisms on Páṇini.* And let me, therefore, tell Professor Weber that since there is abundant proof of this view in Kátyáyana's Vaidik work, all his handsome epithets are put out of court. And this, I hold, will also settle the question why we meet with so many Sútras in Kátyáyana which are identical with those of Páṇini; for we shall presently see that this identity is merely an apparent one, and, in reality, no identity at all.

I will take this point up first, and show that Kátyáyana merely repeated the words of Pánini in order to attach his critical notes to them, just as I sometimes literally repeated the words of Professor Weber himself, merely for the purpose of improving on him.

Páṇini says (I. 1, 60) *adarśanaṁ lopaḥ.* "This is not distinct enough," I hear *Kátyáyana* say; hence he writes (I. 141) *varnasyádarśanaṁ lopaḥ.*—*Páṇini* gives the definition: (I. 2, 29. 30) *uchchair udáttaḥ* and *níchair anudáttaḥ.* "So far so good," I suppose Kátyáyana to say; "but you give the necessary com-

plement of these two rules in the words (I. 2, 31) '*samáháraḥ swaritaḥ*'; I object to this definition, for the swarita would better have been defined thus," *ubhayaván swaritaḥ* (K. I. 108–110).—P. I. 2, 32: *tasyádita udáttam ardhahraswam*; but K. I. 126: *tasyádita udáttam swarárdhamátram*.—P. VIII. 4, 67, 66: *nodáttaswaritodayam* (with the quotation of a dissent on the part of Gárgya, Káśyapa, and Gálava); *udáttád anudáttasya swaritaḥ*. The former rule is approved of by Kátyáyana, who repeats it literally, but the latter he words thus: *udáttách chánudáttam̃ swaritam* (IV. 140, 134).—P. I. 1, 8: *mukhanásikávachano 'nunásikaḥ*; but K. I. 75: *mukhánunásikákaraṇo 'nunásikaḥ*.—P. 1. 1, 9: *tulyásyaprayatnam̃ savarṇam*. "Would it not be clearer," we hear Kátyáyana say, "to give this definition thus: (K. I. 43) *samánasthánakaraṇásyaprayatnaḥ savarṇaḥ*."—P. VI. 1, 84: *ekaḥ púrvaparayoḥ*; but K. IV. 49: *athaikam uttarach cha*.—P. I. 1, 66: *tasminn iti nirdishṭe púrvasya*. "This rule I adopt," Kátyáyana probably thought, (I. 134) "but for your next rule (I. 1, 67), *tasmád ity uttarasya*, I prefer the clearer wording" (I. 135) *tasmád ity uttarasyádeḥ*, "and your *shashṭhí stháneyogá* (1. 1, 49), evidently a rule which you ought to have put with those two preceding Paribháshá rules which are its complement, instead of separating it from them by seventeen other rules, I place it, therefore, immediately after these" (I. 136).

I will not add more instances of the same kind; they have all been carefully collected by Professor Weber; but he is far from perceiving that the identity between the language of both authors is merely an apparent one, and that the additional words of Kátyáyana, either in the same Sútra or in one immediately following, but intimately connected with it, are so many criticisms on Páṇini, which are even made more prominent by the repetition of a certain amount of Páṇini's words. For to assume, even without any of the further proofs which I shall adduce, that Kátyáyana first delivered his clearer and better Sútras, and that Páṇini hobbled after him with his imperfect ones, is not very probable.

The following synopsis of rules is an extract from those I have collected for the purpose of determining whether it could be

a matter of accident that the Prátiśákhya Sútras of Kátyáyana are, to a considerable extent, nothing but Várttikas to Páṇini.

Páṇini writes (VIII. 2, 87), "*om abhyádáne*," which rule proves that in his time *om* was not confined to Vaidik use only; but Kátyáyana writes (I. 18 and 19), "*omkáram vedeshu*" and "*athakáram bháshyeshu*." No doubt if Kátyáyana had not written with a direct glance at Páṇini, this latter rule would be out of place, but in this combination its origin becomes intelligible. P. says (VIII. 1, 46), "*ehi manye prahási lṛiṭ*." Though this rule does not treat of the accent of *manye*, it nevertheless would follow from other rules of Páṇini, that *manye* is ádyudátta in its combination with *ehi*. This inference is emphatically corrected by K. 2, 15: *manye padapúrvam sarvatra*. Professor Weber, it is true, says that this word *sarvatra*—which embodies the *emphasis* of the censure of Kátyáyana—is meaningless: once more, no doubt, Kátyáyana has bungled through "want of practice and skill." How much Páṇini's rules VIII. 1, 19 and 72, *ámantritasya cha*, and *ámantritam púrvam avidyamánavat*, are the torment of commentators, may be seen from many instances in Sáyaṇa's Commentary on the Ṛigveda. K. improves them considerably by II. 17 and 18: *padapúrvam ámantritam anánárthe 'pádádau* and *tenánantará shashty ekapadavat*.—K. writes II. 22: *bhútir ádyudáttam*: this rule again rouses the critical indignation of Professor Weber. "Why," he exclaims, "is this word singled out (by Kátyáyana)? Assuredly, it is not the single *ktin* formation in the V. S." My answer is, because Kátyáyana had studied Páṇini, and Professor Weber, it is clear, has not; for Páṇini says, III. 3, 96, that *bhúti* is *antodátta* in the Veda; and Kátyáyana therefore singled this word out with the decided intention of stating that in the Vájasaneyi-Saṁhitá Páṇini's rule would be erroneous. This instance, I hold, moreover, is one of those which add some weight to the proof I have already given, that Páṇini did not know, and therefore preceded, the Vájasaneyi-Saṁhitá.—K. says, II. 48, *devatádwandwáni chánámantritáni;* and his words are a distinct criticism on P. VI. 2, 141, *devatádwandwe cha*.—In rule VIII. 3, 36, Páṇini teaches that Visarjaníya may remain such (or, as

the Sútra expresses itself, on account of previous Sútras, may *become* Visarjaníya), before sibilants, or may become assimilated to the following sibilant. But he committed the venial offence of not stating that this latter alternative rests on the authority of Śákaṭáyana, and the former on that of Śákalya. Could Kátyáyana, therefore, forego the opportunity of writing (III. 8): "*pratyaya-savarṇam mudi Śákaṭáyanah*," and (III. 9), "*avikáraṁ Śákalyaḥ śashaseshu*"?—In VI. 1, 134, Páṇini gives a comprehensive rule on the elision of the final *s* in regard to the Vaidik use of the nominative of *tad.* "No," says Kátyáyana (III. 14), "in the V. S. this elision occurs before vowels only in two instances: *sa oshadhímayoḥ*."—K. (III. 22) says *ávir nir iḍa iḍáyá vasatir varivaḥ*, and thus criticises the imperfection of P.'s rule VIII. 3, 54, *iḍáyá vá.*—In III. 27, *adhvano rajaso rishaḥ spṛiças pátau*, he shows the clumsiness of P.'s rule VIII. 3, 52, *pátau cha bahulam;* in III. 30, *paráv avasáne*, the imperfection of P.'s VIII. 3, 51, *panchamyáḥ paráv adhyarthe;* in III. 55, *bhávibhyaḥ saḥ shaṁ samánapade*, that of P.'s VIII. 3, 59, *ádeśapratyayayoḥ.*—In the Sútras III. 56 and 57, Kátyáyana teaches that the intervention of *anuswára*, *k* and *r* do not prevent *s* from becoming *sh*, if this change would have to take place otherwise. "These rules," says Professor Weber, "have no business here, for Saṁhitá and Pada-text agree in this respect, and these rules are quite general grammatical rules;" and in support of this argument he quotes Uvaṭa, who also points out the superfluity. The latter consoles us for it, it is true, by the remark that a man should not complain if he found honey though he intended only to fetch fuel, or a fish though his object were to fetch water, or fruits though he went out merely to pluck flowers. But as Professor Weber is not so easily consoled, and not so leniently disposed towards Kátyáyana as Uvaṭa is, I may tell him that these rules are levelled against Páṇini's rules VIII. 3, 57 and 58, which omit to include *r*. At II. 55, *dwandwaṁ çendrasomapúrvam púshágniváyushu*, Professor Weber discharges a witticism. "None of the compounds" (referred to in the Sútra), he says, "occur in the V. S. or the Śat. Br. . . . . How is that to be explained? Did our Homer nod when he composed this rule? or did he have before him passages

of the V. S. which it no longer contains [Professor Weber probably meant to say, '*which was not the V. S. we now possess*']? or is the text of our Sútra corrupt, and have we to read another word for *soma?*" I will try to relieve his anxiety by expressing the belief that this Sútra and the next, II. 56, are criticisms on Páṇini's general rule VI. 2, 141, and on his special rule VI. 2, 142.—The rule of Páṇini VIII. 3, 107, *suñaḥ*, is criticised in three Sútras of Kátyáyana III. 59, 60. 61, *okárát su; och cháp*ṛ*iktát*, and *abheś cha*.

The Várttika 3 to III. 3, 108 says *varṇát káraḥ;* K. I. 37, *káreṇa cha;* both are identical in their contents, and complete Páṇini's rule III. 3, 108. The same remark applies to the Várttika 4 to P. III. 3, 108, *rád iphaḥ*, and to K. I. 40, *ra ephena cha*, in reference to the same rule of Páṇini.—K. III. 38, *aharpatau repham*, points out an omission in P. VIII. 2, 70: the same criticism is conveyed by the Várttika 2 to this Sútra of Páṇini, *aharádínám patyádishu*.—K. III. 12, *luṅg mudi jitpare* fills up a blank in P. VIII. 3, 36, *vá śari*; and likewise a Várttika on this Sútra to the same effect, *vá śarprakaraṇe kharpare lopaḥ*.—P.'s rule VI. 3, 109, *p*ṛ*ishodarádíni yathopadishṭam*, is criticised by K. III. 41 and 42, *ukáram dur de* and *náśe cha*, as well as by a Várttika to the former rule, which has the same contents: *duro dáśanáśadabhadhyeshútvaṁ vaktavyam uttarapadádeś cha shṭutvam*.—A Várttika to the same rule of P., *shasha utvaṁ dat*ṛ*idaśasúttarapadádeḥ shṭutvaṁ cha*, is identical in contents with K. III. 46, *shaḍ daśadantayoḥ saṁkhyávayorthayoś cha:* both are criticisms on P. VI. 3, 109.—The first Várttika to III. 2, 49 (improperly marked, like the two others, in the Calcutta edition, as if these Várttikas did not occur in the Mahábháshya), *dáráv áhano 'ṇantyasya cha ṭaḥ sanjnáyám*, is similar in contents with K. III. 47, *ta ághád anáḍambarát:* both complete P. III. 2, 49, *áśishi hanaḥ*.—The important omission in P.'s Sútra VIII. 4, 1, *rashábhyán no ṇaḥ samánapade*, is, with almost a literal reference to these words, criticised by K.'s III. 83, ṛ*isharebhyo nakáro ṇakáraṁ samánapade*, and by his Várttika to the former rule, *rashábhyáṁ ṇatva* ṛ*ikáragrahaṇam*.

I need not increase the foregoing quotations by a comparison of the contents of whole chapters of the Vájasaneyi-Prátiśákhya with the

analogous contents of whole chapters in Páṇini. For, though the result would be exactly the same as it has been in the case of our comparison between the *Ṛik-Prátiśákhya* and Páṇini's work, even the isolated Sútras which I have contrasted in these quotations sufficiently show that Páṇini could never have laid his Grammar open to such numerous criticisms as he has done, if the work of Kátyáyana had been composed before his own. My synopsis, moreover, shows that many rules of Kátyáyana become utterly inexplicable in his Prátiśákhya work ***unless they be judged in their intimate connection with the Grammar of Páṇini.*** And, as it is simply ridiculous to assume that "Homer constantly nodded" in writing an elaborate work, which evidences considerable skill and practice in the art of arranging the matter of which he treats, there is no other conclusion left than that the Prátiśákhya of Kátyáyana had the twofold aim which I have indicated above.

There might, however, remain a doubt as to whether Kátyáyana first wrote his Prátiśákhyas or his Várttikas to Páṇini. Two reasons induce me to think that his Prátiśákhya preceded his Várttikas. In the first place, because the contrary assumption would lead to the very improbable inference that a scholar like Kátyáyana, who has given such abundant proof of his thorough knowledge of Sanskrit grammar, left a considerable number of Páṇini's rules without those emendations which, as we must now admit, are embodied in his Prátiśákhya work. If we made a supposition of this kind, we should imply by it that he belongs to that class of authors who present their writings in a hurried and immature state, and, upon an after thought, make their apology in an appendix or an additional book. If we assume, on the other hand, that he first wrote his Prátiśákhya Sútras, which neither imposed upon him the task, nor gave him an opportunity, of making a thorough review of Páṇini, we can understand that they might have seduced him now and then into allowing himself to be carried away by the critical tendency which he afterwards fully developed in his Várttikas; and we can then, too, understand why these Várttikas treat merely of those Sútras of Páṇini which were not included in his former work.

My second reason for this view is derived from a comparison between such of his Sútras and such of his Várttikas as are closely related to one another. For if we examine the contents and the wording of either we cannot fail to perceive that some of Kátyáyana's Várttikas show an improvement on some of his Sútras, and we may infer that they were given on account of this very improvement. Thus the Várttika to VIII. 3, 36, quoted before, contains the word *vá*, which is not in the Sútra III. 12; the Várttika *duro*, &c., to VI. 3, 109 embraces more formations than the Sútras III. 41 and 42; the Várttikas 1-3 to III. 2, 49 do not contain, it is true, the word *áḍambara* alluded to in III. 47—perhaps because it was already contained in this Sútra—but increase considerably the contents of this rule; the Várttika 2 to VIII. 2, 70 treats of a whole Gaṇa, while the Sútra III. 38 merely names its heading word; and so on. Nor could we forego such a comparison on the ground that there is a difference of purpose in the Sútras which are attached to the Vájasaneyi-Saṁhitá, and in the Várttikas, which are connected with Páṇini,—that, consequently, an improvement of the Várttikas on the Prátiśákhya need not tell on the chronological relation between both. For we have seen that Kátyáyana's Prátiśákhya does *not* strictly confine itself to the language of his Saṁhitá or even to that of the Vedas in general. Already the instances given before would suffice to bear out this fact, in the appreciation of which I so entirely differ from Professor Weber's views; and a striking instance of this kind is afforded by Kátyáyana's Sútra III. 42, quoted before. It treats of a case entirely irrelevant for the Vájasaneyi-Samhitá; this case is taken up again and enlarged upon in a Várttika to VI. 3, 109, and there is no reason why the additions made in this Várttika might not have been entitled with equal right to a place amongst Kátyáyana's Sútras, as Sútra III. 42 itself. Their not standing there shows to my mind that this Várttika is later than this rule of the Prátiśákhya work.

It will readily be seen that I have arrived at the result of the priority of Páṇini's work to the Prátiśákhya of Kátyáyana, in entire independence of all the assistance which I might have

derived from my previous arguments. I have hitherto abstained from availing myself of their aid, because an inference must gain in strength if it be able to show that two entirely distinct lines of argument necessarily lead to the same goal. Such is the case with the question before us. For if we now appeal, once more, to the important information which Patanjali supplied, viz., that the "*anubandhas* of former grammarians have no grammatical effect in the work of Páṇini:" in other words, that if a grammarian uses *anubandhas* employed by Páṇini in the same manner as he did, his work must have been written after Páṇini's work,—we need only point to the pratáyhára *tiñg*, in Kátyáyana's Sútra I. 27, in order to be relieved from any doubt that Páṇini's grammar is prior to the Sútra of Kátyáyana. That Kátyáyana added in his Sútras other technical terms to those of Páṇini, cannot be a matter of surprise; indeed, it is even less remarkable than it would be under ordinary circumstances if we consider that he made—either as inventor or as borrowing from older grammarians—such additions to the terminology of Páṇini in his very Várttikas, where one would think there was the least necessity for them,—where, for instance, he might have easily done without such new terms as *sit*, *pit*, *jit*, *jhit*, *ghu*, in the sense in which he uses them.[229]

Thus far my *literary* argument on the chronological relation between Páṇini and the Prátiśákhya works. The *historical* proof, that not only the work of Páṇini, but *Páṇini himself, preceded, by at least two generations, the author of the oldest Prátiśákhya*, requires, in the first place, the remark that by the latter designation I mean the Prátiśákhya of the Ṛigveda hymns.

Since Professor Weber, in his introduction to his edition of the Vájasaneyi-Prátiśákhya has given proofs that this work as well

[229] Várttika 1 to Páṇini I. 1, 68: सित्तद्विशेषाणां वृक्षाद्यर्थम्; Várttika 2: पित्पर्यायवचनस्य च स्वाद्यर्थम्; Várttika 3: जित्पर्यायवचनस्यैव राजाद्यर्थम्; Várttika 4: झित्तस्य च तद्विशेषाणां च मत्स्याद्यर्थम्.—In his Káriká to VII. 1, 21 (compare note 114) Kátyáyana uses the term घु in the sense of उत्तरपद, as results from the commentary of Patanjali.—Káriká: घोश्चघौ etc.—Patanjali: घोश्चाचिति वक्तव्यम् । किमिदमचाचिति । घ्युत्तरपद इति etc.—The same term घु occurs in Patanjali's Káriká to VI. 4, 149 (see note 121): . . . घौ लोपो ऽसिद्धत्वाच्च etc., when Kaiyyaṭa observes: घुशब्देनोत्तरपदं पूर्वाचार्यप्रसिद्ध्योच्यते.

as the Atharvaveda-Prátiśákhya—and I infer too, that of the Taittiríya-Saṁhitá—are more recent than the Ṛik-Prátiśákhya, and since these reasons are conclusive to my mind, I need not, by the addition of other proof to that which he has afforded us on this point, weaken the great pleasure I feel, in being able, for once in a way, to coincide with him in his views.

It is necessary, however, that I should first touch in a few words on the question of the authorship of this Ṛik-Prátiśákhya. It is adverted to in the first verse of this work, in a passage which contains all the information we possess on this point. The passage in question runs thus: "After having adored Brahma, Śaunaka expressed the characteristic feature of the Ṛig-veda verses."

Now, as it is not unusual in Sanskrit writings for the author to introduce himself in the commencement of his work by giving his name, and speaking of himself in the third person, this verse alone would not justify us in looking upon the words quoted as *necessarily* containing a mere report of Śaunaka's having delivered certain rules which another later author brought into the shape of the Ṛik-Prátiśákhya as we now find it. But it must be admitted, also, that it does not absolutely compel us to ascribe this work to Śaunaka himself. It leaves us free to interpret its sense according to the conclusions which must be derived from the contents of the work itself.

These contents have already required us to establish the priority of Páṇini's Grammar to this Prátiśákhya work. If, then, we find that Páṇini speaks of Śaunaka as of an ancient authority,[230] while there is no evidence to show that the Śaunaka named in both works is not the same personage, there is from the point of view of my former '*literary*' argument, a certainty that Śaunaka was *not* the author of the Prátiśákhya here named.[231]

[230] IV. 3, 105: पुराणप्रोक्तेषु ब्राह्मणकल्पेषु; 106: शौनकादिभ्यश्छन्दसि. Compare also page 149.

[231] This is the view, too, of *Uvaṭa*, the commentator on this Prátiśákhya. He says that Śaunaka's name is mentioned for the sake of remembering him: नामग्रहणं स्मरणार्थम्. See Mr. Regnier's edition of the Ṛik-P. in the Journal Asiatique, vol. VII. (1856), p. 183.

This inference, however, it must be admitted, is only entitled to be mentioned thus at the beginning of the *historical* argument, in so far as it may *afterwards* strengthen and corroborate it, but not, if it had to be used in order to premise the conclusions which will have to be drawn.

Another preliminary remark, also, must be devoted to the sweeping assertion of Professor Weber, already quoted, which is to this effect, that "sameness of names can never prove the identity of the persons" who bear these names. It is true he qualifies this *dictum* by adding after "names," "like Kátyáyana;" but, even with this restriction, I cannot convince myself that literary criticism gains in strength by carrying Pyrrhonism beyond the confines of common sense. If great celebrity attaches to a name in certain portions of Sanskrit literature; and if the same name re-occurs in other and *kindred* portions of this same literature, I believe we are not only free, but compelled, to infer that the personage bearing this name in both such places is the same personage, unless there be particular and *good* reasons which



would induce us to arrive at a contrary conclusion. I thus hold that a critic has no right to obtrude his doubts upon us until he has given good and substantial reasons for them.

After this expression of dissent from the critical principles of Professor Weber, I may now recall the fact I have mentioned on a previous occasion (p. 80), that there is a grammatical work, in a hundred thousand Ślokas, called *Sangraha*, whose author is *Vyáḍi* or *Vyáḷi*. I know of no other grammatical work bearing this name *Sangraha*, nor of any other celebrated grammarian named *Vyáḍi*. Both names, however, are not unfrequently met with in the grammatical literature. *Vyáḍi* is quoted several times in the *Ṛik-Prátiśákhya*,[232] and there is no valid reason for doubting that he is there the same person as the author of the *Sangraha*. This same work and its author are sometimes alluded to in the illustrations which the commentators give of the Sútras to Páṇini or the

[232] Ṛik-P. III, 14. 17; VI, 12; XIII, 12. 15. See Mr. Regnier's *Index des noms propres* to his edition of the Ṛik-Prátiśákhya, *s.v.* Vyáḷi.

Várttikas of Kátyáyana;[233] and both, indeed, as I shall show hereafter, appear to have stood in a close relation to the Mahábháshya of Patanjali. We are, however, only concerned here with one instance with which Patanjali illustrates the second Várttika of Páṇini's rule II. 3, 66.

It is this: "*beautiful indeed is Dáksháyaṇa's creation of the Sangraha.*"[234]

From it we learn, then, in connection with the information we already possess of the proper name of the author of the Sangraha, that Vyáḍi and Dákshâyaṇa are one and the same grammatical authority. Dákshâyana, however, is not only a descendant of *Daksha*, but of *Dákshi* also,[235] and of the latter, at least in the third generation, while he may possibly have held a far more distant place in the lineage of this personage who is so often named in the ancient literature. For Páṇini, who defines the term ***yuvan*** as the son of a grandson or of a more remote degree in the lineage of a family chief,[236] gives a rule in reference to this term, which the principal commentators illustrate by the name of *Dákshâyana.*[237]

[233] Patanjali's commentary on v. 6 (of the Calcutta edition) to IV. 2, 60 gives the instances: सर्ववेदः। सर्वतन्त्रः। सवार्त्तिकः। ससंग्रहः; or the Káśiká to VI. 3, 79: ससंग्रहं व्याकरणमधीते.

[234] This instance follows another which says: "beautiful indeed is Páṇini's creation of (his) Sútra."—Várttika 2 to II. 3, 66: शेषे विभाषा.—Patanjali: शोभना खलु पाणिनेः सूत्रस्य कृतिः। शोभना खलु पाणिनिना सूत्रस्य कृतिः। शोभना खलु दाक्षायणस्य संग्रहस्य कृतिः। शोभना खलु दाक्षायणेन संग्रहस्य कृतिः.

[235] Páṇini, IV. 1, 95: अत इञ्.—Kátyáyana: इञो वृद्धावृद्धाभ्यां फिञ्फिणौ विप्रतिषेधेन.—Patanjali: इञो वृद्धावृद्धाभ्यां फिञ्फिणौ भवतः विप्रतिषेधेन। इञो ऽवकाशः। दाक्षिः etc.—Káśiká: दक्षस्यापत्यं दाक्षिः.

[236] Páṇini, IV. 1, 162: अपत्यं पौत्रप्रभृति गोत्रम्; 163: जीवति तु वंश्ये युवा; 164: भ्रातरि च ज्यायसि; 165: वान्यस्मिन्सपिण्डे स्थविरतरे जीवति.

[237] IV. 1, 101: यञिञोश्च. This Sútra has no direct commentary by Patanjali, and I shall therefore first quote the Káśiká on it: यञन्तादिञन्ताच्चापत्ये फक्प्रत्ययो भवति। गार्ग्यायणः। वात्स्यायनः॥ इञन्तात्। दाक्षायणः। प्लाक्षायणः। द्वीपादनुसमुद्रं यञ् (IV. 3, 10)। (IV. 2, 80) सुतंगमादिभ्य इञित्यतो न भवति॥ गोत्रग्रहणेन यञिञौ विशेष्येते। तदन्तायूनेवायं प्रत्ययः (comp. IV. 1, 94).—But there is no occasion for doubt-

If we now turn to Páṇini himself, we have it on the authority of Patanjali that his mother bore the name of *Dákshí*.[238] And *Dákshí*, again, is, on the faith of all commentators on a rule of Páṇini, the female family head of the progeny of Daksha, standing in the same relationship to Daksha as the male family chief Dákshi; she is, in other words, the oldest sister (*vṛiddhá*) of the latter personage.[239] Vyáḍi, therefore, was a ***near relative of Páṇini***, and Páṇini must have preceded him by ***at least two generations.***

ing the genuineness of this Sútra on account of there being no Bháshya to it (compare note 139), for Patanjali refers to it in his comment on the fifth Paribháshá (in the Calc. ed.) to I. 1, 72 and has also, amongst others, the instance दाक्षायण; viz. (ed. Ballantyne, p. 795); Paribháshá: प्रत्ययग्रहणे चापञ्चम्याः । प्रत्ययग्रहणे च अपञ्चम्याः प्रयोजनम् । यञिञोः फग्भवति । गार्ग्यायणः । वात्स्यायनः । परमगार्ग्यायणः परमवात्स्यायनः । दाक्षायणः । परमदाक्षायणः etc.—That Dákshâyaṇa is the *yuvan*, not the *son* of Dákshi is sufficiently clear from the Káśiká itself, since it refers to IV. 1, 94. For this reason it also gives as an instance of a *yuvan* to I. 2, 66, besides गार्ग्यायणः and वात्स्यायन (omitted in the Calc. ed.), the word दाक्षायणः—Patanjali contents himself with the instance गार्ग्यायणः; but it commences its counter-instance to II. 4, 58 in this way: अचिञोरिति किम् । दाक्षेरपत्यं युवा दाक्षायणः. We must, consequently, consider it an inaccuracy when the same Káśiká gives its counter-instance to II. 4, 60 in these words: प्राचामिति किम् । दाक्षिः पिता । दाक्षायणः पुत्रः. The Calcutta edition continues it, and Dr. Boehtlingk, of course, reprints it without a single remark. In short, whenever we open his discreditable reprint, we understand perfectly well why he writes in his preface, p. xxxviii.: "The Calcutta edition is very correct, so much so that only on the very rarest occasions have I had an opportunity of preferring the readings of the Manuscripts."

[238] Káriká to I. 1, 20: सर्वे सर्वपदादेशा दाक्षीपुत्रस्य पाणिनेः etc.

[239] Páṇini, VI. 4, 148: यस्येति च.—Patanjali: इवर्णान्तस्येति किमुदाहरणं हे दाक्षि दाक्षेयः । हे दाक्षि इति यदि लोपो न स्यात् etc.—Kaiyyaṭa: इवर्णान्तस्येति । हे दाक्षीति । दाक्षिशब्दादितो मनुष्यजातेरिति (MS. हे दाक्षिमिदिक्षिश्र••) (IV. 1, 65) ङीषि कृते तस्य संबुद्धौ ह्रस्वे कृते etc.—IV. 1, 65: इतो मनुष्यजातेः.—Káśiká .... दाक्षी ....—IV. 1, 94: गोत्राद्यून्यस्त्रियाम्.—Káśiká ... अस्त्रियामिति किम् । दाक्षी ...—I. 2, 66: स्त्री पुंवच्च (where स्त्री implies in reference to the preceding Sútra वृद्धा स्त्री, *i.e.* the eldest daughter of a grandson, or a further descendant, considered as the female head of the family).—Káśiká: वृद्धो यूनेति (I. 2, 65) च सर्वम् । स्त्री वृद्धा यूना सह वचने शिष्यते । तल्लक्षणश्चेदेव विशेषो भवति । पुंस इवास्याः (thus MS. 829; MS. 2440 एवास्याः) कार्यं भवति । स्त्र्यर्थः पुमर्थवद्भवति । गार्गी च गार्ग्यायणश्च गार्ग्यौ । वात्सी च वात्स्यायनश्च वात्स्यौ । दाक्षी च दाक्षायणश्च दाक्षौ (thus MS. 2440; MS. 829 दाक्षी).

Now since the Ṛik-Prátiśákhya quotes Vyáḍi, as we have seen, on several occasions, and since the Prátiśákhya of Kátyáyana is more recent than this work, I must leave it to the reader to determine how many generations must, in all probability, have separated Páṇini from the author of the Ṛik-Prátiśákhya on the one hand, and from the author of the Vájasaneyi-Prátiśákhya and the Várttikas on the other.

After this statement, which, I fear, is entirely fatal to a great many chronological assumptions which have hitherto been regarded as fully established, ***and to the critical and linguistic results which have been built on these assumptions***, it is not necessary—but it will nevertheless be interesting—to see that modern and ancient grammatical authorities contain additional testimony to the conclusion I have here arrived at.

When explaining the uncritical condition of the Paribháshá collections, I pointed out that if they were looked upon as an indivisible whole, there could be no doubt that they must be later than Páṇini,—since one of them uses the word *Páṇiníya*. I pointed out, too, that the compilers of these collections, Vaidyanátha, for instance, must have taken this view of their chronological relation to Páṇini. Now at the end of the *Laghuparibháshávṛitti* we read that "some ascribe the composition of all the Paribháshás to the Muni *Vyáḍi*."[240] They must consequently have considered him as posterior to Páṇini.

I will at once, however, ascend to the author of the Great Commentary. In illustrating the first Várttika to Páṇini's rule VI. 2, 36, Patanjali writes down the following compound: Ápiśala-Páṇiníya-Vyáḍíya-Gautamíyáḥ.[241] It tells its own tale: it names first the disciples of *Ápiśali*—of whom we know, through Páṇini himself, that he preceded him,—then those of ***Páṇini***,

[240] Laghuparibháshávṛitti: इदं भर्तृहरिवचनम् । केचित्तु व्याख्यानत (the first Paribháshá) इत्यादिपरिभाषा व्याडिमुनिविरचिता इत्याहुः.

[241] Páṇini, VI. 2, 36: आचार्योपसर्जनश्चान्तेवासी.—Kátyáyana: आचार्योपसर्जने ऽनेकस्यापि पूर्वपदत्वात्संदेहः.—Patanjali; आचार्योपसर्जने ऽनेकस्यापि पदस्य पूर्वपदत्वात्संदेहो भवति । आपिशलपाणिनीयव्याडीयगौतमीयाः.

afterwards those of *Vyáḍi*, and ultimately those of *Gautama*. There can be no doubt that we have here a sequence of grammarians who wrote one after the other; but, if any doubt still existed, it would be dispelled by the grammatical properties of the compound itself; for a Várttika to II. 2, 34, teaches that—unless there be reasons to prevent it—the name of the more important part must come first in a Dwandwa compound; and for a similar reason other Várttikas teach that, for instance, in forming such a compound of the names of seasons, the name of the earliest season in the year must precede that of a subsequent one; or in compounding the names of castes, they must follow one another in their natural order; or in making a Dwandwa of the names of two brothers, the name of the older has precedence of the name of the younger.[242] But as none of the grammatical reasons taught by Páṇini in previous rules would compel the component parts of the compound alleged to assume another order than that which they have, we can only interpret their sequence in the manner I have stated.[243]

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The descent from the height of the Prátiśákhyas to the level plain of the Phiṭsútras would almost seem to require an explanation. Before I give it, however, I will refer to Professor Müller's Ancient Sanskrit Literature, and state its opinion on the rela-

[242] Páṇini, II. 2, 34: अल्पाच्तरम्.—Várttika 3 (of the Calc. ed.) अभ्यर्हितं च.—Patanjali: अभ्यर्हितं पूर्वं निपततीति वक्तव्यम्। मातापितरौ श्रद्धामेधे.—Várttika 2 (of the Calc. ed.) ऋतुनक्षत्राणामानुपूर्व्येण समानाक्षराणाम्.—*Patanjali*; ऋतुनक्षत्राणामानुपूर्व्येण समानाक्षराणां पूर्वनिपातो वक्तव्यः। शिशिरवसन्तौ.—Várttika 5 (of the Calc. ed.) वर्णानामानुपूर्व्येण.—Patanjali: वर्णानां चानुपूर्व्येण पूर्वनिपातो भवतीति वक्तव्यम्। ब्राह्मणक्षत्रियविट्शूद्राः.—Várttika 6 (of the Calc. ed) भ्रातुश्च ज्यायसः.—Patanjali: भ्रातुश्च ज्यायसः पूर्वनिपातो भवतीति वक्तव्यम्। युधिष्ठिरार्जुनौ.

[243] Such a reason would be, for instance, if one part of the compound belonged to the words technically called घि (I. 4, 7—9); for in such a case the base घि would have precedence of a base ending in च (compare II. 2, 32). On this account the names of the three grammarians, Śákalya, Gárgya and Vyáḍi, form in the Ṛik-Prátiśákya, XIII. 12, the dwandwa: व्याळिशाकल्यगार्ग्याः.

tion of these Sútras to Páṇini. It is contained in the following words:[244]

"As to Śântana's Phiṭsûtras, we know with less certainty to what period they belong. A knowledge of them is not presupposed by Pâṇini, and the grammatical terms used by Śântana are different from those employed by Pâṇini,—a fact from which Professor Boehtlingk has ingeniously concluded that Śântana must have belonged to the eastern school of grammarians. As, however, these Sûtras treat only of the accent, and the accent is used in the Vedic language only, the subject of Śântana's work would lead us to suppose that he was anterior to Pâṇini, though it would be unsafe to draw any further conclusion from this."

Once more I am unable to assent to the arguments of my learned predecessor on this subject. If the knowledge of a work, as he admits, is not presupposed by Páṇini, it would seem to follow that such a work is not anterior but posterior to him, since it is scarcely probable that he could have ignored the information it contains. Nor has Professor Müller given any evidence to show that the contents of the Phitsútras are restricted to the Vaidik language only. On the contrary, the great bulk of the words treated of in these Sútras belongs with equal right, and, in some respect, with much greater right, to the classical language, in preference to that of the Vaidik hymns or Bráhmaṇas. And as no word can be pronounced without an accent, it is not intelligible why such a treatise should not be of as great importance for the student who recites the Mahábhárata as for the priest who reads the Ṛigveda poetry. Páṇini himself has, indeed, embraced in his rules on accentuation a great number of words no trace of which occurs in the Saṁhitás. But even if the statement made by Professor Müller were unobjectionable, why should it follow that an author who—and because he—writes on a Vaidik subject, must, or is even likely to, be anterior to an author who treats of the classical literature? And Páṇini moreover treated of both.

As little as I can adopt, on these premises, the conclusions Prof.

[244] Ancient Sanskrit Literature, p. 152.

Müller draws, so little can I join in the compliments he pays to the ingenuity of Dr. Boehtlingk.[245] For since Páṇini himself, as I have shown before, makes use of the terms *prathamá, dwitíyá, tritíyá, chaturthí*, etc., and of *auñg, áñg* (in the sense of an instrumental in the singular),[246] all of which are terms of the eastern grammarians, and, as everyone knows that Páṇini did not belong to them, I can see no ingenuity in assigning Sántana to this school on the sole ground of his having used terms which differ from those of Páṇini; especially when these terms have no grammatical influence whatever, like the anubandhas of Páṇini, and are not distinctly defined in the commentary as terms of the eastern grammarians.[247]

[245] As in the case of the Calcutta edition of Páṇini, and of the Uṇádi-Sútras, the edition of the Phiṭsútras also was entrusted by Dr. Boehtlingk to his compositor, who reprinted the text of these Sútras from the Calcutta edition of the Siddhánta-kaumudí.— The difficulties offered by these Sútras are not inconsiderable, and might have yielded good materials for many remarks. Dr. Boehtlingk's Commentary on them consists of 32 lines, which contain the substance of about 12, nearly all of which are insignificant. Even his very small Index to the Sútras is imperfect; for it omits the Sútra यथेति पादान्ते which he mistook for a part of the commentary on IV. 15, and the Sútra उपसर्गाश्चाभिवर्जं which also he has reprinted as if it were a portion of the commentary on IV. 12, though he himself is doubtful as to its proper position there. He professes, too, to have given an Index of the contents, "for those who mean to pursue the subject." But as one of the latter, I had to make a thorough Index of all the technical symbols in the Sútras, and also of a good number of real words which occur in the commentary and text, but which, in accordance with his notion of an Index, or through his usual inaccuracy, are omitted in his Index; *e.g.* अंशुक II. 13; अदिति IV. 15; अभि IV. 13; अम्बा I. 2; आम्र I. 4; आचर्य IV. 11; इष्टका III. 19; ऋतु II. 22; इक्ष्वाकु II. 22; कृत्तिका I. 21; कृमि II. 8, and very many more. Of compounds he has never enabled the reader to find the latter part; and such general terms as उदात्त, स्वरित, अनुदात्त, अक्षर etc., which are as indispensable for a student as the individual words themselves, are of course, also omitted. And all these remarks are suggested by the *edition* of a text which comprises no more than 88 Sútras. It is, of course, needless for me to add that the trouble of consulting or using a very valuable commentary on these Sútras, the *Phiṭsútra-vṛitti*, does not enter into the plan of an editor whose activity in editing grammatical Sanskrit texts only consists in putting the printed Calcutta works into different type.

[246] See notes 197, 220, and Páṇini, VII. 3, 105.

[247] Dr. Boehtlingk enumerates the terms which induced him to draw the inference alluded to by Müller, that Śántana belonged to the eastern grammarians; and he adds also the Sútras where they occur, viz. षष् II. 4, 19, 26; नप् II. 3; पिष् I. 1; यमन्वन्

The real reasons for this assumption, which I share in, must, in my opinion, be sought for elsewhere; and as they are connected with the question of the chronological relation of the Phiṭsútras to Páṇini, I will first explain why I speak of them after the Prátiśákhya works.

It is because they stand on the same linguistic ground as the latter writings, and because it was safer to survey this ground in the wider field of the Prátiśákhya literature than in the narrow precincts of the Sútras of Śántana. This having been done, we need now merely recall the results obtained.

II. 18; शिट् II. 6; स्फिक् II. 16; इप् II. 25. Amongst these, स्फिक् does not occur in the text of the Sútras of Bhaṭṭoji, but is a *various reading* mentioned by him in his commentary, which reports on *this various reading* that it is a term of the eastern grammarians. The text of his Sútras has सुप् instead of स्फिक्. As to the other quotations given by Dr. Boehtlingk, *not one* tells us that these terms are terms of the eastern grammarians. There was, consequently, not a particle of evidence to draw from *them* that inference which he so positively draws. It is a mere guess, the probable correctness of which is corroborated, but by such evidence as never occurred to him.

We have seen that the Prátiśákhyas represent the mechanic treatment of the language, unlike Páṇini's method, which is organic and shows the growth and life of the language he spoke. The same is the case in these Phiṭsútras. Whereas Páṇini endeavours to explain the accent of words by connecting it with the properties of the word,—whereas he seeks for organic *laws* in the accents of uncompounded or compounded words and, only reluctanctly, as it were, abandons this path whenever he is unable to assign a general reason for his rules,—the Phiṭsútras, like the Prátiśákhyas, deal merely with the ready-made word,[248] and attach to it those mechanical rules which bewilder and confuse, but must have been well adapted for an intellectual condition fitted for admiring the Prátiśákhya works. They belong, in my opinion, like the Prátiśákhyas, not to the flourishing times of Hindu antiquity, but to its decadence.

[248] Phiṭsútra, I. 1: फिषो ऽन्त उदात्तः.—Phiṭsútravṛitti: . . . . अर्थवद्धातुरप्रत्ययः (comp. Páṇ. I. 2, 45) फिट् । कृत्तद्धितसमासाश्चेति (comp. Páṇ. I. 2. 46).—Compare also the end of note 255.

In the second place, we have seen that on the ground which is common to both, the Prátiśákhyas possess a far greater amount of linguistic material than Páṇini does; and we had to conclude that Páṇini could on no account have ignored the knowledge they conveyed, had they existed before his time. Precisely the same remark applies to the little treatise of Śántana; for, brief as it is, it is richer in many respects than the *analogous* chapter which Páṇini devoted to the same subject; and it would be inconceivable that Páṇini should bring forward his rules, so much more incomplete in *substance* than the Phiṭsútras, had they been the precursor of his work.

But, thirdly, we were compelled to admit that, at least, one of the Prátiśákhyas, that of Kátyáyana, was written with the direct intention of completing and criticising Páṇini; and I may here observe, that Professor Weber has, with very good reasons, assigned to this grammarian a place within the Eastern school. These features, too, characterise the tract of Śántana.

Some of his rules are delivered with the evident purpose of criticising Páṇini, and we meet on one occasion with the remark of the commentator that the *eastern grammarians* point out the difference between a rule of Páṇini and one of Śántana, when the context in which this passage occurs leaves no doubt that they meant a criticism on Páṇini. And from this remark alone I should conclude that Śántana was one of their school, while, from all these reasons combined, I draw the inference that he must have written after Páṇini.

I will give some proof to substantiate this view, and to show, moreover, that there are grammatical authorities in India who expressly imply the view here taken of the posteriority of these Sútras to Páṇini.

According to Páṇini's rule, VI. 1, 213, a word *ibhya* would have the *udátta* on the first syllable; Bhaṭṭojidíkshita, in his comment on the *Phiṭsútras*, quotes this rule in order to show that Śántana gave his Sútra I. 5, with a view of stating that Páṇini's

rule would not apply to this word.[249] He quotes the same rule of Páṇini for a similar purpose when he comments on I. 18,[250] for, according to this rule, *arya* is not udátta on the first, but on the last syllable; and also in his comment on IV. 8, for, according to this Sútra, the words *tilya*, *śikhya* (*martya*), *dhánya* and *kanyá*, are not udátta on the first, but swarita on the last syllable.[251] On the rule I. 7, Bhaṭṭoji reports that, in the opinion of certain grammarians, Śántana gave it in order to "*kill*" Páṇini's rule VI. 2, 2.[252]

[249] Páṇini, VI. 1, 213: यतो ऽनावः.—Phiṭsútra, I, 5: ध्यपूर्वस्य स्त्रीविषयस्य.—Bhaṭṭojid.: .... विषयग्रहणं किम्। इभ्या ..... यतो ऽनाव इत्याद्युदात्त इभ्यशब्दः.

[250] Phiṭsútra, I. 18: अर्यस्य स्वाम्याख्या चेत्.—Bhaṭṭojid.: यान्तस्यान्त्यात्पूर्वमिति (III. 13)। यतो ऽनाव इति वाद्युदात्ते प्राप्ते वचनम् (where the word प्राप्ते sufficiently indicates Bhaṭṭoji's view of the chronological relation between Śántana and Páṇini. The same rule is given by Kátyáyana in his Várttika to Paṇini, III. 1, 103).

[251] Phiṭsútra, IV. 8: तिल्यशिक्यकाश्मर्यधान्यकन्याराजन्यमनुष्याणामन्तः.—Bhaṭṭojid.: स्वरितः स्यात्। तिलानां भवनं क्षेत्रं तिल्यम्। यतो ऽनाव इति प्राप्ते.—The Phiṭsútra-vṛitti reads this Sútra: तिल्यशिक्यमर्त्यकाश्मर्यधान्य°°.

[252] Phiṭsútra, I. 7: द्विष्ठवत्सरतिशत्थान्तानाम्.—Bhaṭṭojid.: .... संवत्सरः। अव्ययपूर्वपदप्रकृतिस्वरो (comp. Páṇ. VI. 2, 2) ऽत्र बाध्यत इत्याहुः.

Śántana's rule I. 23, Bhaṭṭoji says, contravenes Páṇini's rule VI. 1, 197.[253] And it is the same grammarian who, when explaining that *saha*, as a part of Śántana's rule IV. 13, is udátta on the last syllable, reports: "The eastern grammarians inform us that *saha* in PÁṆINI's rule VI. 3, 78, is udátta on the first syllable;" and he adds the advice: "*think on that*."[254] But I find no evidence in the arguments of Dr. Boehtlingk, as regards the relation of Śántana

[253] Phiṭsútra, I. 23: ज्येष्ठकनिष्ठयोर्वयसि.—Bhaṭṭojid.: अन्त उदात्तः स्यात्। ज्येष्ठ आह चमसा ....। इह नित्याद्युदात्त एव (comp. Páṇ. VI. 1, 197).

[254] Phiṭsútra, IV. 14 (not 13): एवादीनामन्तः.—Bhaṭṭojid.: एवमादीनामिति पाठान्तरम्। एव। एवम्। नूनम्। सह। ते पुत्रसूरिभिः सह। षष्ठस्य तृतीये सहस्य स इति (Páṇ. VI. 3, 78) प्रकरणे सहशब्द आद्युदात्त इति प्राञ्चः। तच्चिन्त्यम्.—The statement of the Pránchas mentioned by Bhaṭṭojidíkshita, is that of Patanjali in his comment on VI. 3, 78, v. 1, viz.: आद्युदात्तनिपातनं करिष्यते; and Kaiyyaṭa in referring to Phiṭsútra IV. 12, observes: निपाता आद्युदात्ता इति सहशब्द आद्युदात्तः. But this reference of Kaiyyaṭa by no means admits of the conclusion that he looked upon Páṇini's rule as more recent than this Phiṭsútra; for this rule is not concerned with the accent of सह; it is Patanjali who alludes to it; and Kaiyyaṭa comments, in the words alleged, on Patanjali, not on Páṇini.

to the eastern grammarians, of his having followed the advice of Bhaṭṭojidíkshita.

Of equal importance with these observations of Bhaṭṭoji, is a passage in the notes of Nágojibhaṭṭa on Kaiyyaṭa, when the latter accompanies the gloss of Patanjali to Kátyáyana's Várttika 6, to Páṇini VI. 1, 158, with his own remarks. For Nágojibhaṭṭa, after having observed that a rule of Páṇini would contain a fault when compared with the standard of the Phiṭsútras, pointedly winds up with the following words: "But, on the other hand, *these Phiṭsútras, when considered in reference to Páṇini, are as if they were made to-day.*"[255]

It is clear, therefore, that the best Hindu grammarians, too,

[255] Várttika 6 (of the Calc. ed.) to VI. 1, 158: प्रकृतिप्रत्यययोः स्वरस्य सावकाशत्वादप्रसिद्धिः—Patanjali: प्रकृतिप्रत्ययोः स्वरस्य सावकाशत्वादप्रसिद्धिः स्यात्। प्रकृतिस्वरस्यावकाशः। यथागुदात्तप्रत्ययः। पचति। पठति॥ प्रत्ययस्वरस्यावकाशः। यथागुदात्ता प्रकृतिः समं त्वम्। सिमं त्वम्। इहोभयं प्राप्नोति। कर्तव्यम्। तैत्तिरीयम्। विप्रतिषेधात्प्रत्ययस्वरो भविष्यति। नैवं विप्रतिषेधे परमित्युच्यते (I. 4, 2)। न परः प्रत्ययस्वरः। नैष दोषः। इष्टवाची परशब्दः। विप्रतिषेधे परं यदिष्टं तद्भवतीति.—Várttika 7 (of the Calc. ed.): विप्रतिषेधात्प्रत्ययस्वर इति चेत्काम्यायादिषु चित्कारणम्.—Patanjali: विप्रतिषेधात्प्रत्ययस्वर इति चेत्काम्याद्यश्चितः कर्तव्याः। पुत्रकाम्यति। गोपायति। ऋतीयते। नैष दोषः। प्रकृतिस्वरोऽत्र बाधको भविष्यति। प्रकृतिस्वरे प्रत्ययस्वराभावः। कर्तव्यम्। तैत्तिरीयम्—Kaiyyaṭa, on the preceding passages: ..... विप्रतिषेधादिति। पूर्वविप्रतिषेधादित्यर्थः। काम्यादय इति। काम्यचश्चित्करणं प्रत्याख्यातं तत्कर्तव्यमेव ......—Nágojibhaṭṭa: समं त्वमित्यत्र त्वत्त्वसमसिमेत्यनुच्चानीति (Phiṭsútra, IV. 10) प्रकृतिरनुदात्ता। तित्तिरिः शकुनीनां च लघुपूर्वमिति (Phiṭsútra, II. 21) मध्योदात्तः........। फिट्स्वरोऽपि षाष्ठ एवेति तैत्तिरीयेऽपि दोषः। यद्वा फिट्सूत्राणि पाणिन्यपेक्षया आधुनिककर्तृकाणीति परत्वं बोध्यम्.—The Phiṭsútra II. 21, referred to by Nágojibhaṭṭa, is read differently in Bhaṭṭoji's text from that of the Vṛitti. I subjoin both readings with their commentary, in order to illustrate at the same time the nature of the latter commentary as compared with that of Bhaṭṭoji. The latter reads शकुनीनां च लघुपूर्वम्, and comments: पूर्वं लघूदात्तं स्यात्। कुक्कुटः। तित्तिरिः.—The Phiṭsútravṛitti reads शकुनीनां च लघुपूर्वाणाम्, and comments लघुपूर्वो येषां शकुनिवाचिनां तद्वाचके द्वयोश्च बह्वृशो गुरुरुदात्तो भवति। क्षकवाकुः। क्षकलासः। कपोतः॥ शकुनीनामिति किम्। वराहः॥ लघुपूर्वाणामिति किम्। कुक्कुटः। तित्तिरिः। खञ्जरीटः.—I may quote here a passage from Sáyaṇa's Commentary on Ṛigveda I. 1, 1, in order to obviate a misunderstanding of it.

looked upon these Sútras not only as not anterior to Páṇini, but as quite recent, when compared with his work.

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On *Yáska*, Professor Müller expresses himself thus:[256]

"There are some discussions in the beginning of the Nirukta which are of the highest interest with regard to etymology. While in Greece the notions of one of her greatest thinkers, as expressed in the Cratylus, represent the very infancy of etymological science, the Brahmans of India had treated some of the vital problems of etymology with the utmost sobriety. In the Prâtiśâkhya of Kâtyâyana we find, besides the philosophical division of speech into nouns, verbs, prepositions, and particles, another division of a purely grammatical nature and expressed in the most strictly technical language. '*Verbs* with their conjugational terminations; *Nouns*, derived from verbs by means of Kṛit-suffixes; *Nouns*, derived from nouns by means of taddhita-suffixes, and four kinds of compounds,—these constitute language' [Vájas. Prát. I. 27.]

"In the Nirukta this division is no longer considered sufficient. A new problem has been started, one of the most important problems in the philosophy of language, whether all nouns are derived from verbs? No one would deny that certain nouns, or the majority of nouns, were derived from verbs. The early grammarians of India were fully agreed that *kartṛi*, a doer, was derived from *kṛi*, to do; *páchaka*, a cook, from *pach*, to cook. But

With regard to the accent of the word अग्नि he writes: गार्ग्यस्य मते ऽग्निशब्दस्याव्युत्पन्नप्रातिपदिकत्वात्फिषो ऽन्त उदात्त इत्यन्तोदात्तत्वम्. These words need not mean that Gárgya, the predecessor of Páṇini, deducts from Phiṭsútra I. 1, the accent of अग्नि, but they may—and, I conclude, *do*—mean: "since, according to the opinion of Gárgya, *agni* is an indivisible base (*i.e.* a base which must not be analysed; compare note 248), its accent is the *udátta* on the last syllable, agreeably to Phiṭsútra I. 1.—The last reference, therefore, would belong to Sáyaṇa, not to Gárgya; and the only inference we might be allowed to draw from the words of Sáyaṇa would be, that Gárgya looked upon *agni* as an Uṇádi-formation (compare p. 171), and, perhaps—but not necessarily,—that already in his time there existed a rule on accentuation similar in *purport* to that of the Phiṭsútra alleged. It is not admissible, therefore, to adduce this passage in proof that, in Sáyaṇa's opinion, the Phiṭsútras were known to Gárgya.

[256] Ancient Sanskrit Literature, p. 163.

did the same apply to all words? Śâkaṭâyana, an ancient grammarian and philosopher, answered the question boldly in the affirmative, and he became the founder of a large school, called the *Nairuktas* (or Etymologists), who made the verbal origin of all words the leading principle of all their researches."[257]

It is sufficiently clear from the preceding words that Professor Müller considers Yáska as more recent than Kátyáyana, and since he himself admits (see above p. 193) "that there is nothing in the style of the Prâtiśâkhya composed by Kâtyâyana that could be used as a tenable argument why Kâtyâyana, the author of the Prâtiśâkhya, should not be the same as Kâtyâyana, the contemporary and critic of Pâṇini," he must also consider the author of the Nirukta as subsequent to Páṇini.

To refute his view on the relative position of Kátyáyana and Yáska, we need now merely point to the facts with which we are already familiar. Müller's reason for Yáska's posteriority to Kátyáyana is founded, as we see, on the assumption that the problem of the derivability or non-derivability of *all* nouns from verbs had not yet been proposed in the time of Kátyáyana. But whence does he know this? The Prátiśákhya of Kátyáyana is no sufficient testimony for establishing this theory. When Kátyáyana there says that nouns are either nouns derived from verbs, or nouns derived from nouns,—either kṛit or taddhita derivatives,—he has already said too much in a work of this kind, which has nothing to do with the origin of words, and which alludes to this and other matter, foreign to a Prátiśákhya itself, only *because*, and *in so far as*, it concerns its *other purpose*, viz. that of criticizing Páṇini. Whether or not therefore it dealt with a problem such as that of which Müller is speaking, is merely a matter of chance.

But this problem itself, as we have seen, is epitomized in the term *uṇṇádi*. A grammarian who uses this term shows at the same time that he is cognizant of that division between the old grammarians which Yáska describes. For whichever side he

[257] In the continuation of this passage Professor Müller gives the statement similar to that which is contained above, on page 171.

espouse, he has expressed by the term *uṇṇádi*, that there are kṛit-derivatives which are of an exceptional kind and which are looked upon by some as being, strictly speaking, no derivatives at all. Now, I have quoted several instances which prove that Kátyáyana dealt with the question of Uṇṇádi words. Hence he *was* aware of that problem discussed in the Nirukta; it was *not* "a new problem" to him; and all the inferences that may or may not be built on its absence in the Vájasaneyi-Prátiśákhya become invalidated at once.

But the knowledge possessed by Páṇini, of this problem itself would, of course, not prove anything as to his priority or posteriority to Yáska, who speaks of it. It leaves this question just where we find it, and we must seek for other evidence to settle it.

Such, I hold, is afforded by the fact that Páṇini knows the name of Yáska, for he teaches the formation of this word and heads a Gaṇa with it.[258] And as we know at present of but one real Yáska in the whole ancient literature, a doubt as to the identity of the author of the Nirukta and the family chief adduced by Páṇini, would have first to be supported with plausible arguments before it could be assented to.

A second and equally strong reason is, in my belief, afforded by the test I have established above, on the ground of the grammatical *sanjnás* which occur in Páṇini's work.

Amongst these terms there is one especially which allows us to judge of the relative position of Yáska and Páṇini, viz., the term *upasarga*, prefix or preposition. Páṇini employs it in many Sútras; he does not define it; it must consequently have been in use before he wrote. *Yáska*, however, enters fully into the notion expressed by it, as we may conclude from the following words of his Nirukta:—[259]

[258] Páṇini, II. 4, 63: यास्कादिभ्यो गोत्रे.

[259] Nirukta, I. 3 (according to the edition of Professor Roth): न निर्बद्धा उपसर्गा अर्थान्निराहुरिति शाकटायनो नामाख्यातयोस्तु कर्मोपसंयोगद्योतका भवन्त्युच्चावचाः पदार्था भवन्तीति गार्ग्यस्तद्य एषु पदार्थः प्राहुरिमे तं नामाख्यातयोरर्थविकरणम्।

"Śákaṭáyana says that 'the prepositions when detached (from noun or verb) do not distinctly express a sense;' but Gárgya maintains that 'they illustrate the action which is the sense expressed by a noun or verb (in modifying it); and that their sense is various (even when they are detached from a noun or verb).' Now they express (even in their isolated condition) that sense

आ इत्यर्वागर्थे प्र परेत्येतस्य प्रातिलोम्यमभीत्याभिमुख्यं प्रतीत्येतस्य प्रातिलोम्यमति सु इत्यभिपूजितार्थे निर्दुरित्येतयोः प्रातिलोम्यं न्यवेति विनिग्रहार्थीया उदित्येतयोः प्रातिलोम्यं समित्येकीभावं व्यपेत्येतस्य प्रातिलोम्यमन्विति सादृश्यापरभावमपीति संसर्गमुपेत्युपजनं परीति सर्वतोभावमधीत्युपरिभावमैश्वर्यं चैवमुच्चावचानर्थान्प्राहुस्त उपेक्षितव्याः.—Of the commentary of Durga on this passage I subjoin here only those passages which are required for a justification of my translation, and of the instances added to the text of Yáska (MS. E.I.H., 206): नामा° । तुशब्दो ऽवधारणार्थः । नामाख्यातयोरेव यो ऽर्थः कर्म तदेव विशिष्टं कंचिदुपसंयुज्य द्योतयन्ति । स एव नामाख्यातयोरेवार्थविशेष उपसर्गसंयोगे सति गम्यते ॥ ... उच्चा भवन्तीति । उच्चाः (sic) पदार्था भवन्तीति गार्ग्यः । उच्चाव । नचाव (sic) । उच्चावचाः । बहुप्रकारा इत्यर्थः । एषामुपसर्गपदानामर्थाः पदार्था भवन्ति । वियुक्तानामपि नामाख्याताभ्यामिति गार्ग्यः । आचार्यो मन्यत इति वाक्यशेषः । एकैको ह्येषां प्रादीनां नामाख्यातवियोगे ऽप्यनेकार्थ इत्यभिप्रायः ॥ .... ॥ तत्र एषु पदार्थः प्राहुरिमे तम् । तदेतदुपपन्नं भवति । य एषूपसर्गेष्वनेकप्रकारो ऽर्थ इति प्राहुरेव तमिम उपसर्गपदविशेषाः पृथगपि सन्तः कः पुनरसावित्युच्यते । नामाख्यातयोरर्थविकरणम् ॥ ... ॥ आ इत्यर्वागर्थे । तद्यथा । आ पर्वतादिति । अर्वागिति गम्यते ॥ .... प्र परेत्येतस्य प्रातिलोम्यम् । प्रपराविवेतावुपसर्गावेतस्यैवाङो ऽर्थस्य प्रातिलोम्यमाहतुः । प्रगतः । परागतः ॥ अभीत्याभिमुख्यमाह । अभिगतः ॥ प्रतीत्येतस्यैवाभेः प्रातिलोम्यमाह । प्रतिगत इति ॥ अति सु इत्येतावभिपूजितार्थे वर्तेते । अतिधनः । सुब्राह्मण इति ॥ निर्दुरित्येतयोः प्रातिलोम्यम् । निर्धनः । दुर्ब्राह्मण इति ॥ न्यवेति विनिग्रहार्थीयौ । निगृह्णात्यवगृह्णाति ॥ उदित्ययमेक एव द्वयोः प्रातिलोम्यमाह । उद्गृह्णातीति ॥ समित्येकीभावमर्थमाह । संगृह्णातीति ॥ व्यपेत्येतस्य प्रातिलोम्यमाहतुः । विगृह्णात्यपगृह्णातीति ॥ अन्विति सादृश्यापरभावमाह । अनुरूपमस्येति सादृश्यम् । अनुगच्छतीत्यपरभावम् ॥ अपीति संसर्गमाह । सर्पिषो ऽपि स्यात् । मधुनो ऽपि स्यात् ॥ उपेत्युपजनम् । उपजनमाधिक्यम् । उपजायते ॥ परीति सर्वतोभावमाह । परिधापयतीति ॥ अधीत्युपरिभावमाह । ऐश्वर्यं वा । अधितिष्ठति । अधिपतिरिति । आह । नामाख्यातयोस्तु कर्मोपसंयोगद्योतका भवन्तीत्युक्तम् । अत्र नाम्नः कर्मोपसंयोगद्योतका भवन्तीति । एवं न गृह्णन्ति । उपसर्गाः क्रियायोग इति (Páṇ. I. 1, 59) प्रसिद्धो ह्युपसर्गाणां क्रियापदेन योगो न नाम्न उपसर्गा हि क्रियाकृत्स्नेव नामान्याक्रन्दन्तीति.

which inheres in them; it is this sense which modifies the sense of a noun or verb. The preposition *á* expresses the sense of limit (e.g. *up to* the mountain); *pra* and *pará* express the reverse of *á* (*e.g.* gone *forth* or *away*); *abhi*, the sense of towards (*e.g.* gone *towards*—in a friendly sense); *prati*, the reverse of *abhi* (*e.g.* gone *against*); *ati* and *su*, excellence (*e.g.* having *much* wealth, an *excellent* Bráhmaṇa); *nir* and *dur*, the reverse of these two (*e.g.* having *no* wealth, a *bad* Bráhmaṇa); *ni* and *ava*, downwardness (*e.g.* he takes *down*); *ud*, the reverse of these two (*e.g.* he takes *up*); *sam*, junction (*e.g.* he takes *together*); *vi* and *apa*, the reverse of *sam* (*e.g.* he takes *away*); *anu*, similarity or being after (*e.g.* having a *similar* appearance, he goes *after*); *api*, co-existence (*e.g.* let it be a *drop* of butter, a *drop* of honey);[260] *upa*, excess (*e.g.* he is born *again*); *pari*, surrounding (*e.g.* he puts *round*); *adhi*, being above and superiority (*e.g.* he stands *over*, a *supreme* lord). In this manner they express various senses, and these have to be considered."

This passage records, as we see, besides the definition of Yáska, the opinions of Śákaṭáyana and of Gárgya; it is silent on Páṇini. Yet how much more complete and scientific is *his* treatment of the prepositions! Durga, the commentator of Yáska, feels this defect in Yáska, for at the end of his gloss he says: "*upasargas* can only be joined to a verb, not to a noun; it is therefore only through the mediation of the former that they can ascend also to the latter" (viz. in so far as nouns are derived from verbal roots).

Páṇini teaches that the first and general category to which prepositions belong, is that of *nipátas* or particles: he then continues, that they are *upasargas* when they are joined to "verbal action" (*i.e.* to a verb); *gatis*, if the verbal roots to which they are attached become developed into a noun; and that they are *karmapravachaniyas* if they are detached and govern a noun.[261] Of such

[260] It seems to me doubtful whether संसर्ग implies the sense which is illustrated by the instance of Durga; without his words, which clearly refer to Patanjali's comment on Páṇini, I. 4, 96, I should have rendered संसर्ग by *union*, and thought of an instance like सर्पिषोऽपि स्यात्.

[261] Páṇini, I. 4, 58: प्रादयः; 59: उपसर्गाः क्रियायोगे; 60: गतिश्च; 83: कर्मप्रवचनीयाः.

a distinction there is no trace in the Nirukta, which stops, as we see, at the speculations of Śákaṭáyana and Gárgya, both predecessors of Páṇini. Nor can the meanings which Yáska assigns to the prepositions, so far as completeness is concerned, be compared to those we meet with in the rules of Páṇini. *Abhi*, for instance, has with him not only the sense mentioned by Yáska, but that of "towards, by (severally), with regard to;" *ati*, that of "excellence and transgression;" *apa*, that of "exception;" *anu*, that of "in consequence of, connected with, less than, towards, by (severally), with regard to, to the share of;" *prati*, the sense of "towards, by (severally), with regard to, to the share of, instead of, in return of;" *pari*, the sense of *prati*, except in the two last meanings, and that of an "expletive;" *adhi*, that of "superiority and of an expletive."[262]

It seems impossible, therefore, to assume that Yáska could have known the classes of *upasarga* as defined by Páṇini, and their meanings as enumerated by him when he wrote the words before quoted. But not knowing the grammar of Páṇini, is, in the case of Yáska, tantamount to having preceded it.

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Though Yáska be older than Páṇini, and Páṇini older than Kátyáyana, there still remains the mystery as to the era of Páṇini. No work of the ancient literature, within my knowledge, gives us the means of penetrating it. But as the remotest date of Hindu antiquity, which may be called a real date, is that of *Buddha's* death, it must be of interest to know whether Páṇini is likely to have lived before or after this event.

Not only is the name of *Śákyamuni*, or Śákya, never adverted to in the Sútras of Páṇini,[263] but there is another fact connected with this name which is still more remarkable.

[262] Compare I. 4, 84—97.

[263] The formation शाक्य occurs in three Gaṇas; as a derivative from शक with यञ् in the Gaṇa to IV. 1, 105; with ञ्य to IV. 3, 92, but there it becomes doubtful, through the difference in the readings of the MSS.; and as a derivation from शाक with छ in the Gaṇa to IV. 1, 151.

The great schism which divided ancient India into two hostile creeds, centres in the notion which each entertained of the nature of eternal bliss. The Brahmanic Hindus hope that their soul will ultimately become united with the universal spirit; which, in the language of the Upanishads, is the neuter Brahman; and, in that of the sects, the supreme deity, who takes the place of this philosophical and impersonal god. And however indefinite this god Brahman may be, it is nevertheless, to the mind of the Brahmanic Hindu, an *entity*. The final salvation of a Buddhist is entire *non-entity*. This difference between the goal of both created that deep and irreconcileable antagonism which allowed of none of the compromise which was possible between all the shades and degrees of the Brahmanic faith, from the most enlightened to the most degenerate. The various expressions for eternal bliss in the Brahmanic creed, like *apavarga*, *moksha*, *mukti*, *niḥśreyasa*, all mean either "liberation from this earthly career" or the "absolute good;" they therefore imply a condition of hope. The absolute end of a Buddhist is without hope; it is *nirváṇa* or extinction.

This word means literally "*blown out;*" but there is this difference, if I am not mistaken, between its use in the Brahmanic and in the Buddhistic literature,—that, in the former, it is employed, like other past participles, in any of the three genders, whereas in the latter it occurs only in the neuter gender, and there, too, only in the sense of an abstract noun, in that of *extinction*, *i.e.*, absolute annihilation of the soul. I have no instance at my command in which *nirváṇa*, when used in the classical literature, implies any other sense than the sense "*blown out*," or a sense immediately connected with it. Thus Patanjali, when illustrating the use of this past participle, gives the instances: "the fire is *blown out* by the wind, the lamp is *blown out* by the wind;" and Kaiyyaṭa who, on the same occasion, observes that a phrase, "the wind has ceased to blow," would not be expressed by "*nirváṇo* vátaḥ, but by *nirváto* vátaḥ," corroborates the instances of Patanjali with one of his own: "blowing out (has been effected) by the wind." But Páṇini, who teaches the formation of this participle in rule VIII. 2, 50, which has indirectly called forth all these instances, says:

"(the past participle of *vá* with prefix *nir* is) *nirváṇa* (if the word means) '*free from wind*,' (or, 'not blowing, as wind')."[264]

This is the natural interpretation of Páṇini's rule. *Kátyáyana*, it is true, gives a Várttika which corrects the word *aváte* into *avátábhidháne* "(if it have) not the sense of wind (or of blowing);" yet it is very remarkable that Patanjali, in commenting on this Várttika, does not interpret its words in his usual manner, but merely adds to them the instances I have just named; it is remarkable, too, that he introduces them with the observation: "(this Várttika is given in order to show) that (nirváṇa) is *also* or is emphatically used in the following instances." Still he has no instance whatever for the sense stated by *Páṇini*, and his word "*also*" or "emphatically" does not appear to be justified by the criticism of Kátyáyana, which simply corrects the word *aváte* into *avátábhidháne* without any additional remark.

In short, my opinion on this Várttika is analogous to that which I have expressed in previous instances. The sense of *nirváṇa*, "free from wind (or not blowing)," had become obsolete in the time of Kátyáyana, who merely knew that sense of it which found its ulterior and special application in the *nirváṇa* of the Buddhistic faith. But since there is no logical link between this latter word and the *nirváṇa*, "wind-still," of Páṇini; and since it is not probable that he would have passed over in silence that sense of the word which finally became its only sense, I hold that this sense did not yet exist in his time; in other words, that his silence affords a strong probability of his having preceded the origin of the Buddhistic creed.

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The task I had proposed to myself would now seem to have

[264] VIII. 2, 50: निर्वाणो ऽवाते.—Kátyáyana: अवाताभिधाने.—Patanjali: अवाताभिधान इति वक्तव्यम् (these words have been mistaken for the Várttika itself, in the Calcutta edition)। इहापि यथा स्यात्। निर्वाणो ऽग्निर्वातेन। निर्वाणः प्रदीपो वातेनेति—Kaiyyaṭa: अवाताभिधान इति। तेन निर्वातो वात इत्यत्रैव नत्वनिषेधो न तु भावे निष्ठायामिति निर्वाणं वातेनेति भाष्यमिति वार्त्तिककारस्य दर्शनम्। अन्ये तु वातकर्तृके धात्वर्थे सर्वत्र निषेधमिच्छन्ति। निर्वातो वातः। निर्वातं वातेनेति। निर्वाणः प्रदीपो वातेनेत्यत्र तु वातः करणमिति प्रतिषेधाभावः.

reached its natural close for the present; yet if, after this brief and imperfect attempt to do justice to one of the most difficult questions of Sanskrit literature, I were now to take leave of Páṇini, even temporarily, without devoting a special word to Patanjali, I should fail in gratitude to this great teacher, who has supplied us with nearly all the materials for this discussion and its results.

"At what time," says Professor Müller,[265] "the Mahâbhâshya was first composed, it is impossible to say. Patanjali, the author of the Great Commentary, is sometimes identified with Pingala; and on this view, as Pingala is called the younger brother, or at least the descendant of Pâṇini, it might be supposed that the original composition of the Mahâbhâshya belonged to the third century. But the identity of Pingala and Patanjali is far from probable, and it would be rash to use it as a foundation for other calculations."

This is the only date, the fixing of which is called "*impossible*," in Müller's Ancient Sanskrit Literature; and as it has hitherto been my fate to differ from this work in all its chronological views, I seem merely to follow a predestined necessity in looking upon the date of Patanjali as the only one which I should venture to determine with anything like certainty.

I do so, because Patanjali, as if foreseeing the conjectural date which some future Pandit would attach to his life, or the doubt that might lift him out of all historical reach, once took the opportunity of stating a period before which we must not imagine him to have lived, while on another occasion he mentions the time when he actually did live.

"If a thing," says Páṇini, "serves for a livelihood, but is not for sale" (it has not the affix *ka*). This rule Patanjali illustrates with the words "Śiva, Skanda, Viśákha," meaning the idols that represent these divinities and at the same time give a living to the men who possess them,—while they are not for sale. And, "why?" he asks. "The *Mauryas* wanted gold, and therefore established religious festivities. Good; (Páṇini's rule) may apply to such (idols, as *they* sold); but as to idols which are hawked

[265] Ancient Sanskrit Literature, p. 244.

about (by common people) for the sake of such worship as brings an immediate profit, their names will have the affix *ka*." [266]

Whether or not this interesting bit of history was given by Patanjali ironically, to show that even affixes are the obedient servants of kings, and must vanish before the idols which *they* sell, because they do not take the money at the same time that the bargain is made—as poor people do,—I know not. But, at all events, he tells us distinctly by these words that he did not live before the first king of the Maurya dynasty who was Chandragupta, and who lived 315 B.C. And I believe, too, if we are to give a natural interpretation to his words, that he tells us, on the contrary, that he lived *after the last king* of this dynasty, or in other words later than 180 before Christ. But he has even been good enough to relieve us from a possibility of this doubt when commenting on another rule of Páṇini, or rather on a criticism attached to it by Kátyáyana.

In Sútra III. 2, 111, Pánini teaches that the imperfect must be used, when the speaker relates a past fact belonging to a time which precedes the present day. Kátyáyana improves on this rule by observing that it is used, too, when the fact related is *out of sight, notorious, but could be seen by the person who uses the verb.* And Patanjali again appends to this Várttika the following instances and remark: "*The Yavana besieged* (imperfect) *Ayodhyá; the*

[266] V. 3, 99: जीविकार्थे चापण्ये.—Patanjali: अपण्य इत्युच्यते तत्रेदं न सिध्यति। शिवः स्कन्दो विशाख इति। किं कारणम्। मौर्यैर्हिरण्यार्थिभिरर्चाः प्रकल्पिताः। भवेत्। तासु न स्यात्। यास्त्वेताः संप्रतिपूजार्थाः। तासु भविष्यति.—Kaiyyaṭa: यास्त्वेता इति। याः परिगृह्य गृहाद्गृहमटन्ति तास्विदमुदाहरणं(?)। यास्तु विक्रीयन्ते तासु न भवति। शिवकान्विक्रीणीत इति.—Nágojibhaṭṭa: मौर्या विक्रेतुं प्रतिमाशिल्पवन्तस्तैरर्चाः कल्पिताः (MS. 351: मौर्याः विक्रीतुं प्रतिमाशित्पवंतश्चि°° *sic.*; MS. 1209: मौर्याः विक्रेतुं प्रतिमां शिल्पवांतश्चि°° *sic.*)। विक्रेतुमिति शेषो ऽतस्तासां पण्यत्वात्तत्र प्रत्ययश्रवणप्रसङ्ग इति भावः। तत्र प्रत्ययश्रवणमिष्टमेवेति यदस्सूत्रस्योदाहरणं दर्शयति। भवेदित्यादि। यास्त्वेता इति च। संप्रतिपूजार्थाः। संप्रतिस्वनिर्माणसमकालमेव फलजनिका याः पूजा जीविकाप्रद्त्वेन तदर्था इत्यर्थस्तदाह। याः परिगृह्येति। यास्तु गृहे पूज्यन्ते शिष्टैस्तासु शिवाभिद्धुधैः सत्त्वेन साधुत्वमुख्यभावेन प्रत्ययस्यैवाभावः। एवं चित्रेष्वपि द्रष्टव्यम्.

*Yavana besieged* (imperfect) *the Mádhyamikas.* Why does Kátyáyana say, '*out of sight?*' (because in such an instance as) 'the sun rose' (the verb must be in the aorist). Why '*notorious?*' (because in such an instance as) 'Devadatta made a mat' (the verb must be in the preterit). Why does he say: '*but when the fact could be seen by the person who uses the verb?*' (because in such an instance as) 'According to a legend Vásudeva killed Kansa' (the verb must likewise be in the preterit).[267]

Hence he plainly informs us, and this is acknowledged also by Nágojibhaṭṭa, that he lived at the time—though he was not on the spot—when "*the Yavana besieged Ayodhyá,*" and at the time when "*the Yavana besieged the Mádhyamikas.*" For the very contrast which he marks between these and the other instances proves that he intended practically to impress his contemporaries with a proper use of the imperfect tense.

Now the *Mádhyamikas* are the well-known Buddhistic sect which was founded by *Nágárjuna.*[268] But here, it would seem,

[267] III. 2, 111: अनद्यतने लङ्.—Kátyáyana: परोक्षे च लोकविज्ञाते प्रयोक्तुर्दर्शनविषये.—Patanjali: परोक्षे च लोकविज्ञाते प्रयोक्तुर्दर्शनविषये लङ् वक्तव्यः। अरुणद्यवनः साकेतम्। अरुणद्यवनो माध्यमिकान्॥ परोक्ष इति किमर्थम्। उदगादादित्यः। लोकविज्ञात इति किमर्थम्। चकार कटं देवदत्तः॥ प्रयोक्तुर्दर्शनविषय इति किमर्थम्। जघान कंसं किल वासुदेवः.—Kaiyyaṭa: परोक्षे चेति। अननुभूतत्वात्परोक्षो ऽपि प्रत्यक्षयोग्यतामात्राश्रयेण दर्शनविषय इति विरोधाभावः.—Nágojibhaṭṭa on these instances of Patanjali: भाष्ये अरुणदिति किम्। स यवनो हि मेदा-नीत्वनप्रयोक्तुर्दर्शनयोग्यो ऽभीत्यर्थः। अरुणदित्युदाहरणे तु तुल्यकालः प्रय(र्त)त (इ)ति बोध्यम्—That these instances concern the moment at which Patanjali wrote them, is therefore certain, beyond all doubt. But we obtain at the same time an insight into the critical condition of the later commentaries on Páṇini, when we find, for instance, that the Káśiká copies these instances, but without saying that they belong to Patanjali. The same is the case in the present edition of Páṇini. On account of the importance of this passage of the Mahábháshya, I will remind the reader that it is contained in the MS. E.I.H. No, 330, the only one I could consult. The two MSS. of the Káśiká in the library of the E.I.H. have instead of माध्यमिकान्, a word मध्यमिकाम्; but since the latter is not only meaningless, but grammatically wrong, there can be no doubt that the reading of the MS. 330 is the only correct one.

[268] See Burnouf's Introduction à l'histoire du Buddhism Indien, vol. I., p. 359: Lassen's Indische Alterthumskunde, vol. II. p. 1163 and the quotations there.

that at this early stage we are already at a chronological standstill. For the Northern Buddhists say that Nágárjuna lived 400, and the Southern Buddhists that he lived 500, years after Buddha's death. And again, while we believed that the researches of that admirable work of Professor Lassen had finally settled this latter date, and "for a last time,"—while we believed, in other words that it was 543 before Christ, Professor Müller seizes and shakes it once more and makes Buddha die 477 before Christ. Were I to agree with the opinion which he has elsewhere expressed,[269] that "in the history of Indian literature, dates are mostly so precarious, that a confirmation, even within a century or two, is not to be despised," I should be out of all my difficulties. For since the difference stated as regards the life of Nágárjuna would not amount to more than 166 years, it would fall within the alloted space. But I am not so easily satisfied. Dates in Sanskrit literature, as anywhere else, are either no dates at all—and then they are not so much as precarious—or they are dates, and then we must look closely at them.

The doubts which Prof. Müller has expressed in reference to the assumed date of Buddha's death, viz., 543 B.C., are by no means mere vague and personal doubts. On the contrary, they are embodied in an elaborate discussion, which not only proves a conscientious research, but is extremely valuable on account of the opportunity it gives of surveying the real difficulties of the question, and of forming one's own opinion, with greater safety and ease: and, whether dissenting from him or not, one is happy to deal with his arguments.

My objection to them may be summed up in the commencing and the closing words of his own investigation.

"It has been usual," he says in his Ancient Sanskrit Literature (p. 264), "to prefer the chronology of Ceylon, which places Buddha's death in 543 B.C. But the principal argument in favour of this date is extremely weak. It is said that the fact of the Ceylonese era being used as an era for practical purposes speaks in favour of its correctness. This may be true with regard to the

[269] Ancient Sanskrit Literature, p. 243.

times after the reign of Aśoka. In historical times, any era, however fabulous its beginning, will be practically useful; but no conclusion can be drawn from this, its later use, as to the correctness of its beginning. As a conventional era, that of Ceylon may be retained, but until new evidence can be brought forward to substantiate the authenticity of the early history of Buddhism, as told by the Ceylonese priests, it would be rash to use the dates of the Southern Buddhists as a corrective standard for those of the Northern Buddhists or of the Brahmans."

And, towards the close of his inquiry, he expresses himself thus (p. 298):—"At the time of Aśoka's inauguration, 218 years had elapsed since the conventional date of the death of Buddha. Hence if we translate the language of Buddhist chronology into that of Greek chronology, Buddha was really supposed to have died 477 B.C. and not 543 B.C. Again, at the time of Chandragupta's accession, 162 years were believed to have elapsed since the conventional date of Buddha's death. Hence Buddha was supposed to have died 315 + 162 = 477 B.C."

In quoting these two passages, I show at once that Professor Müller attaches no faith to the tradition which concerns the date of Buddha's death, but that he attaches faith to that which places Aśoka 218, and Chandragupta 162, years after that event. But if tradition is to be believed in one portion of the history connected with the rise and progress of the Buddhist faith, why not in another, and in all? The arguments which are good for the one case will equally apply to the other; and if tradition be wrong in fixing Buddha's death at 543 B.C., we must also reject it when giving the dates 162 and 218, and the sum total will then have no quantities out of which it can be produced. And this objection would seem to derive additional force from the very words of Professor Müller just quoted; for he says himself that the argument in favour of the date 543 B.C., so far as it is founded on the practical use made of this date, "may be true with regard to the times after the reign of Aśoka." But 218 after Buddha's death, is the date of Aśoka himself, and 162 that of Chandragupta, who preceded that king. Both, consequently, would, in Professor Müller's

opinion, deserve the same amount of belief as the date of Buddha's death itself.

The grounds on which Professor Müller differs from Professor Lassen have been fully discussed by him, as already observed; but as the essentials of this discussion lie in a nutshell, they admit of being here stated in reference to the question which actually concerns us.

Both scholars assume—and so long as Greek chronology deserves any credit at all, they do so, I hold, without the possibility of a contradiction—that Chandragupta, who is Sandrocottus, reigned 315 B.C. Buddhistic tradition, however, says that he lived 162 years after Buddha's death, which means that if this event took place 543 B.C., he reigned 381 B.C. But since 315 must be right, and 381 must be wrong, either Buddha's death occurred 477 B.C., or Chandragupta lived 66 years later than Hindu traditions allows him to live, viz., 228 years after 543 B.C. Lassen decides in favour of the latter alternative, no doubt, by saying to himself that since there is an error of 66 years, it was more likely committed by tradition in remembering the duration of the reign of kings who preceded Chandragupta, than in recording an event that was engrossing the national mind, and much more important to the national feeling and interest than an exact chronicle of by-gone, and some of them insignificant, kings. Müller prefers the precise tradition of 162 years, and therefore arrives at 477 B.C. as the date of Buddha's death.

Let us return, after this statement, to the events which Patanjali tells us occurred in his time, and confront them with the opinions of the two scholars named.

If Nágárjuna lived 400 years after Buddha's death, his date, according to Professor Lassen's conclusions, would be 143,—or, if he lived 500 years after this event, 43 years B C. Again, his date, according to Professor Müller's conclusions, would be 77 B.C., or 23 after Christ. But I must mention, too, that Professor Lassen, on the ground occupied by him, supposes a further mistake of 66 years in the tradition which places Nágárjuna 500 years after Buddha's death, and that he thus also advocates the date of the

founder of the Mádhyamikas as 23 years after Christ.[270] Now, since the sect which was founded by Nágárjuna existed not only simultaneously with, but after, him, that event which was contemporaneous with Patanjali and the Mádhyamikas, "*the siege of Ayodhyá by the Yavana*" must have occurred within or *below* the circle of these dates. The latter alternative, however, is again checked by the date of Abhimanyu, who reigned about 60 years after Christ; for we know from the chronicle of Kashmir that he introduced into his country the Commentary of Patanjali, which must consequently have been in existence during his reign.

In other words, the extreme points within which this historical event must have fallen, are the years 143 before, and 60 after Christ; and as in the time of Abhimanyu the Great Commentary had already suffered much, according to the report of Rájataranginí, it is necessary to limit even the latter date by, at least, several years.

[270] Indische Alterthumskunde, vol. II. p. 412, 413.

Yet the word "*Yavana*" carries with it another corrective of this uncertainty. According to the researches of Professor Lassen it is impossible to doubt that *within this period*, viz., between 143 before and 60 after Christ, this word Yavana can only apply to the Græco-Indian kings, nine of whom reigned from 160 to 85 B.C.[271] And if we examine the exploits of these kings, we find that there is but one of whom it can be assumed that he, in his conquests of Indian territory, came as far as Ayodhyá. It is *Menandros*, of whom so early a writer as Strabo reports that he extended his conquests as far as the Jumna river, and of whom one coin has actually been found at Mathurá. He reigned, according to Lassen's researches, more than twenty years, from about 144 B.C.[272]

If then this inference be correct, Patanjali must have *written his commentary* on the Várttika to Páṇini III. 2, 111, between 140 and 120 B.C.; and this is the only date in the *ancient* literature of India which, in my belief, rests on more than mere hypothesis.

[271] Indische Alterthumskunde, vol. II., p. 322.

[272] Ibid. vol. II. p. 328.

But it has also the merit of giving that "new evidence" which Professor Müller requires for a corroboration of the chronology of Ceylon. For none of the fluctuating dates I have mentioned will allow us to look upon Menandros and the Mádhyamikas as contemporaries, except the date 143, which was the extreme limit of the date of Nágárjuna's life. And since, on the basis of tradition, this date again becomes impossible,—unless we claim amongst those alleged, 543 for the time of Buddha's death, and 400 years for the succession of Nágárjuna,—Patanjali's Great Commentary becomes invaluable also in this respect, and more especially to those who are concerned in Buddhist chronology.

Of the lineage of Patanjali all the knowledge I possess is that the name of his mother was *Goṇiká*.[273] It occurs in the last words of Patanjali on a Káriká to Páṇini. Of more importance, however, is the information he gives us of his having resided temporarily in *Kashmir*,[274] for this circumstance throws some light on the interest which certain kings of this country took in the preservation of the Great Commentary.

His birthplace must have been situated in the East of India, for he calls himself *Gonardíya*;[275] and this word is given by the Káśiká in order to exemplify names of places in the East. Patan-

[273] Patanjali, after quoting the Kárikás to I. 4, 51 gives *his own opinion*, and concludes with these words (MS. E.I.H. No. 171), उभयथा गोणिकापुत्रः.—Nágojibhaṭṭa: गोणिकापुत्रो भाष्यकार इत्याहुः (thus MS. E.I.H. 349; the MS. 1208 गोणिकापु°).

[274] III.2,114: विभाषा साकाङ्क्षे.—Patanjali: किमुदाहरणम्। अभिजानासि देवदत्त कश्मीरेषु वत्स्यामः। तत्र सक्तून्पास्यामः। अभिजानासि देवदत्त कश्मीरानगच्छाम। तत्र सक्तूनपिबाम। भवेत्। पूर्वं परमाकाङ्क्षतीति साकाङ्क्षं स्यात्। परं तु कथं साकाङ्क्षम्। परमपि साकाङ्क्षम्। अन्यतरनिमित्ताकाङ्क्षित्वतः साकाङ्क्षम्.—Kátyáyana: विभाषा साकाङ्क्षे सर्वत्र.—Patanjali: विभाषा साकाङ्क्षे सर्वत्रेति वक्तव्यम्। क्व सर्वत्र। यदि यावदि च॥ यदि तावत्। अभिजानासि देवदत्त यत्कश्मीरान्गमिष्यामः। यत्कश्मीरानगच्छाम। यत्तत्रौदनं भोक्ष्यामहे। यत्तत्रौदनमभुञ्ज्महि॥ अयदि। अभिजानासि देवदत्त कश्मीरान्गमिष्यामः। कश्मीरानगच्छाम। तत्रौदनं भोक्ष्यामहे। तत्रौदनमभुञ्ज्महि॥

[275] Patanjali to I. 1, 21, v. 2 (of the Calcutta edition; p. 412 ed. Ballantyne): गोनर्दीयस्त्वाह etc.—Kaiyyaṭa: भाष्यकारस्त्वाह etc.—Nágojibhaṭṭa: गोनर्दीयपदं व्याचष्टे। भाष्यकार इति.—It is on this authority that the word *Gonardíya* has found a place amongst the epithets of Patanjali in Hemachandra's Glossary.

jali's birthplace had therefore the name of *Gonarda*.[276] But that he is one of the eastern grammarians is borne out also by other evidence. Kaiyyaṭa calls him on several occasions *Áchárya-déśíya*.[277] If we interpreted this word according to Páṇini's rules

[276] The Káśiká to I. 1, 75: एङ् प्राचां देशे, gives the instances: एणीपचनीयः । गोमर्दीयः । भोजकटीयः । गोनर्दीयः (thus MS. E.I.H. 2440; the MS. 829, which is generally more incorrect than the former, has the plurals instead of the singulars: ०याः). Professor Lassen (Indische Alterthumskunde, vol. II., p. 484) assumes a connection between Gonardíya and Gonarda, the name of a king of Kashmir; but I believe that my explanation is supported by the whole evidence combined.

[277] For instance, Patanjali to VI. 1, 158, v. 1 (of the Calcutta edition) writes: ...... यदि पुनरयमधिकारो विज्ञायेत etc.; and Kaiyyaṭa introduces his comment on these words with: आचार्यदेशीय आह यदि पुनरिति and so on, in a similar manner, on other occasions. An instance, however, which will better bear out my conclusion, is afforded by the combined Várttika-Káriká of Kátyáyana (see note 114), and the commentaries to V. 2, 39. After the words of the Sútra, Patanjali says: किमर्थं परिमाण इत्युच्यते । न प्रमाण इति वर्तते । एवं तर्हि सिद्धे सति यत्परिमाणग्रहणं करोति तज्ज्ञापयत्याचार्यः । अन्यत्प्रमाणमन्यत्परिमाणमिति; then follows the first Várttika (or first portion of the Káriká of Kátyáyana): ज्ञातावर्थविशेषानिर्देशः पृच्छ्यते, which again is followed by the further comment of Patanjali. In reference to



V. 3, 67 and 68, it would mean "an unaccomplished teacher;" but as there is not the slightest reason for assuming that Kaiyyaṭa intended any irony or blame when he applied this epithet to Patanjali, it is necessary to render the word by the teacher "who belongs to the country of the Áchárya." Now, since Kaiyyaṭa also distinctly contrasts *áchárya*, as the author of the Várttikas, with *ácháryadéśíya*, the latter epithet can only imply that Patanjali was a countryman of Kátyáyana. Kátyáyana, however, as Professor Weber has shown by very good arguments, is one of the eastern school; Kaiyyaṭa, therefore, must have looked upon Patanjali also as belonging to it.

Another proof is afforded by a passage in the comment of Bhaṭṭo-

this passage, Kaiyyaṭa expresses himself in this way: किमर्थमिति । प्रमाणपरिमाणशब्दयोरेकार्थत्वं मत्वा प्रश्नः । न प्रमाण इति वर्तत इति । आद्धा नञः प्रयोगाद्वर्तत एवेत्यर्थः । अथवानेकार्थत्वान्निपातनानां ननुशब्दस्यार्थे नञ्शब्दो वर्तते । आचार्यदेशीय आह । एवं तर्हीति । आचार्य आह ज्ञाताविति etc. He therefore contrasts *áchárya*, who is the author of the Várttika ज्ञाताव॰, with *ácháryadeśíya*, who is Patanjali

jidíkshita on the Phitsútras which I have quoted above.[278] For when this grammarian tells us that the *eastern* grammarians attribute the accent in question of *saha* to Pánini's rule VI. 3, 78, we find that it is *Patanjali* himself who gives us this information and without any intimation of his having obtained it from other authorities.

I conclude these few remarks on our great teacher with an account which *Bhartṛihari* gives of the early history of the Mahábháshya. It is of considerable interest, inasmuch as we learn from it that there was a party of grammarians who preferred to it the Sangraha (of Vyáḍi), and still more so, as it informs us, that Patanjali's Commentary was founded on this great grammatical work of the relative of Pánini. The passage in question occurs at the end of the second chapter of *Bhartṛihari's Vákyapadíya*, and, in reference to the word *Bháshya*, which immediately precedes it, makes the following statement: [279]

[278] See page 218.

[279] The text of this passage belongs to the MS. No. 954 in the Library of the Home Government for India, which in a few days will have ceased to be the Library of the East India House. It bears on its outer leaf the corrupt title वाक्यपदीव्याकरण, but at the end of its three chapters the words: इति श्रीभर्तृहरिकृते वाक्यप्रदीपे...... प्रथममकांड: (*sic.*); ...... द्वितीयं कांडम्; ..... तृतीय: कांड:.—I call it Vákyapadíya, because, the MS. in question being very incorrect, I cannot give its reading any preference to the reading वाक्यपदीय by which this work is several times quoted in the portion of the Mahábháshya edited by Dr. Ballantyne. For, the identity of both results from a comparison I have made between the passages quoted in this highly valuable edition and the MS. before me. It is right, however, to mention that the second chapter of the work concludes in this MS. in the following manner: भर्तृहरिकृते वाक्यप्रदीपे द्वितीयं काण्डम्। समाप्ता वाक्यपरदीपका, where the reading वाक्यपरदीपका, when corrected to °पिका, admits of a sense, but suggests also the conjecture that it may be a corruption of वाक्यप्रदीपिका. I now transcribe the passage in question literally, in order to show the condition of the MS., and also to enable the reader to supply better conjectures than I may have made; but some conjectures I have been compelled to make in order to impart a meaning to a few very desperate lines. These conjectures are added in [ ]. After the words एकाशीयेव निर्देशो भाष्य एव प्रदर्शित:, which are



"After Patanjali had obtained the aid of [*or* had come to] grammarians who had mastered the new sciences more or less [*literally*: in their full extent and in their abridged form], and after he had

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acquired the *Sangraha* [of Vyádi], he, the Guru, well versed in the sacred sciences, connected all the original nyáyas in the Mahábháshya. But when it was discovered that this Commentary could not be fathomed on account of its depth, and that the minds of those who were not quite accomplished floated, as it were, on the surface, in consequence of their levity, those grammarians who liked dry reasoning, Vaiji, Saubhava, and Haryaksha, who were partisans of the Sangraha, cut in pieces the book of the Ṛishi [Patanjali]. That grammatical document [*or* manuscript of the Mahábháshya], which was obtained from the pupils of Patanjali, then remained for some time preserved in one copy only amongst the inhabitants of the Dekhan. Chandra, again, and other grammarians, who went after the original of the Bháshya, obtained this document from Parvata, and converted it into many books [*that is to say*, took many copies of it], and my Guru, who thoroughly knew the ways of logical discussion and his own Darśana, taught me the compendium of this grammatical work."[280]

connected with the subject treated of in the second chapter, *Bhartṛihari* continues: प्रायेण संचेपरुचीनल्पविद्यापरिग्रहान् [प्रायेण संक्षेपरुच नल्पविद्यापरिग्रहान्] । संप्राप्य वैयाकरणान् संग्रहे स्तमुपागते [संप्राप्य वैयाकरणान्संग्रहे समुपागते] । कृते च पातंजलिना गुरुणा तीर्थदर्शिना [कृते ऽथ पतञ्जलिना••] । सर्वेषां न्यायबीजानां महाभाष्ये निबंधने [निबन्धने] । अलब्धगाधे गांभीर्यादुत्तान इव सौष्ठवात् [अलब्धगाधे गाम्भीर्यादुत्तान इव सौष्ठवात्] । तस्मिन्नकृतबुद्धीनां नैवावास्थितनिश्चयः [.... नैवावस्थि°] । वैजिसौभवहर्यक्षैः [°क्षैः] शुष्कतर्कानुसारिभिः । आर्षे विप्लाविते ग्रंथे [ग्रन्थे] संग्रहप्रतिकंचुके [°के] । यः पातंजलिशिष्येभ्यो भ्रष्टो व्याकरणागमः [यः पतञ्जलिशिष्येभ्यो भ्रष्टो••] । काले स दाक्षिणात्येषु ग्रंथमात्रे [ग्रन्थ°] व्यवस्थितः । पर्वतादागमं लब्ध्वा भाष्यबीजानुसारिभिः । स नीतो बहुशाखत्वं चंद्राचार्यादिभिः [चन्द्रा••] पुनः । न्यायप्रस्थानमार्गांस्तानभ्यस्य स्वं [स्वं] च दर्शनम् । प्रणीतो गुरुणास्माकमयमागमसंग्रहः [प्रणीतो गुरुणास्माकमय••]. The subsequent words, which conclude the second chapter, concern the subject-matter of the work, not the history of the Mahábháshya.

[280] This passage will now aid us also in a correct understanding of the interesting verse from the Rájatarangiṇí, which has been quoted, but blighted, by Dr. Boehtlingk in the version he gives of it (vol. II. p. xv and xvi). This verse reads in the Calcutta edition of the latter work (I. 176): चन्द्राचार्यादिभिर्लब्ध्वादेशं तस्मात्तदागमम् । प्रवर्तितं महाभाष्यं स्वं च व्याकरणं कृतम् . Mr. Troyer, in his edition, substitutes for the latter words

A perusal of the foregoing pages will probably have raised the question in the reader's mind, why I have attached an investigation of the place which Pánini holds in Sanskrit literature to the text of the present ritual work?

I will answer this question without reserve. It is because I hold that an inquiry like this was greatly needed in *the present critical position of Sanskrit philology;* and that no ancient text, whatever its nature, should remain any longer,—much less should come for a first time,—before the public without pre-supposing in its readers a full knowledge of the literary problems I have here been dealing with. For whether my views meet with approval or not, I have, I believe, at least shown that the mode in which these problems have hitherto been discussed, is neither adequate to the difficulties with which they are beset, nor to their bearings on the scientific treatment of the Sanskrit language itself.

No one, indeed, can be more alive than I am myself to the conviction of how much may be added, in the way of detail, to the facts I have adduced; for, however imperfect my present attempt and my own knowledge may be, I still could have largely increased the foregoing inquiry with materials taken from the

स्वव्याकरणं कृतम्. Both readings are alike good, for they convey the same sense; and the correction लब्ध्वादेशं for लब्धादेशं, as proposed by Dr. Boehtlingk, is no doubt also good. But the double mistake he has committed in this single verse consists first in giving to आगमम् the sense of 'coming,' whereas the passage from the *Vákyapadíya* proves that it must there have the sense of "a written document or *manuscript;*" and secondly, in arbitrarily assigning to the causal of प्रवृत् the sense of "*introducing*" in its European figurative sense, which the causal of प्रवृत् never has. The verse in question would therefore not mean, as Dr. Boehtlingk translates it: "After the teacher Chandra and others had received from him (the King Abhimanyu) the order to come there (or to him), they introduced the Mahábháshya and composed a grammar of their own"—but: "After Chandra and the other grammarians had received from him (the King Abhimanyu) the order, *they established a text of the Mahábháshya, such as it could be established by means of his MS. of this work* (*literally*: they established a Mahábháshya which possessed his—the King's—grammatical document, *or*, after they had received from him *the order and his M.S., they established the text of the Mahábháshya*) and composed their own grammars." For we know now that Chandra and the other grammarians of King Abhimanyu obtained such an *ágama* or manuscript of the Mahábháshya from Parvata, and according to the corresponding verse of the Rájataranginí, it becomes probable that this MS. came into possession of Abhimanyu.

Bráhmaṇa-, Upanishad-, and the philosophical literature. I have not done more than allude to the contents of Páṇini's Grammar and I have scarcely hinted at the linguistic results which may be derived from a comparison between Kátyáyana and Patanjali, on the one side, and the recent grammatical literature (which is represented by the Káśiká, the Siddhánta-kaumudí with its Prauḍhamanoramá, and the commentators on the Dhátupáṭha and the artificial poetry), on the other. For my present object was merely to convey a sense of the inherent difficulties of the questions I have been speaking of, and while tracing the outlines of my own results, to offer so much evidence, as was strictly necessary for supporting them with substantial proof.

Before, however, I add some words on the *practical object* I had in view in entering upon this investigation, both justice and fairness require me to avow that the immediate *impulse* which led to the present attempt was due to Max Müller's Ancient Sanskrit Literature. So great is my reluctance to the public discussion of literary questions, if such a discussion requires a considerable amount of controversy, and so averse am I to raising an edifice of my own, if, in order to do so, I am compelled to damage structures already in existence, that this feeling would in all probability have prevented me now, as it has done hitherto, from giving public expression to my views, had it not been for the importance I attach to Müller's work. This work reached me, as already mentioned, when the first pages of this Preface were completed; and it was the new material it brought to light, and the systematic and finished form by which its author imparted to his theories a high degree of plausibility, which induced me to oppose to it the facts I have here made known and the results I have drawn from them.

And, as everyone has his own way of paying compliments, this avowal is the compliment which *I* pay to Professor Müller's work. For as I myself care but little for blame, and much less for praise, so long as I consider that I have fulfilled my duty, I could not but assume that he, too, would much prefer, to uninstructive panegyrics which anyone could inflict on him, such

dissent as I have here expressed, as it can only lead either to confirmation of the opinions he has advanced, or, by correcting them, to an attainment of that scientific truth for which both of us are earnestly labouring.[381]

And now I shall speak my mind as to the necessity I felt for writing these pages in view of *the present critical position of Sanskrit philology.*

The study of Sanskrit commenced, not with the beginning but with the end of Sanskrit literature. It could not have done otherwise, since it had to discover, as it were, the rudiments of the language itself, and even the most necessary meanings of the most necessary words. We have all been thankful—and our gratitude will never suffer through forgetfulness—for the great advantage

[381] Almost simultaneously with the last proof sheets I received the second edition of Professor Müller's "History of Sanskrit Literature." As both editions entirely correspond in their typographical arrangement, and I believe, in their contents also, the quotations here made from the first edition, will be found on the same pages of the second.

we have derived from an insight into the Mahábhárata, the Rámáyaṇa, the Hitopadeśa, the Sakuntalá, through the labours of those great scholars, Sir William Jones, Schlegel, Bopp, and others, who are before the mind's eye of every Sanskritist. But the time of pleasure had to give way to a time of more serious research. The plays and fables are delightful in themselves, but they do not satisfy the great interests of Sanskrit philology. Our attention is now engrossed, and rightly so, by the study of grammar, of philosophy, and, above all, of that literature of ancient India, which—very vaguely and, in some respects, wrongly, but at all events conveniently—goes by the name of the Vaidik literature. With the commencement of that study we always associate in our minds such great names as those of a Colebrooke, a Wilson, a Burnouf, a Lassen, the courageous and ingenious pioneers who opened the path on which we are now travelling with greater safety and ease.

But whence was it that they were able to unfold to us the first secrets of ancient Hindu religion, of ancient Hindu philosophy and

scientific research? It was through the aid of the commentaries, in the first rank of which stands that of Patanjali; in the second the works of those master minds, the most prominent of whom are Śankara and Mádhava-Sáyaṇa. Without the vast information these commentators have disclosed to us,—without their method of explaining the obscurest texts,—in one word, without their scholarship, we should still stand at the outer doors of Hindu antiquity.

But to understand the value of these great commentators and exegetes, we must bear in mind the two essentials which have given them the vast influence which they have acquired. The first is the *traditional*, and the second the *grammatical*, element that pervades their works.

The whole religious life of ancient India is based on tradition. *Śruti*, or Veda, was revealed to the Ṛishis of the Vaidik hymns. Next to it comes *Smṛiti*, or tradition, which is based on the revealed texts, and which is authoritative only in so far as it is in accordance with them. Hence a commentator like *Mádhava-Sáyaṇa*, for instance, considered it as incumbent on him to prove that he had not merely mastered the Vaidik texts, but the Mímánsá also, one portion of which is devoted to this question of the relation between Śruti- and Smṛiti- works. It is known that he is one of the principal writers on the Mímánsá philosophy. Without tradition, the whole religious development of India would be a shadow without reality, a phantom too vague to be grasped by the mind. Tradition tells us through the voice of the commentators, who re-echo the voice of their ancestors, how the nation, from immemorial times, understood the sacred texts, what inferences they drew from them, what influence they allowed them to exercise on their religious, philosophical, ethical,—in a word, on their national, development. And this is the real, the practical, and therefore the truly scientific interest they have for us; for all other interest is founded on theories devoid of substance and proof, is *imaginary* and *phantastical*.

But it would be utterly erroneous to assume that a scholar like Sáyaṇa, or even a copy of him, like Mahídhara, contented himself with being the mouth-piece of his predecessors or ances-

tors. They not only record the sense of the Vaidik texts and the sense of the words of which these texts consist, but they endeavour to show that the interpretations which they give are *consistent with the grammatical requirements of the language itself*. And this proof, which they give whenever there is the slightest necessity for it—and in the beginning of their exegesis, even when there is no apparent necessity for it, merely in order to impress on the reader the basis on which they stand,—this proof is the great grammatical element in these commentatorial works.

In short, these great Hindu commentators do not merely explain the meanings of words, but they justify them, or endeavour to justify them, on the ground of *the grammar of* PÁṆINI. *the Várttikas of* KATYÁYANA, *and the Mahábháshya of* PANTAJALI.

Let us recall, then, the position we have vindicated for Páṇini and Kátyáyana in the ancient literature, and consider how far this ground is solid ground, and how far, and when, we may feel justified in attaching a doubt to the decisions of so great a scholar as Sáyana.

We have seen that within the whole range of Sanskrit literature, so far as it is known to us, only the Saṁhitás of the Ṛig- Sáma- and Black- Yajurveda, and among individual authors, only the exegete Yáska preceded *Páṇini*,—that the whole bulk of the remaining known literature is posterior to his eight grammatical books. We have seen, moreover, that *Kátyáyana* knew the Vájasaneyi-Saṁhitá and the Śátápatha-bráhmaṇa, and that, in consequence, we may assign to him, without fear of contradiction, a knowledge of the principal other Bráhmaṇas known to us, and probably of the Atharvaveda also.

Such being the case, we must then conclude that Sáyaṇa was right in assenting to Patanjali, who, throughout his Introduction to Pánini, shows that Páṇini's Grammar was written in strict reference to the Vaidik Saṁhitás, which, as I may now contend, were the three principal Saṁhitás. He is right, too, in appealing, wherever there is need, to the Várttikas of Kátyáyana; for the latter endorses the rules of Páṇini when he does not criticise them, and completes them wherever he thinks that Páṇini has omitted to

notice a fact. And since we have found that the Ṛik-Prátiśákhya fulfils the same object as these Várttikas, viz. that of completing the rules of Páṇini, and that Kátyáyana's Prátiśákhya, which is later than that attributed to Śaunaka, preceded his own Várttikas, we must grant, too, that he was right in availing himself of the assistance of those works, all of which are prior to the Várttikas of Kátyáyana.

That analogous conclusions apply to the Ishṭis of Pantanjali and to the Phiṭsútras of Śántana is obvious.

But it is from *the chronological position* in which these works stand to one another that we may feel justified in occasionally criticising the decisions of Sáyaṇa. Without a knowledge of it, or at least without a serious and conscientious attempt at obtaining it, all criticisms on Sáyaṇa lay themselves open to the reproach of mere arbitrariness and superficiality.

For, if the results here maintained be adopted, good and substantial reasons—which, however, would first have to be proved—might allow us to doubt the correctness of a decision of Sáyaṇa: if, for instance, he rejected an interpretation of a word that would follow from a rule of Páṇini, on the sole ground that Kátyáyana did not agree with Páṇini; or, if he interpreted a word merely on the basis of a Várttika of Kátyáyana, we might fairly question his decision, if we saw reason to apply to the case a rule of Páṇini, perhaps not criticised by Kátyáyana. Again, if we had substantial reasons for doing so, we might oppose our views to those of Sáyaṇa when he justified a meaning by the aid of the Phiṭsútras alone, though these Sútras may be at variance with Páṇini, for we should say that these Sútras, "when compared to Páṇini, are as if they were made to-day."

In short, the greater the distance becomes between a Veda and the grammarian who appended to it his notes, the more we shall have a plausible ground for looking forward, in preference to him, to that grammarian who stood nearer to the fountain head. Even Páṇini would cease to be our ultimate refuge, if we found Yáska opposed to him; and Gárgya, Śákalya, Śákaṭáyana, or the other predecessors of Páṇini, would deserve more serious consideration

than himself, if we were able to see that they maintained a sense of a Vaidik word which is differently rendered by him.

This is the critical process to which I hold that the commentaries of Sáyaṇa may be subjected, should it be deemed necessary to differ from them.

These remarks apply, of course, only to the Saṁhitás which preceded Páṇini; for, as to the literature which was posterior to him, Kátyáyana becomes necessarily our first exegetic authority, and after him comes Patanjali. I need not go further, for I have sufficiently explained the method I advocate, and the exception I take to that dogmatical schooling of these ancient authorities, which, so far from taking the trouble of conscientiously ascertaining their *retative chronological position in the literature* merely exhibits, at every step, its own want of scholarship.

I must now, though reluctantly, take a glance at the manner in which the Vaidik texts, more especially their groundwork, the Saṁhitás, nay, how the whole Sanskrit literature itself, is dealt with by those who profess to be our teachers and our authorities. And still more reluctantly must I advert to one work especially, which, above all others, has set itself up as our teacher and authority—the great Sanskrit Dictionary published by the Russian Imperial Academy.

The principles on which this work deals with the Vaidik texts is expressed by Professor Roth in his preface to it, in the following words:[282] "Therefore we do not believe, as H. H. Wilson does,[283] that Sâjaṇa better understood the expressions of the Veda than any European exegete, and that we have nothing to do but repeat what he says; on the contrary, we believe that a conscientious European exegete may understand the Veda much more correctly and better than Sâjaṇa. We do not consider it the [our] immediate purpose to obtain that understanding of the Veda which was current in

[282] "Sanskrit-Wörterbuch herausgegeben von der Kaiserlichen Akademie der Wissenschaften, bearbeitet von Otto Boehtlingk und Rudolph Roth." Preface, p. v.

[283] Note of Professor Roth: "Ṛig-Veda-Sanhitá. A collection of ancient Hindu hymns, etc. Translated from the original Sanskrit. By H. H. Wilson. London, 1850. I. p. 25."

India some centuries ago,[284] but we search for the meaning which the poets themselves gave to their songs and phrases. We consequently hold that the writings of Sâjaṇa and of the other commentators must not be an authority to the exegete, but merely one of the means of which he has to avail himself in the accomplishment of his task, which certainly is difficult, and not to be effected at a first attempt, nor by a single individual. On this account we have much regretted that the meritorious edition of the commentary on the Ṛigveda, by Müller, is not yet more advanced.[285]

"We have, therefore, endeavoured to take the road which is prescribed by philology: to elicit the sense of the texts by putting together all the passages which are kindred either in regard to their words or their sense; a road which is slow and tedious, and which, indeed, has not been trodden before, either by the commentators or the translators. Our double lot has, therefore, been that of exegetes as well as lexicographers. The purely etymological proceeding, as it must be followed up by those who endeavour to guess the sense of a word, without having before them the ten or twenty other passages in which the same word recurs, cannot possibly lead to a correct result."[286]

It would be but common fairness to allow these words of

[284] Note of Professor Roth: "Wilson, a.a. O. *II.* p. xxiii." But the page quoted by Professor Roth does not contain one single word in reference to the passage which it apparently intends to bear out.

[285] The first part of the Dictionary of Professor Roth and Dr. Boehtlingk was issued in 1852; the first volume, which is prefaced by the words quoted, in 1855; the first and second part of the second volume in 1856; the third part of the same volume in 1857. Professor Müller's first volume of the Ṛigveda appeared in 1849, the second in 1854, the third in 1856.

[286] In reference to this view of Professor Roth, of the relation of the Hindu commentators to the Vaidik hymns, Professor Weber says in the "Zeitschrift der Deutschen morgenländischen Gesellschaft," vol. X. p. 575: "Allem was darüber gesagt ist schliessen wir uns auf das Unbedingteste and Entschiedenste an;" *i.e.* "To all that has been said on it [on this relation, in the Preface of the Wörterbuch] we (*sic.*, does Professor Weber speak in his own name or in that of the whole Dictionary-company?) assent in the most unconditional and in the most peremptory manner."

Professor Roth to be followed by the entire preface which the lamented Professor Wilson has prefixed to the second volume of his invaluable translation of the Ṛigveda: the more so, as his views have been unscrupulously distorted in the statement here quoted; for though his views are supposed to be refuted by this passage, they could not shine brighter, in genuine modesty, in true scholarship, and in thorough common sense, than when placed by the side of this passage, which I will not qualify but analyze. But as I could not easily quote some twenty pages from Professor Wilson's excellent work, and as I should scarcely do justice to the manes of that distinguished man if I did not allow him to give his full answer, I must leave it to the reader to obtain for himself that contrast to which I here advert.

If, then, we analyze the ideas and principles presented in the passage just quoted, they come before us to the following effect:—

(1) Sáyaṇa gives us only that sense of the Veda which was current in India some centuries ago.

(2) Professor Roth is far more able than Sáyaṇa and other commentators to give us the correct sense of the Veda.

(3) For, he can put together some ten or twenty passages referring to the same word, whereas Sáyaṇa and other commentators could not do this, but had to guess its sense.

(4) He is above confining himself to the purely etymological process, which is that of these commentators.

(5) His object is not to understand the sense of the Veda which was current in India a few centuries back, but to know the meaning which the authors of the hymns themselves gave to their songs and phrases.

(6) Professor Roth is a conscientious European exegete.

Before I give my Várttikas to these six Sútras, which define the exegetical position of the Sanskrit Wörterbuch, I must observe that I am compelled, by the very nature of this Preface, to leave them in a similar position to that occupied by the Preface of Professor Roth itself. His Dictionary is the test of the assertions he makes. The test of my remarks would be a critical review of his

Dictionary. *I hereby promise him that my earliest leisure will be devoted to this review, especially as my materials for it are not only collected and ready, but so abundant as to give me a difficulty of choice.* But my present answer must, of necessity, deal with his generalities only in general terms.

(1) Sáyaṇa or the other commentators give us, he intimates, only that sense of the Veda which was current in India some centuries ago.

A bolder statement I defy any scholar to have met with in any book. Sáyaṇa incessantly refers to Yáska. All his explanations show that he stands on the ground of the *oldest legends and traditions*—of such traditions, moreover, as have no connection whatever with the creed of those sects which represent the degenerated Hindu faith in his time; yet Professor Roth ventures to tell the public at large, authoritatively and *without a particle of evidence*, that these legends and his version of the Ṛigveda are but some centuries old. I believe, and every learned Hindu will hold with me, that Sáyaṇa would have been hooted out of the country where he lived, had he dared to commit the imposition implied in this charge, on King Bukka, his lord, or on his countrymen. I hope, however, that Professor Roth will free himself from the reproach expressed by these words, by showing on what authority he gives such a piece of information, which is either all important for Europe as well as for India, or places him in the most ridiculous position that is conceivable.

(2) When an author tells us that he is able to do that which another author cannot do, we are entitled to infer that he is, at all events, thoroughly acquainted with all that this author has done. I am well aware,—I may add through the pleasure of personal remembrances,—that Professor Roth passed some time at Paris, and some little time in London also, when collecting his valuable materials for his edition of Yáska's Nirukta. Only in London and at Oxford, and, in some small measure, at Paris, also, are the materials requisite for studying the Vaidik commentaries of Sáyaṇa obtainable in Europe. Does Professor Roth intimate by the statement above quoted, that his stay in these cities enabled him to

study and copy, for his lexicographical purposes—then not thought of—all the works of Sáyaṇa, or that he, at Tübingen, is in possession of all those materials, the knowledge of which alone could entitle him to claim credit for a statement like that which he has ventured to make? But I need not pause for his reply. He regrets, as we have read, that "the meritorious edition by Müller, of Sáyaṇa's Commentary was not further advanced" when he closed the first volume of his Dictionary. Thus, when he began his "exegetical" work, he was only acquainted with the Commentary of Sáyaṇa as far as the first Ashṭaka; and when he wrote these lines, he may *perhaps* have known its continuation up to a portion of the third Ashṭaka—in other words, no more than a third of Sáyaṇa's whole Commentary on the Ṛigveda; and yet he ventures to speak of the whole Commentary of Sáyaṇa, and to say that he can do what Sáyaṇa was unable to perform? But we almost forget that the words of Professor Roth are by no means restricted to the Ṛigveda Commentary alone; it embraces the commentaries to *all the Saṁhitás*. And here I am once more compelled to ask—Does he assert that he knew, when he wrote these words, Sáyaṇa's Commentary on the Sámaveda and the Taittiríya-Saṁhitá, or even Sáyaṇa's Commentary on the Śatapatha-Bráhmaṇa? For surely he would not think of calling that Sáyaṇa's Commentary to this Bráhmaṇa, which has been presented to us extracted and mangled in Professor Weber's edition of the Śatapatha-Bráhmaṇa. And yet he has the courage to pass this sweeping condemnation on all these gigantic labours of the Hindu mind, while ignorant of all but the merest fraction of them?

(3) Professor Roth no doubt enjoys a great advantage when he can put together some ten or twenty passages for examining the sense of a word which occurs in them; but I beg to submit that there are many instances in which a Vaidik word does not occur twenty or ten, nor yet five or four times, in the Saṁhitás. How does he, then, muster his ten or twenty passages, when, nevertheless, he rejects the interpretation of Sáyaṇa? For it would seem that in such a case the "guessing" of Sáyaṇa, as he calls it, stands on as good ground as his own. But the assurance with

which he implies that Sáyaṇa was not capable of mustering ten or twenty passages which are at the command of Professor Roth, presupposes, indeed, in his readers a degree of imbecile credulity which is, no doubt, a happy condition of mind for those who rejoice in it, and perhaps that best fitted for reading assertions like these, but which may not be quite so universal as he seems to assume. Mádhava-Sáyaṇa, one of the profoundest scholars of India, the exegete of all the three Vedas, as he tells us himself,—of the most important Bráhmaṇas and a Kalpa work,—Mádhava, the renowned Mímánsist—he, the great grammarian, who wrote the learned commentary on the Sanskrit radicals, who shows at every step that he has Páṇini and Kátyáyana at his fingers' ends,—Mádhava, who, on account of his gigantic learning and his deep sense of religion, lives in the legends of India as an incarnation of Śiva,—in short, the great Mádhava, we are told, had not the proficiency of combining in his mind or otherwise those ten or twenty passages of *his own Veda*, which Professor Roth has the powerful advantage of bringing together by means of his little memoranda!

(4) "The purely etymological proceeding," he says, "as it must be followed up by those who endeavour to guess the sense of a word, cannot possibly lead to a correct result."

By these words he compels us to infer, in the first instance, that the meanings which Sáyaṇa gives to Vaidik words are purely etymological; for when he illustrates his statement in a subsequent passage, by alleging such instances as "power, sacrifice, food, wisdom, to go, to move," it is clear that his sweeping assertion cannot be considered as merely embracing these six words, which, in his opinion, sometimes admit of a modification of sense. Just as he cancels the whole spirit of Sáyaṇa's commentary, he tells us with the utmost assurance that the whole commentary of Sáyaṇa is purely etymological. There is, I admit, an advantage in boldness; for if you tell a man while gazing on the noon-day sun that he is actually in the darkness of mid-night, he may probably prefer

to doubt the evidence of his senses rather than venture to reject the extraordinary news you bring him. I open at random the three quartos of Max Müller; I look at every page once, twice, many times. No doubt Professor Roth must be quite correct, for my eyes are blind. But, since I suffer under this sudden disability, I may at least be permitted to quote that very page from Wilson's preface to the second volume of his translation which Professor Roth quotes above, as if it bore out his statement concerning the "some centuries."

"As many instances of this elliptical construction," we read there, "have been given in the notes of both this and the former volume, a few additional instances will here be sufficient:—thus (p. 301, v. 9) we have the 'grandson of the waters has ascended above the crooked ——;' 'the broad and golden —— spread around.' What would the European scholar do here without the Scholiast? He might, perhaps, suspect that the term crooked, curved, or bent, or, as here explained, crooked-going, tortuous, might apply *to the clouds*; but he would hesitate as to what he should attach the other epithets to, and the original author alone could say with confidence that he meant '*rivers*,' which thenceforward became the traditional and admitted explanation, and is, accordingly, so supplied by the Scholiast."

Thus, has Sáyaṇa stopped at the etymological sense of "crooked-going," or of "gold-coloured?"

But, in the second instance, though Professor Roth, of course, possesses all the knowledge which these ignorant Hindu commentators were wanting in, he implies by his words, that the meanings he creates in overstepping the purely etymological process, nevertheless rest on it. Since my reply on this point would have to enter into detail, and since I have promised to give *much* detail in the review which will be the commentary on my present remarks, I will merely here state that I know of no work which has come before the public with such unmeasured pretensions of scholarship and critical ingenuity as this Wörterbuch, and which has, at the same time, laid itself open to such serious reproaches of the *profoundest grammatical ignorance.* And, as

an etymological proceeding without a thorough knowledge of grammar is etymological thimblerig, I may at least here prepare the reader who takes an interest in such plays, for a performance on the most magnificent scale. Or to speak in plain prose, I shall prove to Professor Roth by means of those same authorities which I have so often impressed on the reader's mind, that his Dictionary has created many meanings without the slightest regard to the grammatical properties of the word, and, in consequence, that his Vaidik exegesis in all these numerous and important instances has just that worth which a Veda revealed by Professor Roth has in comparison with the Veda of India.

(5) The object of Professor Roth is "not to understand the Veda such as it was current in India a few centuries back, but to know the meaning which the poets themselves gave to their songs and phrases."

This is unquestionably most important intelligence. Sáyaṇa gives us the sense of the Veda, such as it was handed down to him —not indeed a few centuries ago, but from generation to generation immemorial—yet within this Kaliyuga, I suppose. Nágojibhaṭṭa, again, we have seen,[287] tells us that in the various destructions of the world, the Rishis received new revelations from the divinity, which did not affect the eternal sense of the Veda, but merely the order of its words. But now we learn, for the first time, that Professor Roth has received a revelation at Tübingen, which as yet has neither reached the banks of the Thames nor those of the Ganges. He is going to tell us the sense which the original Ṛishis gave to their songs and phrases, at a period of Hindu antiquity, which is as much within scientific reach as the commencement of the world itself. Who will not hail this revelation which dispenses with grammar and all that sort of thing, and who will not believe in it?

And yet I have one word more to add in regard to Professor Roth's "direct communication with the Hindu divinities." He does not attach any importance, as he tells us, and abundantly proves, to that Veda which is the foundation of the religious

[287] See note 171.

development of India; for that Veda is the Veda of Sáyaṇa, and that Veda, too, which alone concerns us uninspired mortals. But even Professor Roth himself professes, in another part of his Preface, the greatest respect for the native commentaries on theological and ritual books. There he emphatically exclaims (p. iv.): "Indeed, for one of the two portions of the Vaidik literature, for the works on theology and the rites, we cannot wish for any better guides than these commentators, accurate in every respect, who follow their texts word for word, who are untiring in repeating everywhere that which they have already said whenever there could arise even the appearance of a misunderstanding, and who sometimes seem rather to have written for us foreigners than for their priestly pupils grown up under these ideas and impressions." How far his work has embodied the conviction expressed in these words which could not have been expressed with greater truth, I shall have to examine in my review. But I fear that these eloquent words must have escaped his memory in the midst of all the revelations he received. On the Ṛigveda we have already exchanged our views; but not yet on the other Vedas. These are avowedly extracted, or "milked," as the Hindus say, from the Ṛik. That the Sámaveda is entirely taken from it, we have proof,[288] and that the metrical part of the Yajus likewise rests on a version of it, no one will dispute. But both these Vedas are professedly not poetical anthologies. They are purely and simply ritual Vedas, and therefore belong—not only from a Hindu, but from an European point of view also—to the ritual literature. At the Jyotishṭoma, for instance, the priest chants, not the Ṛig-, but the Sáma- veda hymns, *though* the verses are apparently the same in both. At the Aśwamedha he mutters, not the Ṛig-, but the Yajur- veda hymns. This means that, whatever may have been the "original sense" of such Ṛigveda verses, in their Sáma- or Yajur- veda arrangement which, in numerous instances, has brought Ṛigveda verses of different hymns or books, into a new hymn,—the Sámaveda hymns and the Yajurveda hymns have only a value so far as their immediate

[288] See note 75.

object, the sacrifice, is concerned. Hence even the most transcendental and the most inspired critic has nothing to do in these two Vedas with "the sense which the poets themselves gave to their songs and phrases," he has simply to deal with that sense which religion or superstition imparted to these verses, in order to adapt them to the imaginary effects of the sacrifice. As little as it would be our immediate object, when assisting at the horse-sacrifice, to ask what is the etymology of horse? or as little as it would be seasonable to trace the linguistic origin of a cannon-ball when it whistles past our ears, just so little have we to impart "the original sense"—I mean that sense revealed to Professor Roth—to the verses of the Sáma- and Yajur- veda, even when we are "both exegetes and lexicographers." And yet I shall give abundant proof that, even on these two Vedas, Professor Roth has had revelations of a most astounding character.

(6) "We believe that a conscientious European exegete might understand much more correctly and thoroughly the sense of the Veda than Sáyaṇa." I should encroach on the judgment of the reader, if I ventured upon any remarks on this latter statement after what I have already said.

In now adverting to the treatment which the scientific and classical literature has received in the Sanskrit Wörterbuch, I need only say that this department is in the hands of Dr. Boehtlingk. In saying this, I have said everything. After such an expression of opinion, it will, of course, be my duty to show, at the earliest opportunity, that Dr. Boehtlingk is incapable of understanding even easy rules of Páṇini, much less those of Kátyáyana, and still less is he capable of making use of them in the understanding of classical texts. The errors in his department of the Dictionary are so numerous and of so *peculiar* a kind—yet, on the whole, so thoroughly in accordance with the specimens I have adduced from his Commentary on Páṇini, that it will fill every serious Sanskritist with dismay, when he calculates the mischievous influence which they must exercise on the study of Sanskrit philology.

On the present occasion, I must confine myself to these preliminary remarks, or at best content myself with adverting to one

other passage in the Preface to the Wörterbuch. It runs thus (p. vii.): "In order to facilitate the finding (of the words) for those who will make use of our Dictionary, we have to make the following observation. We have banished completely from the verbal roots the vowels *ṛi*, *ṛí*, and *ḷṛi*, as well as the diphthongs at their end; for *ṛi* at the end of nominal bases we have substituted *ar*."

Thus the Wörterbuch does not give, like the Hindu grammarians, a radical *kṛi*, but it gives *kar*; not *kḷṛip*, but *kalp*; not *jṛí*, but *jar*; not *pitṛi*, but *pitar*; not *dátṛi*, but *dátar*, etc. Now, this Dictionary professes to be a Dictionary of the Sanskrit language, not of some imaginary idiom which may be current at Tübingen or St. Petersburg. One would therefore have supposed that the public was entitled to expect some reason for these changes,—to know by what scientific considerations the authors of this work were guided, when they took upon themselves the responsibility of thus *abolishing the radicals and nominal bases taught by Páṇini and subsequent grammarians.* But, in the fullness of its authority, this work does not condescend to meet any such demand: it simply cancels whole categories of grammatical forms, and those of the greatest importance and comprehensiveness. Whether I am right or not in inferring the arguments which were in the minds of its writers when they presumed thus dictatorially to impose their theories on Sanskrit philology, may be a matter of doubt, but my supposition is that this innovation is founded on researches belonging to comparative philology. It cannot rest on mere Sanskritic ground, since all the forms they have cancelled really occur as thematic forms in the Sanskrit language itself. Thus, to use the same instances: *kṛi* occurs in *kṛi-ta*, *kḷṛip* in *kḷṛip-ta*, *pitṛi* in *pitṛi-bhis*, *dátṛi* in *dátṛi-bhis*; and as to *jṛí*,—*jírṇa* can only follow from *jṛí*, not from *jar*. Their reasons, founded on comparative grammar, must then be these: that some bases in *ṛi* are represented in Latin by *er* and *or*, and in Greek by *ερ*, *ηρ*, and *ορ*; *pitṛi-*, for instance corresponds with Latin *pater-*, Greek *πατερ-*, *dátṛi* with *datôr-* and *δοτηρ*, etc.

Now even supposing that such an argument had any weight at all in a dictionary of the Sanskrit language, the application made

of it would be incongruous. For though *pitar-* corresponds with *pater-*, *dátăr-* does not correspond with *datór-*; its representative would have had to assume the form *dátár-*. The whole theory therefore, on the supposition I have made, would practically break down, and the innovation would be inconsistent with itself as well as at variance with comparative results.

But can such an argument be at all admissible? If a Sanskrit Dictionary were concerned, like Professor Bopp's Comparative Grammar, with eliciting from the forms of sister languages the forms of that parental language whence they may be supposed to have derived their origin, it would be defensible to give the forms of that parental language itself. But a Sanskrit Dictionary can have no such aim. Its immediate object is the actual language which it has to deal with. It must take it such as it is, in its very deviations from the germ whence it has sprung. Its function is not to *correct* the real historical language, but to record its facts; and in doing so, to collect the materials which are to be used as well by the special as by the comparative philologer. And in so far as its direct purpose is concerned, this is all it has to do. Any observations it may choose to attach to the real historical facts may of course be given; but it shows an utter want of judgment, to say nothing else, when it presumes to alter the very forms of the language itself.

I may venture also to add a few other observations on the forms thus cancelled in this "conscientious" Sanskrit Wörterbuch. It is known that many Sanskrit bases, and amongst them the bases in *ṛi*, undergo various changes in their declension and otherwise. *Pitṛi*, for instance, becomes *pitar*, in the accusative *pitar-am*, while it remains as it is, in the instrumental *pitṛi-bhis*; *dadhi* remains so in *dadhi-bhis*, but its base is *dadhan*, with the loss of *a*, in *dadhn-á*; *asthi* forms *asthi-bhis*, but *asthn-á*. Now there exists a paper of Dr. Boehtlingk on the Sanskrit declension; but whoever reads it must fancy that the language either played dice with these and similar forms, or is undergoing some remarkable cure. He talks of bases "which are strengthened as well as weakened," of bases "which are only strengthened," and of bases "which are only

weakened." Why language should nurse and physic its bases, as we learn from him, no one will understand. But a sadder spectacle of the treatment of a language or of linguistic facts than is presented in that paper, it is not possible to imagine. The *reasoning* there is exactly on the same level as the reasoning in the "*edition*" of Pâṇini, of which so many specimens have now become familiar to the reader of this Preface. Exactly the same game at dice or the same vagaries of disease reign in this Dictionary: thus, though the declension phenomena of *akshi*, *asthi*, *dadhi*, are identical, and acknowledged to be so by Dr. Boehtlingk himself in his paper on Declension (§ 69), in his Dictionary he discourses on the first noun under *akshan*, and again under *akshi*, while, on the contrary, if we look to *asthi*, he refers us to *asthan*; and if under his guidance we now go to *dadhan*, he requests us to seek for information under *dadhi*.

But since the linguistic hospital, which is opened in the works of Dr. Boehtlingk, is fortunately not the place in which the Sanskrit language lies,—for this language has had a sound and rational development—it will be obvious to everyone who happens not to be placed under Dr. Boehtlingk's treatment, that there must be reasons for this variety of thematic forms which constitute the declension of the same base. And as there are such reasons, the immediate consequence is that we cannot decide, *a priori*, whether *kartar* be the "strengthened" form of the original base *kartṛi*, or "*kartṛi*" the "weakened" form of the original base *kartar*. Such a decision can only be taken after a thorough investigation of the influences which cause this change, of the nature of these influences themselves, and of the manner in which they work. And as language does not sit down like a school-boy, first to master the declensions, then the conjugations, and so on,—but as the influences I am speaking of are influences which are traceable in the whole organism of language itself, it is obvious, too, that such an investigation would not restrict itself to the phenomena of declension merely, but extend over the whole area of the linguistic development.

When I myself assumed the responsibility of writing a Sanskrit

Dictionary, I considered it incumbent on me to devote a most serious research to those little facts which, as we have seen, are despatched in five lines by our modern "exegetes and lexicographers." Six years have elapsed since I laid my first results, so far as lexicographical purposes are concerned, before the London Philological Society, and it is only the desire of giving them in their full bearing and extent that has hitherto delayed their presentation through the press. Now, it is questions like these—questions which, in my mind, ought to be decided with the very utmost circumspection, and which cannot be decided without very laborious research,—it is questions like these which have been trifled with in this Wörterbuch in the most unwarranted manner. It does not show that it even understands the important problem which lies in its path; it briefly informs the reader that it has cancelled all the bases in *ṛi*, *ṛí*, *ḷri*, etc. and bids him—good-bye.

Patanjali,—let us for a moment repose after this dreary journey through the Wörterbuch,—Patanjali on one occasion thus speaks to us: "When a man is in want of a pot, he goes to the house of a potter and says: (potter), make me a pot, for I have occasion for it. But (surely) a man who wants to employ words will not go, like the other, to the house of a grammarian and say: (grammarian) make me some words, I have occasion for them."[289] Happy Patanjali! blessed in thy ignorance! Here we have potters who can fabricate—and not simply meanings of words, but the very words themselves, and words, too, which you laboured so earnestly, so learnedly, so conscientiously, to save from the pottering of all future "exegetes and lexicographers." Nay, we have, too, men who can repair to these potters, and call for, and admire, their linguistic wares!

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When in the presence of these extraordinary facts, which, unhappily, must silence the expression of all the acknowledgment—

[289] Mahábháshya Introduction (p. 52 ed. Ballantyne): घटेन कार्यं करिष्यन्कुम्भकारकुलं गत्वाह कुरु घटं कार्यमनेन करिष्यामीति । न तद्वच्छब्दान्प्रयुयुक्षमाणो वैयाकरणकुलं गत्वाह कुरु शब्दान्प्रयोक्ष्य इति

nay, of *all the admiration I really entertain for the immense industry* displayed in this Wörterbuch,—when with that deep sense which I entertain of the *duties* and of the *influence* of a Dictionary, and, in the actual condition of Sanskrit philology, more especially of a Sanskrit Dictionary,—when with these convictions, the earnestness of which, I believe, is proved throughout the whole of this investigation,—when—I will not conceal it—under the indignation and grief I felt in seeing a magnificent opportunity thrown away —as I shall abundantly prove that it has been thrown away in the case of the Sanskrit Wörterbuch,—when under these impressions I uttered a warning, five years ago, in the "Westminster Review," a warning contained in three pages, there ensued a spectacle which, during my literary experience, stands without a parallel.

Professor Kuhn,—not indeed a proficient in Sanskrit, nor having ever obtained any position amongst those who are earnestly engaged in Sanskrit philology, but—as a contributor of quotations to the Wörterbuch, launched against me the grossest personal invectives which ever disgraced the pages of a scientific journal. As sound, literary argument was beyond his range, he indemnified himself, and gratified his employers, by calling me names. Unfortunately for him his abuse could produce no effect upon me, for the following reason. Amongst the few critical remarks for which I had room, in the "Westminster Review," there was one which illustrated the manner in which Professor Roth had translated a ritual text. This remark was expressly written for Professor Kuhn's amusement as well as that of Professor Weber. For, at a small Sanskritic party which used to meet every fortnight at Berlin during the years 1847 and 1848, I had shown them the Commentary of Mádhava on a Mímánsá work, the editing of which I had then commenced, this Commentary being the proof of the assertion I had made in 1855 in the "Westminster Review." Professor Kuhn heartily enjoyed, at one of these meetings, the precious translation of the passage in question from the Aitareya-Bráhmaṇa, given by Professor Roth, in the preface (pp. xxxviii-xli) to his edition of the Nirukta. Nay more, so anxious was he to possess its substance, before it was published, that in my presence he took notes from

the Commentary I am speaking of,—viz., that of the Jaiminíya-nyáya-málá-vistara. And in the invectives to which I am alluding, he does not deny the existence, nor yet the value, of my evidence, but he words his defence of Professor Roth in so studied and so ambiguous a manner as to create in the minds of his readers a suspicion as to the reliability of the statement I had made, though its truth was perfectly familiar to him.[290]

Now, a writer who has recourse to such weapons as these has laid aside those qualities which are necessary to retain a man within the pale of a gentlemanly consideration, and his language, however

[290] In possession of the information I am speaking of he writes as follows: "Der letzteren stellt der verfasser eine bedeutend abweichende des commentators gegenüber, da er aber nur the commentator und nicht all the commentators oder almost all the commentators sagt, so ist stark zu vermuthen, dass noch andere commentare existiren, welche den text wahrscheinlich in der Rothschen weise erklären werden; dabei nehme ich natürlich den Fall als ganz unmöglich an dass der verfasser (der nichts als die übersetzung giebt) etwa selber den commentar missverstanden haben sollte" i.e. "In opposition to the latter [viz. the version of Professor Roth of the passage in question] the reviewer gives another of the commentator which is considerably different from it; but as he merely says the commentator, and not all the commentators or almost all the commentators, there is a strong probability (*sic!*) that there are other commentators who probably (*sic!*) explain the text in the manner of Professor Roth. *With these words I assume it, as a matter of course, to be plainly impossible that the reviewer who gives nothing but the translation, should have misunderstood the commentary.*"—That Professor Kuhn had not the slightest doubt as to who was the author of the review in question, even he will not venture to deny; for he has stated the fact in letters and in conversation. But even if he had any such doubt, he knew that I *was* in possession of the commentary, for he had taken notes from it. If, then, the ascertainment of truth alone had been the object of his remark, as the public might expect of an author, and if his notes were not complete enough—which, however, I do not admit—the time required for a letter to me and an answer back, that is to say, five days, would have sufficed to give him all the information he could wish for. It requires, however, no statement from me that his object was not to inform his readers of the *true* state of the facts; it better suited his purpose to insinuate a doubt as to the correctness of the translation I had given. Indeed, Professor Weber,—who, as I have mentioned, possessed the same knowledge and had obtained it in the same manner, as Professor Kuhn, settles the point. Though he did not remain behind his colleague in scurrilous abuse, and though, in speaking of my translation, he shows his usual levity, he, nevertheless, plainly and openly acknowledges the full reliability of the translation I had given, on the ground of the Mímánsá work. He says: "er kennt nämlich offenbar nur die systematisirende Erklärung der Mîmânsâschule, etc.;" i.e. "the reviewer obviously knows only the sys-

gross, and adapted to his own character, can not touch one who does not stand on the same level with him.

A similar exhibition took place, I am grieved to say, in a journal of high standing and respectability, in the "Zeitschrift der Deutschen morgenländischen Gesellschaft." It is a salutary practice in the journals of all learned societies, not to admit into their pages scurrilous or libellous attacks against individuals; and this practice has been rigidly adhered to in the journal to which I am adverting, with the single exception of my own case. Professor Weber, who is also in the service of the Wörterbuch, suddenly attacked me in this journal,—not, indeed, with anything that deserves the name of argument, but with personal abuse of the coarsest kind. Five years have passed by, and at last a sense of justice, which does credit to himself, has re-entered the mind of Professor Weber; and in the last number of the "Zeitschrift," which reached me when this Preface was nearly completed in print, he has fully and honestly retracted all his former calumnies; still, however, combining with the compliments he now pays to my Dictionary, the remark that my views of the Wörterbuch show a perfect derangement of my mental faculties, since I do not reject the authority of the greatest Hindu scholars as freely and easily as the work he so assiduously praises.

I am certainly in no humour to find fault with the opinion which he entertains of my mental condition, for it will always give me a sense of safety and satisfaction when I find him bearing testimony to the vast distance which separates our respective modes of studying, and judging of, Hindu antiquity. But, as he has chosen to connect his opinion of me with a piece of scientific advice, this seems a fitting opportunity for illustrating, *once more*, his competence for passing a judgment on matters of Sanskrit philology.

He says: "Another, third, essential difference [between the Wörterbuch and my Dictionary;—I, myself, trust and hope that

tematizing explanation of the Mímánsá school, etc." Thus, whatever be his opinion of this explanation, he speaks of it from *personal knowledge*, and admits that my account of it was correct and not liable of doubt.

attentive readers will find many more *essential* differences than three between the two works] consists . . . . . . in [my] not marking the accent of the words."

In his opinion, therefore, the Wörterbuch *does* mark the accent. Now, setting aside the very considerable quantity of words which are not marked with any accent in this work, the instances in which it is marked there seem to satisfy the scientific requirements of Professor Weber. I ought, then, to mention, in the first place, that in all such cases the accent is put there over the word without any further explanatory remark. But I have shown that there are *periods* in the known Sanskrit *grammatical* literature;—that the first period is that of Pâṇini, the second that of the Ṛik-Prâtiśâkhya, the third (perhaps fourth) that of Kâtyâyana, the fourth (or perhaps fifth) that of the Phiṭsûtras; and that, as we continue our descent, we have the period of the Kâśikâ, Kaumudí, etc. Thus, marking an accent without saying to what period such an accent belongs, *and up to what period it remains in force*, is giving evidence of the greatest superficiality,—it is showing, too, that the difficulties of the question we are speaking of, were not at all understood. As regards myself, I believe I might have entered into such detail, since I have considered it my duty to turn my researches into this channel also; and if the scientific and liberal disposition of my publishers could have disregarded all material considerations in the case—and could have added still more to the great concessions of space which they have already made me, to their own material detriment, since the publication of the third part of my Dictionary,—I should have been able not only to give quotations *historically*, which the Wörterbuch, notwithstanding Professor Weber's bold assertion—I will not attach to it another epithet—does not give, and to discuss the matters of accent,—but even to re-edit, little by little, the Commentary to the Śatapatha-brâhmaṇa, as I have already done on several occasions, in order to prove the meanings I give, and which meanings no one could gather from the text as edited by Professor Weber. No doubt I might have done all this had I been perfectly independent of material considerations. But, at all events, had I, in marking the accents, contented myself with that which satisfies completely

Professor Weber's scientific wants, my Dictionary would have become as superficial as the book which he has qualified as a work of the "most scrupulous conscientiousness."[291]

In adverting to Professor Weber's advice, I may as well quote one more instance from his impartial illustration of the difference between the two Dictionaries. It concerns the meanings of words in both. But as I have adverted to this subject before, I need now only say, that he describes the Wörterbuch in the following manner.

"It represents," he writes in the 'Zeitschrift' "the principle of reality in contrast with the historical proceeding of interpretation [which he says, is mine], by allowing the words to interpret themselves through the chronological order (*sic. ! !*) of the quotations added to them, and through these quotations themselves, the authors always quoting the native exegesis also, but merely as a secondary means."[292] And of myself he says, that my "orthodox faith in the authority of native exegetes and grammarians" is something perfectly bewildering; indeed, it presupposes the "derangement of my mental faculties."[293]

It requires all the levity, on the one hand, and all the hardihood, on the other, which are the mixed essentials of Professor

[291] In his libel he says; "dieses Werk des bewundernswerthesten Fleisses und der sorgsamsten Gewissenhaftigkeit."

[292] "Zeitschrift der Deutschen morgenländischen Geselschaft," vol. XIV. p. 755: Die Haupttendenz, die er [*i.e*, myself] hiebei verfolgt, besteht eben—und dies markirt einen ferneren Haupt-Unterschied von *Boehtlingk-Roth*—darin, dass er es sich zur Aufgabe macht, die Ansichten der einheimischen Erklärer und Sprachforscher zur prägnanten Geltun gzu bringen, während *Boehtlingk-Roth* diesem historischen Erklärungsverfahren gegenüber das sachliche Princip vertreten, die Wörter nämlich durch zeitliche Ordnung der betreffenden Stellen und durch eben diese Stellen selbst sich uumittelbar erklären zu lassen, wobei sie die einheimische Exegese zwar auch stets anführen, aber doch nur als sekundäres Hülfsmittel betrachten."

[293] *Ibid*. p. 756: "Persönliche Beziehungen haben uns seitdem überzengt, dass der Verfasser bei Abfassung jenes, für uns allerdings immer noch geradezu unbegreiflichen, Angriffes auf das Petersburger Wörterbuch dennoch wirklich im völligen Rechte zu sein glaubte. Es setzt dies freilich nach unserer Ansicht eine Art Verirrung des Denkvermögens voraus, wie sie auf sonstigen Gebieten nicht selten ist, hier aber in der That be-

Weber's literary productions, to allow an author to come before the public with statements like these. As for myself, any one may see that there are various instances in my Dictionary where *I plainly state that I differ from the etymologies or meanings given by the native authorities.* These cases of dissent are certainly not frequent, because a serious investigation of the native grammarians led me in most instances to appreciate their scholarship and the correctness of its results; nor have I the presumption to supersede them with mere vague and vapouring doubts; but that I have ground sometimes to differ even from the views of a Kátyáyana or a Patanjali, Professor Weber will have probably learned now from the foregoing pages, though he might have learned it already from my Sanskrit Dictionary, which he is good enough to favour with his advice. His statement, therefore, concerning my blind belief in all that the Hindu scholars say, is founded on that same overweening superficiality which, as we have seen, leads him to assume the responsibility of schooling Kátyáyana, whom he does not even understand.

But as to his description of the Wörterbuch, I know not how to qualify it without using language which could only be used by a Professor Kuhn. It is one of my most serious reproaches against the Sanskrit Wörterbuch, that it not only creates its own meanings, and by applying them to the most important documents of the literature, *practically falsifies antiquity itself*, but deliberately, and nearly constantly, *suppresses* all the information we may derive from the native commentaries. I have intimated that the great injury they have thus done to the due appreciation of Hindu antiquity, would have been lessened had they at least, as common sense would suggest, given by the side of their own inventions the meanings of Sáyaṇa or Mahídhara or of other authorities, and thus enabled the student to judge for himself. Yet while the reader may peruse their Dictionary page after page,

fremdet, eine orthodoxe Hingabe nämlich an die Auktorität der indischen Exegeten und Grammatiker, wie sie uns gegenüber diesen Haarspaltern, die bei aller Spitzfindigkeit denn doch gar oft jenen verblendeten Leitern gleichen, die da Mücken seigen und Kameele verschlucken, sehr wenig am Platze scheint."

sheet after sheet, without discovering a trace of these celebrated Vaidik commentaries, while the exceptions to this rule are so rare as to become almost equal to zero, Professor Weber dares to speculate on the credulity of the public in telling it that this Dictionary ALWAYS *quotes the native exegesis !*

When a cause has sunk so low as to have such defenders and require such means of defence as these, when its own contributors and its noisiest bards have no other praise to chant than such as this, it seems almost cruel to aggravate its agony by exposure or reproach.

But the spectacle exhibited on the appearance of my remarks in the "Westminster Review" does not end here, and its epilogue is perhaps even more remarkable than the play itself. In the same "Zeitschrift der Deutschen Morgenländischen Gesellschaft" there followed another act, which is so characteristic of the system pursued in these attacks, that it deserves a special word, merely for the sake of curiosity. An individual whose sole connection with Sanskrit studies consists in handing Sanskrit books to those who can read them, a literary naught, wholly unknown, but assuming the airs of a quantity, because it has figures before it that prompt it on,—this personage who, as his own friends informed me, is perfectly ignorant of Sanskrit, he, too, was allowed to give *his* opinion on the Worterbuch. I need not say that, in the absence of all knowledge of the subject itself, it merely vented itself in the most grandiloquent praise; but, to complete its mission, there was added to this fustian, language, in reference to me, such as certainly was never heard, or admitted, before in a respectable journal of any society. He need not tremble lest I should drag him into notoriety. Nature has not fitted him for estimating the ridicule to which he exposed himself in becoming the mouthpiece and the puppet of his instigators. If he deserve anything, it is not chastisement, but pity, and the mercy of a charitable concealment of his name.

And all this outrage, not only against the interests of science and truth, but against the commonest rules of decency, was committed in a series of planned attacks, because I had warned the Sanskrit Wörterbuch of the danger of its career, and had not expressed any admiration for Dr. Boehtlingk's competence or scholarship.

It was then, and on the ground of observations I had made in regard to his want of proficiency, that I was called upon by one of his men, not only to have respect for the "editor of Páṇini," but even for the *hidden* reasons he might have had in foisting on the public his blunders of every kind. The "editor of Páṇini" was held before me as a symbol of scientific accomplishment; his "edition of Páṇini" was the great thunderbolt which was hurled at my head by one of these little Jupiters.[294]

For eighteen years I have been thoroughly acquainted with the value and the character of this "*edition*" of Páṇini; and yet, from a natural disinclination to antagonize with those who have similar pursuits to my own, I have refrained from apprizing the public of the knowledge I possessed in regard to it. Twelve years have passed since I explained my views on this book personally and

[294] Prof. Kuhn writes in his "Zeitschrift" the following words: "Wo der alten grammatiker nicht erwähnung gethan ist, geschah es nur deshalb nicht, weil ihre etymologie mit der der verfasser übereinstimmte; stellten dieselben aber ohne jene zu erwähnen eigne etymologieen auf, so liess sich doch wohl voraussetzen, dass der herausgeber des Pâṇini, des Vopadeva u. s. w. dazu seine wohlerwogenen gründe gehabt haben mochte;" *i.e.*, "where no mention was made [in the Wörterbuch] of the old grammarians, this was done because their etymology agreed with that of the authors of the Wörterbuch; but when the latter made their own etymologies without naming the former, it was but natural to suppose that the editor of Pâṇini, of Vopadeva, etc. had his own well-weighed reasons for doing so." The real nature of this statement of Professor Kuhn will become apparent from the review which I shall give of the Wörterbuch. But his information, as it is, is not without great interest. Thus, according to this quotationer of the Wörterbuch, its authors pass over in silence the labours of the Hindu grammarians—not because they see reason to adopt the results of the latter—but because these labours have the honour to meet with the approval of Dr. Boehtlingk and Company. Under any circumstances, however, it was but natural and rational to pass them over in silence and *to suppress the information they give*,—for, either they have the honour of being approved of by Dr. Boehtlingk, or "the editor of Pâṇini" had probably his well-weighed reasons for not agreeing with them; and, in the latter case, there was of course not the slightest necessity that he should give or even allude to these important reasons. The passage quoted would alone quite suffice to illustrate the character of the fulsome adulation and of the puffing advertisements—written, of course, exclusively by the employed scribes of the Wörterbuch—which for some years have made their appearance in some literary journals of Germany, and have not only misled, but imposed upon, the public unacquainted or imperfectly acquainted with Sanskrit philology.

privately, at our Sanksritic parties, to Professors Weber and Kuhn; and the longer the interval passed over, the less I felt disposed to speak of it in print. At present, after twenty years' time, I should have considered it almost unfair to rake up the past; for a sense of charity would have told me that the moral and intellectual condition of a man may undergo considerable changes during so considerable a period of his life. But in spite of my strongest desire to combine the defence of literary interests with a regard for all the circumstances connected with the author himself, I am not allowed to remain silent, in consequence of the insolent provocations which I receive. Not only does Dr. Boehtlingk quote *his* "edition" of Páṇini, in his Wörterbuch,—not only does he thus force it, as it were, on us by the references he makes to it, and acknowledge it to this day as his legitimate child,—but one of his own scribes, well acquainted with the judgment I should pass on it, has the hardihood to defy me publicly, by bidding me have respect for the "editor of Páṇini."

Well, then, I have taken up this impertinent challenge. In so far as my present subject permitted, I have illustrated the nature of this immaculate book; and it will not be my fault if I am compelled to recur to it again.

Still a provocation of this kind alone would have as little induced me to take up my pen now as it did heretofore; but when I see the public told authoritatively, yet without any proof, that Sáyaṇa teaches that understanding of the Veda which was current in India no longer than a few centuries ago;—when I see that the most distinguished and the most learned Hindu scholars and divines—the most valuable, and sometimes the only, source of all our knowledge of ancient India—are scorned in theory, mutilated in print, and, as a consequence, set aside in the interpretation of Vaidik texts;—when I see that the most ancient records of Hindu antiquity are interpreted to the European public in such a manner as to cease to be that which they are;—when a clique of Sanskritists of this description vapours about giving us the sense of the Veda as it existed at the commencement of Hindu antiquity;—when I see that the very forms

of the language are falsified, and that it is made a principle to slur the grammar of Páṇini, and to ridicule those who lay stress on it;—when I see that one of the highest grammatical authorities of India is schooled for a "want of practice and skill," while this censure is passed without even an understanding of the work to which it refers;—when I see that they who emphatically claim the epithet of "veracious,"[296] make statements which are the very reverse of truth;—and when I consider that this method of studying Sanskrit philology is pursued by those whose words apparently derive weight and influence from the professorial position they hold;—and when,

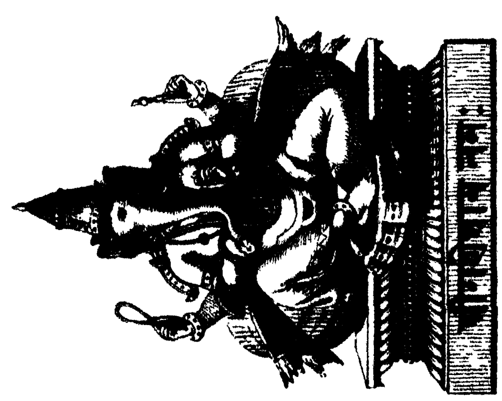
[296] Professor Weber in his libel: "einen um so peinlicheren Eindruck muss es auf jeden wahrheitsliebenden Forscher machen, etc.;" i.e. "the more painful is the impression which must be produced on every veracious scholar" [viz., if he reads my opinion on the Wörterbuch, which opinion,—I must add, so far from having changed, is even more emphatic now than it was when I wrote the review which has so much displeased him].



moreover, departing from rule and precedent, I see the journal of a distinguished Society—I fully hope through an oversight of its editor, though a Professor of Sanskrit himself—permanently made the channel for propagating such statements as I have described and qualified, together with these scandalous personal attacks and calumnies,—then I hold that it would be a want of courage and a dereliction of duty, if I did not make a stand against these Saturnalia of Sanskrit Philology.

On this ground I have raised my voice, however feeble and solitary for the moment, and have endeavoured to examine the competence of those who set themselves up as our masters and authorities. On this ground I have endeavoured to vindicate for Pánini the position he holds in Sanskrit literature, and the position he ought to hold amongst honest Sanskrit philologers.

University College, London,
*November* 2, 1860



श्रीः ॥ ॐ नमो विनायकाय ॥ यं मंत्रः प्रार्थयामास कल्पं ब्रह्मा पुरा किल ॥ कृतानि
कल्पयित्वा ततः सा नः पातु सरस्वती ॥ छ ॥ उत्तरत उपचारो विहारः ॥ १ ॥ इदं पदं परिभाषा
सूत्रं ॥ नियमनवन्नियता परिभाषा भवति । उपचारस्याधिकरणं तयोत्तरादिगनिय
म्यात् । उपचरणमुपचारः ॥ इति कर्तृव्युत्पत्तौ तदुपकारकसंनिपात्योपकारकरूप श्रौत
तोऽध्यवसित उपचार इति कर्त्रर्थ तेत्याह । पाकयज्ञोपचारा अग्निमुपचरति । तृक्षी
मि२ मस्मिद्दौत्रोपचार इति प्रयोगात् । विहार इत्यग्नय उच्यंते ॥ विहारं पुरस्कृत्येति प्र
योगात् । उत्तरस्यां दिशि उत्तरस्मिन्देशे वात्रोत्तरतः । शाखेन तु कालो दिक् शब्दः ॥ १
स्मिन्नमीति वर्तमानो दक्षिणोत्तराभ्यामतसुच् स्मि त्ययोर्दिशि देशे वोत्तराशब्दात् तउ

त्तरतउपचारोयं इत्यस्य सउत्तरतउपचार इत्यन्येपदार्थे बिक्रूत्रीदिः। सर्वान्यप
दार्थो विहारःउत्तरतउपचारोऽभवतीति शेषः। एतदुक्तं भवति विहारस्योत्तरतउप
चारकर्त्तव्य इति। गोदोहनवसापाकरणवेदकरणादिरुपचारः स्वैं स्वैवीकैरुत्तर
तो कर्त्तव्यः। दक्षिणतो वा प्राग्वा पश्चाद्वा तत्र दक्षिणतऽआदिनिवृत्त्यर्थं उत्तरतो नियमः
त्तः। उत्तरतस्तु पदेशात्तत्वात्तु न विधीयते। किं तर्हि दक्षिणतआदिषु यत्र पदेशात्तिस्त
त्र पदेउत्तरतऽआहवनीयस्येत्यादौ गार्हपत्यादिग्रहणं नियमार्थं विहारैकदेशानुते
स्मिन् पदेशात्तत्वात् अवघातपेषणादीनां तु सामर्थ्यादुत्तरतस्सिद्धिः। पश्चाद्धुकरस्या
३१ त्तरणात् तु हृष्णाजिनस्यैवैमादाय विहारस्य दर्णं पश्चाद्दक्षिणतः आहवनीयस्येत्येव
=अप्राप्तत्वात्तन्न विधीयत इति। नियमेविधिवावेयुक्तिः। उत्तरतो गार्हपत्यस्योत्तरत=३
त

मादय॥ विहारग्रहणं किं उत्तरतउपचार इत्येतावति सूत्रे योयउपचारो यूपाङ्कत्वा
दिः स नियमेनोत्तरतः स्यात् विहारग्रहणेतु विहारसमीप एवायं नियम इति। अ
न्ये त्विपदमिदं सूत्रमाकृष्टदस्तु उत्तरत इत्यस्य षष्ठ्यंतेन पदेनान्वयात् अवगत
वा सूत्रे षष्ठ्यंतावधिपदानात् उपचारविहारयोः समानविभक्तिकत्वात् विशेषणविशे
ष्यत्वं स्यात्तदिदृशा सूत्रेनोपयुज्यते संज्ञा तु नोपपद्यते न हि विहारसंज्ञा उपचारस्यो
रा उपचारसंज्ञा विहारस्योक्ता शास्त्रे स्तीयत्वमतिमूढवचनं चोदना॥ अंतैराति
यज्ञांगानि कर्तु॥ त्रिपदा परिभाषा सूत्रं। अंतरंमध्यं तद्योगीनि यज्ञांगानि वैतिप
वंहितानि अंतराणि नवंति यदि विहारस्य वांगानां चांतरेण कर्तानि संचरेदिति द्विविधा २
नियज्ञांगानि साक्षाद्यवधानेन वा तत्र साक्षात् पुरोडाशोर्जपशु सोमादीनि व्यवधा
= अंतरशब्दो मध्यवाची ॥

नेन स्फ्यधारा बर्हिः। स्रुगादीनि ध्यवदितांगानां साक्षादंगान्यंतराणि। एवमृत्विजां य
जमानोऽन्तरः। पत्नीनां यजमानोन्तरङ्गतिः। यद्यदंगं साक्षात्तदंतरं तदंतरमिति नियमा
र्थं सूत्रं। नैतन्नियमनिष्टत्वार्थं। ऋत्विजां परस्परं अन्तरे योयः पूर्वो निर्दिष्टस्तत्पत्नीवा
क्यंदः। दक्षिणा विनजतीत्यादौ कर्तृबाध्या। निस्रुग्र हविरादीनि सामर्थ्याद्भवंति॥ बा
न्धवाः। शिष्टपदं। अग्निप्रणयनदेवागानुजपशोस्वाछेदनानु मार्जनमित्येवमादि
ना॰रि ६ निर्वकारिकर्माणि प्रकर्षेण समयकस मंताहयपशपत्नी ह्मा ाः सावकथ्याति कर्मणि॥
अग्निविधिपदेसंनमनादाः। मयद्यपदेऽनुमार्जनादेः कर्यात्। एवं क्रियमाण
मन्फदयकारिनवतीतरथा विघ्नणां स्यात्॥ यद्यप्रमादवर्जनार्थं सूत्रं। नैतत्तु आय
श्चित्तन यादेवप्रमादवर्जनं। सिद्धांतथापिपुनर्वक्तव्यं। मदाप्रयोजनत्वात्प्रमादस्य

यद्यपि २

१८

नस्यात्प्र[illegible]माद्विप्रधानेंतरेतिपुनर्द्वी।ह्यादिप्रधानमावर्त्तेत।तत्रप्रमादान्दोषः।स्यात्त
स्मात्पुनर्वचनं। ततश्चतुर्ग्रहणं नपंचवात्री।त्ति।वेतिपंचवत्री।त्ति।वेति।यद्वाप्रमादकृतेना
थोपिनियमार्थं चतुर्ग्रहणं।अथयत्कमपि रक्षुपंचग्रहणादित्तु गणितश्चमुत्तनेतिविचा
रणीयं।ब्व।।मंत्रांतेन कर्मत्रिपदं मंत्रस्यांतो मंत्रांतः।मंत्रस्यमामौ योतस्सरत्पर्थीः।कर्म
ण आदिः कर्मादिरादान।दर्णरत्पर्थी।मंत्रांतेन छंन्नूत लक्षणाच्चतीया मंत्रांतेनै[illegible]वो
चोपिनाणेन कर्मादिः सन्निपातो यथान्नवतित था कुर्यादिति नियमो।।मंत्रांतो मंत्रा
दिमंत्रमध्यानिवृत्पर्थः।।कर्मादिं कर्मंति कर्मम ध्यानिवृत्पर्थः।।यत्रानेकलक्षणप्रव बार
यास्मकं कर्मति त्रस्तुकैषा परिभाषा यथैमां नरांवेदिकरणादौ।यत्रतुलक्षणि कं
कर्म्मदधातीच्यादौ तत्रादेरनावा कथं स्यात्।आद्यंतवादकस्मिन्निति वद्भावि ३

थस्यां दिष्टपदेशो महावीरपचनादौ द्रष्टव्यः॥ ननु यथा वेदिकरणयूपसंमा
र्जनादौ ज्ञानकल्लणप्रचयरूपतया पिकमप्रन्तुत्या प्रवर्ग्याव मंत्रानान्यस्यां
सरूपत्वात्कर्मणः॥ तद्वदेव बर्हिस्तरणं बर्हिर्लवित्रीदौ युक्तं। स्तरणादेः सरूपत्वा
दाद्यत्वेन एवमंत्रेण संबध्नीयः॥ यद्येवं तर्हि स्तीर्णु का मग्राणं केति तर्हि स्तीर्ण दर्शनमर्थ
कं। अंजनस्य सरूपत्वात् तएव तर्हि स्तीमिवन्नवति अथ सर्वास्तिरुक्तदुपरिदक्षिणाग्रं
वस्तरं तत्त्वैकक्षणेन युगपदंजनं स्यात् तत्र पुनर्नुका मग्राणेषु क्रतफलरस्त्रे पु
नर्थदर्शनं स्यात्॥ न पुनर्ग्रहणाद्व मंत्रेण स्यात्। त्रिवृत्त्वर्थं। तर्हि स्तीर्ग्रहणं स्यात् एवं तर्हि
निर्वपणादौ दोग्ध्रा दाना देव तर्हि स्तीर्ग्रहणं न ज्ञायते। सरूपेपि कर्मणि प्रतिव्यक्ति
मंत्रस्यावर्त्तितं तद्दिविदेवं स्तरणेनु रूपश्चस्येति नावर्त्तेत। यद्वा बर्हिस्त्वणातीति ब्रुवन्ति

छक्य ४

र्यक्तिविवक्षया प्रतिधानुत्रावर्त्तिष्यते।मंत्रवत्सेबर्हिरभिधानाच्च।यत्रयुगपद्देवे
नदृष्टेनपात्रसंसादनादौ ह्यप्रियंते च क्रयः।तत्र न प्रतिव्यक्तिरावर्त्तीता।यत्र तु युग
पन्नशक्यते।तत्रनवत्येव प्रतिव्यक्तिमंत्रावृत्तिः।सोमक्रयणाद्वधुरंजनादौ।अ
थवषड्ड्रिते पर्जन्य इति वेदिं यजमानं चेत्यादौ युगपच्छक्यत एवेति चेन्न।तथा ह्यावर्त्त
ते मंत्रा एकवचनांतत्वात्संस्पर्शिकमन्त्राद्धा समानदेशत्वेपि संस्पर्शमंत्रमावृत्ति
दानविादनत्त इत्यादौ एकशेषेण मानन्निर्द्दिष्टे ग्रहणकपक्षकार्यसंबंधः।समानदेशत्वे
यद्यपि शक्यते।तथा रथ्येकवचनात्वात् मंत्रस्यावृत्तिर्नवतिदिप्रधानानुरोधे
नगुणानुवृत्तिरिति धीयमानत्वान्मंत्रस्य द्वितीयांतत्वाच्च दर्श्यादि।प्राधान्यं मंत्रस्या ४

१ धायकत्वान्मंत्रस्य

च १ तू २ तो

निधानार्थत्वात्तादर्थ्यात्तु णवच्चं तथाचावृत्तौ लिंगादेव स्यचेति तां चौमिति नचदन्नं
विती तरेतरयोगानुरोधेन युगपदादानं रषे चे त्येकत्वं जातौ स्यान्निम्न घमे इत्येकमिति
देशानामपि स्तुतरां जातिपक्षमाश्रित्य बहुवचनां तो मंत्राः सह्नस्पातु द वत्तचे तविन्ततो
भू दविच्छिन्ने न मनर्थकस्याद्विवं वादि वंवाः इति समान देशानां तथा भिन्नदेशानामपांपे
क्षस्ठ येरेव त्यादावूहः स्यात्तस्मात्तत्र प्रयोगे ण जातिपक्षाश्रया जातौ पदार्थे गीत्त
तेष्ठ दाभावएवप्रसज्जेत पंक्तौ कार्ययोगात्तु च्या क्लिपदार्थपक्षएवाश्रीयतो अपरेक
मणिः कंमणिणाऽस्मादिः कं मादिरिति द्वितीयदन्नीदाने मंत्रं ने कुंतितद संनद्दिसमूपस्या
दानादरने कहणा त क कमणिरिति द्विवं निर्दिशो युज्यते त्त स्त्री त्र हणं च न घटेत
मंत्रयोरंतो मंत्रांताः इत्यप्या सन्नादि विकार विदन्यताः विकार स्यवाउहे टिकृंत स्योत्रा

रण कालेऽस्मन्न वतिन द्दिष्टं तां प टं तेऽस्ति। कथं तर्ह्येकादशानां यूपानामेते यूपाकु
तोत मपि वा द्विचादं त शंदित्य दोषः॥२ दृतु श्च वयव वत्नी श्चादिश ष्ट श्चं त शाद्श्च पिव द्वा
भ्यां मंत्राभ्यामित्यत्र सन्देहः दृ णं नकुयद्यि दि द्विवचनात्तस्यापि मंत्रशष्टस्य कर्मणीं त द्
।तिविग्रहस्य समासः स्याद्यत्र पुनर्मंत्रवसानि दृष्टं ते तत्र युगपदेव स्याद्ध्य षे दं वि भु
र्विवक्रमइत्यादौ युगपदाज्यवेदयोः सादनं एवं चक्षाजिनपूसयोः सद्दस्तरण
श्रसमासनिर्दिष्टयोरपि द्विवचनात्तन्मंत्रस्य॥ शर्मचस्थस्सं शैवौ घ्यामित्यस्यानय वसे२
था। संरब्धेनाश्रग्नश्रा यू बिपव सेग्निरूषि रग्नेपव स्वे त्यत्र तु न युगपत्कथं तर्हि
च्यते। सर्वैर्मंत्रैरेकां समिधं पुनस्तैरेताभ्यामिति स्यादेवं यदि एतामिति द्वयं। नेतदस्ति ५

एतान्निरितिसदनिर्देशात्स्तरां सदप्राप्नोति च। इति हि प्राप्तिरस्यात्तथापि एतान्नि
रित्यधिकं अनेन विनापि सदसिद्धेः अस्माद्यथासंख्यार्थं एतद्‌ द्वयं ॥७॥ अस्मादि
तरस्येति पंचपदं स्वशाखाशास्त्रसमयोपदेशक्रमात् तं तं मंत्रं प्रतीक्यात्र कर्म
ते.४ स्तत्रिं न नन्वस्मै मंत्रं पठिचात तत्र न ज्ञायेत् किं प्रमाणोयं मंत्रः प्रकीर्तितः ॥ तत्तु प्रमा
णस्तु पदिशातितत्तर मंत्रस्य। श्रवा अस्मिन् गोपतावुदिदाप्यांस्तु चिरास्मा क्रोमी
त्यादिना प्रतीकेन पूर्वमंत्रस्य देवो वस्सविता प्रार्पयतु हिरण्यवत्साश्रिता यास्
यस्य वक्रो रित्यादेरसमाप्तिं माघशंसा प्रवदंतु देवीः द्रूणक्ति विंद ते वस्त्रितत्यादि
नानीयान्। पारशारव्यस्तु तत्स्मा। प्रपठ्यते। ननु पारशारव्यानामपि संदेहः प्रमा
णं प्रतिस्तुडंतां पितर इत्यादीनां किमेकां मंत्रं तत प्रतिपर्यायं मंत्रः अभिधानसा

म घ्यादिवमादौष्टव्यक्कात् पित्रादीनामभिधेयानां प्रतिवाक्यं मंत्रभेदः। तथा यत्र द्वान्नां
बह्निस्तिस्त्रस्त्रिए ताभ्यामेतान्निःसंज्ञाशब्देन च निर्देशस्तत्र त्वापृचं प्रतिपर्यायमंत्र एवं
संख्यानिर्देशोऽर्थवाननुभवति। इतरथा दिनो त्वरस्येति सिद्धेनर्थकः स्यात्। ननु चात्र त
र्हि कथं चतुस्त्रिंशद्दत्ते तथा स्वं निवपति द्वात्यानुपदधातीति स्त्रानि प्रवपति त्र स्मेत्या
दौ अत्रापि संख्यानिर्देशान्मंत्रभेदः। सत्यं। तथापि न प्रतिमंत्रं कर्मावृत्तिः। स्नात्यादीनामे
कव्यक्तिकानां स्त्र्यादीनामेकपात्रस्थानां च संसर्गिद्रव्याणां न दिग्भागात्तस्य सन्क
तस्य च आदानं संनिवपनं पुनः स्यात्। सकृच्चोदितमसकृत्स्यात्। यथा चतुः संमि
नाणां मे कौ नन्नः मंत्रस्य लौकिकवाक्यो ममाजनोपस्थानादीनामपि सकृच्चोदि ६
तत्वात्। आवृत्तिर्न स्यात्। सत्यं ज्ञापकात्। असकृत्करणं ते निगद्यते त्यच्छो निग

घजुहोतीत्युक्तेऽपि सन्नद्धो मेऽपि सिद्धे यदाङ्गतिग्रहणं मेकवचनांतं करोति ततो ज्ञाय
ते। अश्रासन्नस्य मंत्रसंख्यानुरोधेनाऽन्ये वाङ्गा। ऋ सरुद्राधिकर्मज्ञापकं। तेनयु
स्मान्मानो ब्रह्म इत्येतान्नि। प्रत्यृचं द्विरण्यगर्भ इत्यष्टान्नि। प्रत्यृचमित्यादौ प्रत्यृचग्रह
णमनर्थकं स्यात्। यदि संख्यानिर्देशा मंत्रभेदादसत्त्वं स्यात्। उक्तं च तैः। एतान्यं जुहोती
त्येकवाक्यपरिसमाप्तिः। आ नो मित्रावरुणा प्र बाहवेनिवकृत्वे त्यादौ तानु मतीत्यां द्या कु
त्निश्च जुहोति। आपो हि ष्ठीया--दिरित्यादौ समुदायेवाक्यपरिसमाप्तेरेकाहुतिमार्जना
द्वैकस्यादितरथा सन्नद्धो दित मसत्त्वस्या सव महान् दोषः। अत्र एवं ऋद्गणावनुवृत्ते
णादिनप्रतिं तं पुरो वाते ति प्रत्यृतिमिरष्टौ धा इति निश्चवार इत्यादौ संख्यानिर्देश
वाष्टादिसिद्धेरिति होतेषामनिप्सायां। आदिनोत्तरस्य प्रवीतसिद्धेः आपोदर्भी:

संते वायुरितिद्वयोः प्रतिधानं प्रत्येकवाक्यसमाप्त्यर्थं जागतोसीत्यादिना गायत्रो
सीत्यस्यांतो न भवति प्रत्यभिधानामभिधायकमंत्रभेदात्। अतएव सजोषा इत्या
दिनाउ निष्ठाउग्र इत्यस्यांतो न प्रत्यते। दुर्घटाभिधानसंबंधो। अनुवाकशेषेण
ष्ठान्तादनुवाकस्य निर्वचनं। अतएव संसृष्टा इमानित्याद्यौ सुघटत्वान्नोक्तौ। य
द्वा देवहेडनादिनाउद्वादेपि इदं हविरित्यस्यांतो न प्रत्यते। अपान्त्र इत्यस्यापि
कर्जोनि ष्ठ्र इत्यादिमान्त्रस्यातु। अस्य र्यस्यचक्षुरारुहामित्येतस्याः एकवचननिर्देशा
दास्माकोसीत्यादिनान्तोपि स्यात्॥७॥ यज्ञोपवीत्युत्तरपदं। कुर्यादिति प्रत्येकसंबंधः
यज्ञोपवीतं वस्त्रविन्यासविशेषस्तद्वान् यज्ञोपवीती। उपवीतदक्षिणाकृतः क ७।
कुर्यादित्यर्थः। ननु नित्यं यज्ञोपवीतीत्यनेन स्मार्त्तनियमः सिद्धः किमर्थमिदमुच्य

तथातिक्रमे।

ते। तत्र स्नातकव्रतार्थं व्यतिक्रमे प्रायश्चित्तास्त्र्यं नवतीत्यर्थवता। ऋतु धर्मत्वाद
नाम्नातं पुरुषार्थत्वात् स्नातकव्रतलोपेऽनोजनमिति प्रायश्चित्तद्वयं। ऋतुमध्यगे
व्यतिक्रमा। ऋतुबाह्येतु स्नातकव्रतलोपमनोजनमेव प्रायश्चित्तं। दक्षिणाचारस्
तिबकुत्रीहि। दाक्षिणेन हस्तेन कुर्यादित्यर्थः। उत्तमान्यां दस्तान्यां कुर्वतउपक्रमा
दीर्घं प्रधानकालश्च्या पत्येतान तस्याकाले कर्मस्यात् प्रथमं। तस्मान्नदिति वच
नासैव हस्तेनेक्षंति। उपन्नसादनं चवेद्यं। सोतन्निरूपं प्राङ्मुखः कुर्यादित्यर्थः।
त्या प्राङ्मुखः प्रतिष्ठमानौ दिक्षु पुनरुक्तं परिहरणीयं। प्रश्नतिनिरूपणेन तत्र तत्र प्रा
ङ्मुखो वतिष्ठतो। प्राङुत्तत्क्रमपजपतीति पुनरुक्तं ब्रह्मचा। यज्ञोपवीतिवत् परिहृत
म्। कृत्यहणं कर्मविशेषणं। ब्व हूनि पुनरुक्तानि श्राद्ववनीयात् प्रायः प्रावंजुहो

तीत्यादीनिनघटंतोतस्मात्प्राप्तिविविच्छितातेनकर्त्तोच्यतेतत्रनदिग्देशोवि
च्यते।ककारान्तेनतद्धितलोपेनचकारः॥प्रथमिकवचनेतस्यन्यायशब्देऽस्तुनास्ति
कोड·कारोभवति।सइदन्नस्थ्यतेपुनरुक्तंनयातुन्यायादनपेतन्यायंकमनिन
हेतुनाएवस्यात्।एवंन्यायंहेतु॥अमुष्मादोषात्तस्यादथमेवहेतुरित्येवंविधोवि
चारोमीमांसारव्य॥तथान्यायविदइतिमीमांसाविदउच्यंते।तस्मान्मीमांसा
रव्यान्यायादनपेत।अन्यत्रवचनात्।श्रीवस्यस्विष्टकृतास्त्वकारान्तिप्रायश्च
यदिव्रीहियवंस्तुराद्धेऽवघातादिसंस्कारवदत्पत्तिप्रेतस्यात्तदाकिंविक
स्याविद्धमस्यविशेषणंनिषेधनंवादर्शितंस्यादतोनकर्त्तव्यंन्याय्यमपथ्यवघातादि ८
तत्रसमदशशारावनिवपादोशतत्त्वज्ञानंचवादोचन्याय्यंनस्यादनेनैवहेतुना॥

३ सम्मिनोत्र

तत्रखन्याय्यशाष्टोत्रसौत्रोनर्थकस्यांनेवंसुराद्रष्टेत्र्यवधातादिनस्या।नतोन्या
य्यंकावाकत्र्यपूर्वत्वात्तूनिवपादोनकश्चित्न्याय्यत्वमानेकांकंउपाछेनास्वरो
३ र्य यस्मिन्नुञ्चौतस्वरितेत्यादिरूपांशु।यजुर्वेदेनउपांशुकर्मकुर्यादिति।उपांशु
शब्दएंनपुंसकलिंगत्वात्क्रियाविशेषणं।धर्मविशेषःउपांशुत्वं।विशेषणानां
मभिधेयवल्लिंगवचनानि।कश्चपुनःधर्मशिष्टः।कर्मणाछेदनादेर्विशेषणं।य
थाराज्ञायमितकपवर्थीत।तत्रसारथ्यारूपकर्मणोविशेषणेनपाउशौसंभव
तिनापचारकल्पनाममतांलभन्ते।तस्माद्रूपाप्यंतिपाछेशब्दएं।यजुर्वेदेनोपांशु
यत्कर्मसंभवतितत्कुर्यात्।जपएवोपांशुसंभवतिनछेदनादिनैतदस्तीयदि
दमन्निमतेस्यात्यजुर्वेदेनोपांशुजपेदितिब्रूयात्नपुनःकुर्यादितितस्माद्यजुर्वेद

नविदितंकर्मोपांशुकुर्यादित्यत्रवचनात्तत्स्थकृच्चासाम्नावायजुर्वेदविदितंउ
पांशुकुर्यादित्यर्थः।एवंचाधानेसाम्नोवारवंतीयादेर्गानंयजुर्वेदेनवार
वंतीयंगायेदित्यादिनाविदितं।तदुपांशुत्ववेतु।सामवेदवारवंतीयादिसाम्नामुत्
पत्तिर्नत्वाधानेविधानं।तथापिसहस्रशाखत्वात्कस्यांचित्शाखायांसाम
वेदनाधानेविधानमस्ति।तथापितदंगधर्मः।प्रधानधर्मेणबाध्यते।आधानस्योपा
शुधर्मः।यजुर्वेदेनविधानात्।आधानांगंसामगानं।मनस्तद्रूमित्यैवैच्छंउपांशुत्वे
नप्रधानधर्मेणबाध्यते।।७।।दर्शादर्शोमावास्योच्यते।पौर्णमासःपौर्णमासीति।
दर्शोमावास्यायांविहितंप्रधानयागत्रयंदर्शयोगाद्दर्शशब्देनोच्यते।एवंपौ
र्णमासशब्देनातयोर्दर्शपौर्णमासयोःप्रधानयागत्रिकयोर्धर्मः।प्रत्येकंप्राग्ने ९

ययागस्यचतुर्पात्ऽस्य यजस्याग्नीषोमीयस्यवैन्द्राग्नस्यउपांशुयाजस्यचमा
हेन्द्रस्यवाएकैकस्यकास्नेनउपकुर्वंतःसंबध्नंतोएकैकस्यांगत्रावंयांतीत्यर्थः
तंत्रेणानुष्ठिताअपिप्रत्येकंसर्वाधिधर्माःसाधारणाइतिस्पुरतेनानुदर्शपौर्णमासयोः
प्रधानयागत्रिकयोःसमुदाययोःप्रत्येकंसर्वेसाधारणाइतिद्विर्चनिर्देशात्प्रयुक्तान
नुषक्तांसमुदायिनां।इतरथाहिदर्शपौर्णमासानांधर्माःसाधारणाइतिस्यात्।नैत
त्सारं।समुदायिव्यतिरिक्तस्यसमुदायस्याभावात्।इतरेतरयोगेफलंप्रतिदर्श
पौर्णमासान्यामिनिसमुदायापेक्षं।द्विवंनिर्देशार्थंयुज्यते।कार्यंतुसमुदायिभिःसं
बध्यते।तेषांवस्तुत्वात्।समुदायस्यावस्तुत्वान्नास्तिकार्यसंबंधः।अपिच।समुदाव
स्यधर्मसंबंधेसतिएकस्यप्रधानस्यविस्मनस्याद्वैरितस्यपुनःकर्मांतिरितेकुर्या
श्रंतरिवस्यार् दितिनस्यात्।समुदा

पापर्यवसानतां दर्शयति। समुदायस्तु इतराभ्यामेकेन विनापि स्यादकद्द्विशेषो नाशेषान्येन
सं स्थाप्य पुनर्यजेत तत्पुनरर्थकं स्यात्। कथं। समुदायस्य कृत्स्नो धर्मयोगो जात एवा
किं तु एकेनांगेन विकल्प्येत्यनुष्ठितोऽनुष्ठित एव। न हि समुदायानुरोधे समुदायस्येष्टि
स्तस्मात्त्रयाणां प्रत्येकं कार्त्स्न्येन धर्मसंबंधोऽपि तु परमापूर्वविवक्षया समुदायी तस्यां
तरापूर्वद्वारं धर्मसंबंधो न साक्षात्। तदुक्तं। तत्र त्रीणि त्रीणि प्रधानानि भवंतीति। एवं दि
प्रधानानि स्युः। यदि प्रत्येकं उपकारकैरेभिरुपक्रियमाणत्वं ज्ञातं तत्प्रयाजादिभिरुप
क्रियमाणानि प्रधानान्युच्यंते। प्रयाजादयस्तु प्रकरणपठितान्यंगान्युच्यंते। फल
वत्संनिधावफलं तदंगमिति। यद्येवं तत्सर्वेषां प्रधानानां प्रकरणं। सर्वे धर्मास्तत्प्र
धानेषु प्राप्नुवंति। व्रीहियवानां विलेयन गार्हपत्याधिश्रयणादयस्करा ज्यस्यावघा १०

तादयस्साम्नाय्यस्यवायथाहिबर्हिरादीनांहविरासादनादिषुविनियोगात्तुसर्वप्र
धानार्थानितथाविलयनादीन्यपिसुक्तानीतिानन्तुब्रीह्यादेर्विलयनादिःआज्योदस्तु
ष विमोकादिर्नसंभवतिाअदृष्टार्थंचोदितत्वाद संभवादपिक्रियतेाऊरुस्तलपाकवत्तु
एवंप्राप्तेऽभिधीयतेाप्रयोजनविशेषाभावात्तथाप्युक्तमेवतेनानिर्दिष्टेनसाधन
छेव तिछे निर्दिश्यतेवाननेनिनिर्दिष्टेशाशेषःसाधनस्यवानकास्तस्मानिर्दिशाह्यातारिच्यर्थःएत
दुक्तंभवतिासर्वेसर्वत्राकिंतुायत्रैवनिर्दिष्टांतातत्रैववक्तव्यवक्तिद्यान्यसाधननिर्दि
ष्टैरन्वित्यर्थःायथादविशेषानितिनिर्दिष्टाप्रावद्वातादयस्तेहविष्षु्वैवंसर्वत्रस्थिति
यानिर्दिशााअदृष्टार्थाअपिपर्यग्निकरणादयस्तेषामपिनिर्दिशाद्व्यवस्थाासाधन
विशेषपुरोडाशयद्यपिनियमोनिर्दिशात्क्रियतेातथापिसाधरणाःषट्प्रधाना

मैकैकस्या।प्रयाजापि वदेनेपि तत्प्रकरणाधीता अत एव दर्वी॰षि पर्यग्निं करोतीति।त
थाबर्हिर्ग्रहिरिण ल वर्णादयः साधारणास्तथाज्यादि द्वारेण विलयनादयः।प्रयोजन
त्वादेव घातादीनामाज्यादिषु लोपः।यथा चमुरंथेषु हविःकृदाह्वानं नानाबीज
नां साधारणं।तस्मादेव यत्र प्रयोजनवं तत्रैतत्राक्रियंते।किंपुनः अनयोः सूत्रयोः
प्रयोजनं।न्याय्यं कर्मेति यदि त्यक्तं।तावत्तसै पिवत्र पंचोयं।।छा।चचार रूचिजाः षट्पदं
रुचिकृच्छ्रेष्वरणाचरणनिमित्तको ध्वजादिषु वर्तते।सत्तु योगिवृक्ष मस्याधूर्युष
पिप्रसंगा।स्तेपि यजं त्येवानुवरणं चरणं।तत्साम थ्यास्ति।तेपि रूत्विज रूक्षा।स्तत्र
रूत्विज उपतिष्ठं तहत्यादौ च मासाधर्यूणामपि ग्रहणं स्यात्।अत एव षोडश ग्रहण ११
चमसाध्वर्यूर्निर्दिष्टत्यर्थं षोडश रूत्विजोदिरएपस्त्रज इति।वरणं तु तेषां लौकिकं।मंत्रान

न्माता तु यथा त्रा पित्र्याणां लौकिकं करणं। ब्राह्मण एव मंत्रवत् । वाचनिकं। यद्येवं न क
श्चिद्द्वाषास्त दा तु वोध्य शास्त्र एस्यान्य तु प्रयोजनं च कर्तव्यं। अथ वक्तुः श्रद्द एणां कियाव
ताऽश्र द्धयावादयां पागाद वचं चार स्फानेव नियमार्थं। ब्राह्मणाः प्रवरंतीति गुण विधा
नानुपपन्नो नियम स्यानुपावादवसिद्धश्वक्तुः श्रद्दणमनुवादः। यद्येकं चोपलक्षण
र्थं। एकस्यापराधे प्रायश्चित्तं मान्नतु त्रयः प्रवरेयुः सर्वं सावकुर्युः। कर्टचेन कर्मा
यस्मान्नेष्टं तां। निर्दिशाद्यावतिष्ठेरन्निति यद्यस्यादिष्टं स ततू कुर्याद नादिष्टं तदि
स मंविनिज्य सर्वे कुर्युरित्याशंक्याऽऽन्नादेशे ध्वर्युः कुर्यादिति। त्रिपदं चेत् तुत्र्यादे
शाविनियोगो ब्रह्मादीनां यत्र नास्ति। तत्राध्वर्युः कुर्यात् एष द्व्रकारस्यादेशो त्रा निर्दि
ग्र तां। श्रौतो तान् । क्रियाकोत्रां वा केनाप्राकरणिकः स्थानिकः सामारव्यस्यात त्र श्रौतो यथा सै
तमेध्वर्यु त्रं वक्वं दो तान्न वचं मे ग्रीन्द्र वेति। ब्रह्मणाः नृपतेरत्यादिमंत्रस्तोमेन॥१

दृष्टिध्यास्या दावात्रा ग्नामीध्याग्नीध्रस्यादेशाः शाबा विस्रैस्नेनो होतुः। एवं यद्यजमा
नपत्न्यादीनामाज्यावेक्षणादौ मंत्रलिंगाच्च। वृत्रस्यासि कनीनिकेति च। यद्यपि
तु नीमामाविति यजमानस्य। वा कयेनेति प्रकारेण तु। यथा द्रिरण्यवर्णाः शुचयः
ति स्थावरास्तु स्नानादौ दीक्षितस्य। स्थाना तु यथा मारुत्यां मिषमवदधातीति प्र
तिप्रस्थाता॥ समाख्याया यथा होत्रं होतुर्ब्रह्मत्वं ब्रह्मणः। यजमानं यजमानस्य।
ननु ऋध्वर्यवमध्वर्योरेवन्न विष्पति समाख्यया॥ किमर्थमिनादेशो ध्वर्युरिति। सर्वमे
तदाध्वर्यवं ब्रह्मत्व होत्रयाजमानिकं च। यज्जुर्वेदिकं तत्त्वात्तत्रानादेश एवाध्वर्यु
कर्तृत्वादपि तरथाद्दृष्टि ध्यास्त्वादात्रेति समाख्यया ऋध्वर्योरपि प्राशनं स्या
त्॥ ॥ उपस्थ शाने षट्पदं। यजमानान्त्यां उपवस्य शानेन्नु के सतिग्नादवनीयप्रण १२

पनंभवतीति। कालनियमार्थं विवतंनं (?) न पुनः प्रणयनविधानं। आहवनीये जुहोतीत्या

द्येप ए तत्सिद्धत्वा द्वा (?) ग्नेर्विधानं भवति कथं प्राप्तं। आहिताग्नेः कर्मण्यग्निहोत्रद

र्शपौर्णमासादौ अधिकारः। आहिताग्निर्वै तु आधाने स्याधेयापिपर्यांतनुविते

ग्नि सतिभवति। आहिताग्नेश्च कर्मादि होत्रादि अनुतिष्ठमानस्याहिताग्नेर्दीपत्या दयः

साधनं। तत्र गतश्रीराहिताग्निस्तस्मिन्नेवाहवनीये जुहोति इतरस्त्वाधानिकस्तु रुं

स्येत्युपान्यमाहवनीयं प्रधानार्थं प्रणीयते। जुहुयात् तस्मादग्निहोत्रे भिन्नप्रणय

नं विधीयते। तत्रापि कालनियमोऽपराह्णे। पक्ष्या। प्ययां प्रातरिति पुरुषधमा विते

नित्यधारणं प्रतिकर्म प्रणयनं वा यदि प्रणयनं विधीयेत। दर्शपौर्णमासयोर्गतश्रि

योपि प्रपद्येत प्राप्तत्व वियचात्तस्मात्तेषां नित्यधृत इति वचनादितरेषां न नित्यधृ

तदुत्पर्थः॥ किं तर्हि। यावत्कर्म धृतो ऽग्निर्होत्राद्यपक्रमप्रभृत्यपवर्गपर्यंतं धृतो
ऽनंतराले विसृज्यत इति गम्यते। अतः प्रतिकर्मप्रणयनं प्राज्ञमपराह्णा। दिष्णु
काले नियम्यते। अत एव प्रवसद्विधानादौ आहवनीयप्रणयनमुपस्थानादि
ष्वंश्वतरथागतश्रियएव प्रवसद्विधिः स्यादन्तरस्यप्रणयनाश्वाद्दितिगा
पत्यादिति किं। यावता गार्हपत्यादेवाधानेआहवनीयः प्रणीतः। यस्मादाधाने
उत्पत्तिरनुगमनादावपि तस्मादाहवनीयादेवादक्षिणाग्निवत्। एवं तर्हि ज्ञापका
र्थं गार्हपत्यग्रहणं। इतराधानादिप्रणयन गोम्याग्रनयनादिप्रत्यह्नुस्वादिधर्म
निवृत्त्यर्थं। एवं च वृषण्णास्थ इति तत्रेत्यादि निवृत्तिः सिद्धा। गार्हपत्यात्तु पुनः प्रणय
नेद्वरजदृदण्मुद्धराहवनीयमित्यादः संग्रहार्थं इत्याचैतदुच्यते। तथा तत्रैव दृ १२

लघु क्रति = आ बालनरा मुमिति शाकुध्यति

श्रीयष्पामः॥ शाबरस्वामिपादाः स्त्रीमिदं प्रणयनमिछंति देवागावः। इति शद्धो मंत्रस्व
रूपस्य द्योतकः। इमं मंत्रं उत्तरतो विदारस्य जपित्वा शाखां वद्रमाणस्वरूपां छे
त्त्वा अनुपतियाति व्रतोपतस्येति कालोपलक्षणार्थं यजमानेन व्रतेनुपेते सती
त्यर्थः। यद्यपि जपित्वा शाखामच्छेतीत्येवं संबंधात् जपो पि व्रतोपेतस्य प्रसज्यतीत
थापि जपानंतरं व्रतोपायनं अनुक्रमेण सूत्रपदं न्यासाना। वातायङ्गे प्रयुक्ते कर्म
रंतरस्य व्रतोपतस्येति क ग्रंथश्री। कांदासी अथवा षष्टीवानादरइति यो गविना
गोद्रष्टव्यः॥ पलस्य शाखा पर्णशाखा शम्याः शाखा शमीशाखा उभ्यो विकल्पः॥ प्रा
चीमुदीचीं वा। यमपि तुल्पएव विकल्पः। व्यवस्थादर्शनाचात्। कस्मात् पुनः प्राचीनं तावच्च
वदारात्। विप्रकृष्टत्वात्। अप्रकृतत्वाच्चैवं नापि दृष्टात्। अस्य ये रिपि संनिधानमस्ति

तस्मात् दात्मनः संबंधिशब्दत्वाद्दृक्स्यवा। ध्रुवामप्लापेद्भयाभ्रा ग्गता सा प्राची। प्राश्
ऋति। यावदेवमुद्रिचीवाति। दनां गतां ततां प्राचीं दनामिति विशेषणमिति द्विती
यए ते प्राचं प्रदाण मन्त्री छेन्नत्व प्राचीप्रतिदनां गतामिति। व्यक्तु शाखां बक्रुपसंबि
द्वशाखा यस्यांप स्वानिचबं ह्ननिय स्यासेति। अस्थूक्ष्मग्रंय स्याः सेति। अस्तु षिरं
स्याछिद्रां इषेचेति मंत्रांते नेत्यादिविधिना छिन। ज्ञोऽऊँवेत्फत्तरतो विहारस्येत्
भोपतिष्ठते। संज्ञवातू। अन्तमाष्टि सुन्नूताये तिसन्नमयश्तिस्न ह्वांडूकरोति। छा।
वायवा। शाखया मा इन्यवसान् करोति। किमर्थं यजुर्ग्रहणं। तेनैतत्ज्ञापयति
येषां वसानां यजुषा संबंधस्तेषांमेव पोषाय चेति यजुषानुमंत्रणं। अपाकृता
नां। निर्धारणे षष्ठी। अपाकृतानामिति कस्यापाकरणं। शाखयोपस्पर्शमा २५

विज्ञाप्यो ऽपाश्नन्ते सत्येतदुपस्पर्शनां तरोऽनुपाश्नत यद्दक्षिणतो यष्ठाबद्धुषु स्त्रीन्नव
स्तु ऽनुपाश्नतनिवृत्यर्थः । इतरथाऽन्यो ऽनुपाश्नतां स समामायस्तस्योपस्पर्शनं स्यात्
दर्भपिंजूलैर्दर्भाणां पिंजूलानि एकमूलान्यनेकशाखाणि पिंजूलानीतिः सदृशाखयादि
वोवदित्यादिना यजुषा गास्तिस्त्रः प्राप्यंति । पूर्वसूत्रे यजुर्दक्षिणतो ऽनुज्ञीतिस्त्रो
यावद्भुक्तं वा । मदेद्रायमिति शाखांतरामंत्रानुदाः । प्रवृत्तिचातु । स्तुच्छत्रपात्र शात
मिद्रायेती द्रशाष्टृ एवमदें । द्विपिन्नवतीपराष्ट्रैचान्न हि शातछ्शा रदऐद्रस्या शःछःसनभि
ष्यते । सं वस्ररं तस्येज्याविधाना त् । एतद्धुग्धे । आमिक्षा यां पिबंती । उद्दाना । परिश्चा । छूा
कु । इत्येक वचनो क्ता । निन्न वंतियत् धार्म्मिक पात्नमु पविनो नीतिव तु । क्रवा । अरण्या नि
मु खसनु यज मान गृहानाग्निमुतम्वा पशपनूज । पता । अयम धूस्यते धूवास्या इति अ
ग्निष्ठेन सोऽन्न यस्तिष्ठंति सहविहारं प्रयास्यतो यास्मि नु । आग्नि समीपे वा तिष्ठ

नीत्यग्निष्वनः॥ अज्ञागारे वा। गार्हपत्यादिशालायां तुल्यो विकल्पः॥ अनेकयजमान
केपि यजमानस्येति नाद्यते। परार्थत्वात्। अनंतरोक्तेन वत्पूर्वः॥ अनयो गापत्ये
एषु गोपतिषु पुरोहितस्यायुज्यकामादिः। उत्तरतो। आदानसामर्थ्यादुत्तरतो
गार्हपत्यासिलास्यापत्न्ता। आसिलं अस्त्रं परस्त्रु रुच्यते। अस्या शाखायां देवस्य
त्वेत्यस्य मंत्रस्याश्च परस्तुमेव विनियोगात्। सविञ्च प्रसूत एवैनामिति स्त्रीलिंगा
त्। असिलमिति नपुंसककलत्रवस्यात्। यदि वा। स्त्रि द्वेषो दात्र मसिलमुच्यतेति तथा
शाखां तरत्तत्वद्वष्ट्व्यं। गोषदसीति उपस्थानध्यानं तद्वंता व्रजनं गमनं। प्रत्यक्ष
ष्टरत्न। नि प्रपनं। अनाशवतताप्रनं। प्रेयमगात्। उदात्तादिस्वरयुक्तं जपः॥ प्राय
दन्वानि प्रा... मुरवत्तदज्यु रवा। वा। अग्नि प्रहज्यनिस्टत्य ततो बर्हिः। अछेति। १५
मिगच्छतीत्यर्थः। देवानां परि। दर्भं व्रस्तरां ध्यं परिदिशतीत्यर्थः। परिस्तरणातीति

यावत्ताविस्मो स्तुपापरिभूतानां मध्यात् एकं अतिदेशं स्तजतिमुंचतीत्यर्थः॥ नातिस्तृ
ष्टानां मध्यादेकं अतिस्यति। अनंतर्यानु कथं तर्हि तत्सर्वं वा तीति। यत्सर्वं न दापि षरित्य
क्षैएकांतिघटति। शाखां तराद्विष्यति पूर्वाध्यायरध्या। शेषं प्रस्तराया अतिस्त्रष्टादन्यः
सशेषः। तं प्रस्तरायपरिदिशतीतिगम्यते। माधीमोज पः॥ गताः शाखास्ततो लुनाति। स
नखेमुष्टिं कनिपयस्तौरम्यधिकमुष्टिलुनाति द्रूस्वादीवेंष्ठुनखेषुनखाना वेचाधिकं
किंचिस्यात् प्रस्तरायदर्जोप्यकल्पाः खाः प्रप्रधूतास्वजौविनिघ्या॥ प्र्थियाः सं म त्रेणान्तृणं
तद्भनिं रक्षीसादनं अकल्पाः खानूदर्जानूलुनाति। अविन्नानूप्रभूतान् प्रभूरान् अ
प्रभूनयलुनानि मन्त्र एकांति बर्हिर्लिंगात् मन्त्रस्य रक्षीमन्नावाह्वानरथात्तस्तीलुना
तीति ब्रूयात्। आक्लेन्नातोजपाः। अतरच्च बर्हिःशानवल्लुं विरोहा आलवानां बहुत्वात् म
श्रा

वेऽग्नि मूर्धपं तेत दग्निम पनिं न्नूनाना संस्कारकं वा नतु श्रा नवै। संस्कृतौ। किंचित प्रयो
जनं सहस्त्रविन्नाऽ। ऽशा मशरीरस्त्र दयं वोपचारात्। तत्रात्मोपनवैः। ऽस्युपि तास्तु त्वं
सेन हनं प्रतिदधाति। ऽयुग्धातु संदधातीत्येके धातुं तु त्वाय योयऽतीतिवा। ऽयु
ग्धातुयुजौ धातवो यस्मिन् तद्युग्धातु न युग्धातु। ऽयुग् धातुत्वेण संघातः। सव
दर्शनां। दर्भैः कुर्याछिद्रारिकाणीति वचनात्। ननु त्वं त्वोर्थे प्रदक्षिणं स्तत्वनु क्तं। किंप्र
नाप्रदक्षिणग्रहणेन। एवं तर्हि प्रदक्षिणं प्रतिदधातीति संबंधः। स्तु त्वं प्रदक्षिणं पारि
णाह्यैव सिद्धं। यद्वा मैनु पादेयं। दृषाते ग्रंथि रितिप्रदक्षिण शष्ट संनिधानान्
संशयः स्यादेतत्। आदित्याऽनु कूलं वर्षतीत्यपर्थः। यथा न नयद्य तद्र्वल्लनं।
ये विऽज्ञानु दर्शवचनाः। ऽस्मतो वति विपर्ययात्। तु संऽस्त्वपि इंद्रा। उ तेस्तु त्वं २६

मूलाग्रे समाय म्यै कधाग्रदीचात्र दाक्षिणाग्र दर्भं मंत्र्वा पर्वात्।ऽद्भ्रा ण्पा।स्तंनदर्भं
मंतौलुल्बमूलप्रांतौ।पूषातो।प्रदक्षिणग्रदर्भं।सोल्बल्वचातूरुतं।सतेमा।पश्वान्मूल
देशात् प्रांवं अग्रदेशं बर्हिषः।अपकर्षति।आपस्त्वा।आरन्तेबर्हिः।प्रक्रमात्।मू
हस्य उद्यमनं।ऊर्द्धमिमु कुर्यणं।हूर्द्दस्यात॥मूर्द्धनि शिरसि उवं तरिद्धं वीदीतिमंत्र
सामान्नायस्य बलीयस्त्वं दर्शयति।तेन अन्वेमीति नन्न वर्तिअदित्या।अपरोगा
दपित्यं।प्राप्यम्पानदक्षिणा।सोविकल्पप्रसंगात्।समारोपणे।नद्योगादपरो गा
दपित्यदाक्षिणाग्निकौ।बर्हिरासि उपरिशब्दोन्नमिद्यतिरिक्ते अधिकरणे वर्त्तते
आदधातीति शाखांतरं।अस्यां शाखायां अनिमंत्रयते उक्तो।बर्हिःशब्दस्य जाति
संस्कारवचनत्वात्।वचनत्वाद्यत्र शरमयं बर्हिस्तत्र उदाहृतं।प्राप्नोति।शरास्तु देवं ग

माऽतियद्वाशरोऽसिदेवंगमाऽतिपवंशारं देवस्यदनं दामि। अतस्त्वं शरऽत्यादिषु
द्रष्टव्यं। यत्र अर्धशारमयं स्यात्। बर्हिःशारौ स्थो देवंगमोऽतिस्यात्। अयंतु बर्हिः सं
दस्य तत्पक्षकरणात्तृणीतबर्हिषीति वचनोऽहनिवृस्यघ्नी। अनस्येनस्तृणीतशार
मस्त्वेनमितिन्नवितव्यं। अथ बर्हिःशब्दस्यपावादवचनो होऽनुनयमपिनिषिध्यते। इत्य
नुत्यतीतितथा बर्हिरसीति शरमयेऽपि स्यात्। समूलेर्दर्भैर्वा शष्प्रात्र विकल्पेपाला
शापलाशविकारंरवादिरंरौहीतकंवा। अष्टेच दशवाष्टादशदारूणियस्मिन्निध्मे
सोऽष्टादशदारु। अष्टादशानां दारूणांसमाहारस्तदाऽइध्ममयूपानुपसंनह्यबल्व
जाऽत्रापि इध्मस्फारिति। तदेतइध्मस्य घातिरिक्तस्य नावातुत्री ७ ध्यातिरेवसमूलेनेध
यगितिविषायेध्ममुपादायपरिधीनिति। इध्मोपरिधिन्नेपसंह्येति लिंगात्। यद्यपि ३७

यवृक्षस्येतिवक्रव्येयोयह्रियोवृक्षस्तस्येतिगुरुसूत्रणंभिन्नजातीयनिवृत्त्यर्थंयद्वा
वृक्षस्यसमानजातीयवृक्षस्यैतत्पर्थ॥नात्रसमानत्युक्तिःकस्येतितंत्रास्त्वविष्णुइतिइतरा
पिवृक्षयामध्यमस्थूलतरः।एवंद्राघीयानदीर्घतरोदक्षिणः॥सामध्यान्निातिस्थूलोनान्यत
मणीयानद्व्रस्विष्ठउत्तरैतोत्पण्डईस्वतरश्चोत्तरइतरोसमीच्युउत्तरस्याविशेषणा
यंपुरस्तात्प्रायागात्यच्चस्यपरिधिःपुरस्तात्प्रयुक्तंतत्रस्यैवविशेषणं।उपरीधा
उपर्यादिधातीत्फाक्तेपारिधिष्वेवकायंस्पादानंतयान्निेतदास्तिउक्तंतेरेवसमू
हनंदन्तीरितित्थापिमदधियांविस्यष्टार्थंवाऽन्तुग्रहायपुनरुक्तंसऽस्त्रज्यानुपर्व्यां
नेनविष्यतिािकिमध्यग्रहणेनात्राहापतदपिलिंगमपृथक्संनद्धनस्यपरिधाधीनां॥१॥
वंद्रादशनिऋष्पदांप्राच्यादक्षिणयादिशोर्यदंतरालंदिक्सा प्रागूदक्षिणतामः

मिथुरवाश्चरंतीति प्रागुदक्षिणा वा ॥ पिंडपितृयज्ञार्थेन कर्मणाचरंतीति ॥ अध्वर्युर्यज
मानपत्न्या ॥ अमावास्यायामपराह्णे नन्वव्रतोपेतस्य ध्माबर्हिः सन्नहनं कं । व्रतोपाय
नयं त्वग्रदर्शनेऽमावास्यामुपवसेदित्यत्रोक्तं । तन्नियमार्थं चंद्रादर्शनेमावा
स्यायामिध्माबर्हिः संनह्यतीत्युक्तं । नैतद्विधानसमर्थं हनस्याकिं तर्हि कालायेत्विवा
दः ॥ ननु पागादाविध्मसंनहनोत्तरकालेन विप्रतीति किंपुनर्वचनेनेध्माबर्हिः सं
नह्येत्पनेनेति तत्रेंगार्थ्यं चापुनर्वचनात् तर्हि कुंडपायिनां प्राप्नोति । नचीगार्थ्यं चंद्रा
दर्शननिग्रहणस्य नियमार्थं चात्र । यद्येवं । वक्तुं दर्शमुपवसथेन प्राप्नोतीति तत्र वि
शेषोदर्शपातमात्रा वनष्टवैवाउपवसेदित्यस्य पौर्णमिस्यां सावकाशं । वांतर्हि सर्वे
इतीदं वचनं निरवकाशं बाधकं स्यान्नाचंद्रादर्शननिग्रहणं निरवकाशमेवा । अथ जो १८

सा२

वत्पितृकस्य पिंडनिधाननिषेधपरे हि वचनमतो र्थवतो पूर्वविपरिपूर्णा चतुर्द-
शी पंचदशी मिश्रेति। सिद्धे सत्यंगो पेतवेति। ज्ञापनाय वा। अथ ज्ञापनार्थं किं न गृ-
ह्यते। यदा तत्र अमुपसेचनदाइ ध्मावर्हिः संनह्य पिंडपितृयज्ञं कुर्वीति। चंद्रादर्शनात्
यदा पूर्वेण तदा पिंडपितृयज्ञः। दृष्ट्वा चांद्रं दर्शनानियमे संभवति। ज्ञापनार्थं
मृत्युः। कथं तर्हि लौकिकात् पूर्वाम् उपवसंति। कथं वलौकिकां। वरुणप्रघासेषु
अग्नये यज सोमौ यज अग्नी स्विष्टकृतौ यजेत्यर्हतिपेष्वकांग दवंति विद्मलौकि-
काचारमूलत्वात्। यद्यावंद्राद्दर्शनग्रहणमाहिताग्नेः स्यथा। तेन अष्टकादौ नंन्नवति।
प्राचीनां प्राग्नागो दक्षिणामुखस्य सतः अपवीत अस्मं हृतो न वर्तिव स्त्रविन्यासवि-
=वेनयज्ञमानमेवभ्यसप्रस्त देवज्ञमानतदाधर्ष इं अववीतशाक्षीव।

तेन यजमानएवास्य दाप्रसैवेद्यजमानतदाध्वर्युर

शेबोसप्राचीनावीतोवस्त्रविन्यासविशेषस्तद्वान्प्राचीनाववीती।षड्नांप्रक्त
चांदेकवचनंगात्यपेद्धं।उत्तरतःपश्चाद्दक्षिणतो।योदेशोगार्हपत्यस्यदक्षिणतः
पुरस्तात्स्थितः।स्रवधुंतरेणगार्हपत्यन्घवधानातुयत्रउघवधानेषवधिस्यातत
त्रप्रमाणंतरातूनवतिष्ठदक्षिणेनोपिसंनवतिपात्रप्रयोग।।इतरथोत्तरोतागार्हप
त्यस्येतिस्यातुपवित्रकृष्णाजिनंचपवित्रकृष्णाजिनं।उलूखलसहितमुसलमुलूख
लमुसलंमयूरघुंसकादिचातसमासेद्वंद्वेद्विवचनंस्यातानदधिपयत्रादीनीत्यत्र
प्रागतुपवित्रयोमंत्रेणोतूपत्तीनिर्विनीतोतूपवनाथविताद केउद्धरणंनद्रस्रुचाकारः।
दक्षिणंदक्षिणमितिपरस्यरापेक्षंततायथापवित्रास्यांदक्षिणंकृष्णाजिनंतस्मादुद १९
खलंततोमुसलंततोन्यतु।।७।।दक्षिणाताग्निः।दक्षिणेनपाश्वेनाग्निर्छंशाकटमाकम्यउ
छं

क्याभेकं पवित्रं निधाय। एकग्रहणं किमर्थं पवित्रमिति निर्देशादेकमेव स्यात्। एवं त
र्हि द्वे पवित्रे उपसन्नेतयोरेकं निधायायह्यानवनीतार्थं मिश्रेउ द्वे पाद्येते। नतवैकग्रहणं
द्वितीयानिवृत्त्यर्थं। इतरथा त्रिगुणा रज्जुः पवित्रं प्रतीयेतैकवचननिर्देशान्न तु पूरयि
चा बिलनिमार्ष्टि। तिरश्चां नतूकेन पूरयितव्या त्रीण्याद्दिनात दर्भैः तु ऊरपि हस्त्येतादृ
नीयत्वात् यद्वा त्रीहिभिरेवाविधेव निषेधात् फलीकरणश्रवणात्तथा वबकूवानां
स्य छंत्रीहिनिरिरुक्तं। तक्षा जिनपरिभाषितं पन्यवदंतिपिनष्टि चेति। एवं तर्हि अव
धूननस्तरणविन्यासविशेषादिधर्मान्निवृत्यर्थोपनीग्रहणं। परापावं कूर्पेण परा धूय
अविविचयती अवदंति। आत्रुपनिमोकात्। ततः सन्तत्फलीकरोति। हेतुकर्त्री रि
ध्वर्योलिचाअपरिक्रवते। अविवेचयंनिति पुत्रिगादध्वर्युः परापावमविवेचनं सत

तृफलीकृयति॥छ॥दाक्षिण्योनौउदंवंति॥अस्यापच्यमानास्तंडुलाउदश्च्युतेवा॥उदने
स्याःउदकंस्थलीःपवित्रेणांतद्धितेउदंकीमध्यविदंवा॥स्त्रीलिंगात्।इतरथ्याःपक्वांत
द्धितायामितिस्यात्॥अपक्वानीयेतंडुलानाश्याःमुच्यतेनप्रसघ्वंपयाच्युवत्।जीवतंडुल
मितिक्रियाविशेषणं॥तथाःअपयति॥यथातंडुलावस्थाःअपलन्याः॥इषच्छतमित्यर्थः
॥यद्वागम्यमानस्यौदनस्यविशेषणं॥जीवास्तंडुलायस्मिन्निति॥बहुव्रीहि॥इषत्स्विन
एवतडुलोजवतिनपुनर्जीवधान्यतंडुलाः॥जीवतंडुलाः॥जीवतंडुलमिति॥विकासीत्य
न्नस्यात्॥जीवतंडुलानितिव्यक्तववनंवाकुयति॥तस्मात्॥तस्मात्तुदनस्यविशेष
णं॥जीवतंडुलमिति॥नबीजधान्यतंडुला॥घृतस्योत्पवनंनजविष्यात्यवकिंप्रतिषेधव
॥घृतेननवनीतेनवोत्पूतेनेत्युक्तेउतत्प्रतत्रदर्पणंघृतस्यापिसंबध्यतइतिनिषेधः॥दधि २०

एतद्धास्य यतिदक्षिणं तद्धास्य यतीत्यर्थः। दक्षिणस्यां दिशि सामर्थ्यात् संपद्यते। दक्षि
णतः पुरस्ताद्दक्षिणाग्नेस्त्रिषु प्रक्रमेषु पादविक्षेपेषु उक्तः एतत् अनधिकरणस्य समीचात्
अपरिमितं वा अनवच्छिन्नपरिमाणदेश इत्यर्थः। अवकाशे विपुले परमात्मशरीरप्राउमु
खमित्यर्थः। अवकाशविपुले परमात्मशरीरादुद्धृत्य परामित्य निमुखोद्धननं निहृत्यर्थः
अवसिंचति प्रकृतत्वादुद्धृतेन तु अग्रेणोद्धृतं। किं तर्हि अवोद्धतेन तथाहि अवोद्धाता सु
दयनीति वक्ष्यति॥८॥ अथ यं तु दक्षिणाग्नेरित्यनुवृत्तेर्दक्षिणाग्निं प्रणयति। अग्रेण
दक्षतमुद्धतरेखाया अग्रतः स्तृणन्नी सादयति। समूलेषु संस्तीर्णेषु सप्तमी। समूलेभ्यो
अन्यानूलूनानमपधानार्थं तृतीयायामप्राधान्यं समूलानामंतर्मनहितं यद्वा समूल
नेषु संयमितेषु सन्नुततो न्यानुपयच्छेतात्रिरिति त्रीन्यानुपसंयम्याकृष्य मुद्धृतं आग्निं

चप्रणीतंप्रस्तस्यमुष्टावमुष्टयात्रीनुवारानुसमंतातुस्त्वचाकर्षमुद्धृतेतेउद्धृवानुतद्धृन
नावशिष्टानुतपरिस्तृणातियद्वात्रिंकरिर्षमग्निंचत्रिःद्वितीयंत्रिर्ग्रहणंस्तरणेन
दार्थंस्तरणेसपुनस्तन्नयंप्रयोजकं।तेनपिंजनामाच्छातात्रीनुमासोदनपिडानिदध्या
दिपत्रातिप्रणीतात्मनावेपिकप्तत्रिःपरिस्तीर्यीता।अथतत्रैकेपूर्नास्तपेवाचित्पमेत
नत्रैवाप्रातिपारिप्रातिपरिक्रम्पेतिवचनातुपरिक्रममाणःपरिस्तृणातीतिगम्यते
यद्वादक्षिणाग्निसमीपंपुनरागत्यप्रसव्यमप्रदक्षिणंहरतिकिंदक्षिणाग्नेःप्रस
व्यमाहर्तव्यमनानिप्रणीतस्योतामनादक्षिणाग्निमुत्तरेणेतियुक्तं।अथवामशक्ष्य
तुप्रसव्यंपरस्परापेक्षौ।आयवनंस्फ्यात्प्रसव्यंदवीदर्व्यामिश्रयमोदनमाद २१

रा। द्वितीयं वा। आग्रायोपत्यनेनेत्याग्रवननं दृणाति दारयतेर्दुदिनममनयेत्ति देवी। कर्म
सुक्कमितिवा ससंज्ञस्त्रुकः। एतापितरो। आवाहयति। प्रनिश्रावतिपरिश्रयेतदृणा
थपि पिष्टकायमितविनस्यातु। परितनपिनि वक्रष्ठाः परिषिक्ताः। सर्ववाक्यानां तु त्येष
वक्ष्ठदकथं। असिंखु प्रतितो न दक्षिणाग्निरन्यो वा निधाय निधाय उदकुंभं वस्त्रा
वस्त्राद्य प्रतिपरीयात् तु स्तंभधंतां। बर्हिरपेद्मा णस्यापि मूलशब्दस्य गमकत्वात् समा
सोयुरुक्तलवतां मूलान्येव बर्हिषो मूलादशः। दशाग्रहणं मूलोतिरिक्तेपि निनियनं।
बर्हिर्ग्रहणं तु। अर्थ संस्कृतेषु दानेषु जातिवचनत्वात्। मेहणो नामितिहयति मिश्रयत्यने
ति नेमेहणं। ननु द्वितीयैवेयं। किं द्वितीयाग्रहणेन तेष्वा ऊर्ध्वे त्पानंतयर्थि स्यात्। किम
उशब्दप्रयोगेण पवित्रमन्त्रामहणमन्वधूस्यतीत्यनुशब्दः। ततः फलीकरणानि के

॥ऽदक्षिणाग्नाविकल्पोदयांते धृत्वा। पितरीति संबंधः। विशेषत्वात्तु स्वस्य पितरीति विना
पि स्वपाहेन लभ्यते। अतो यजमानकर्तृकं पिंडनिधानादिकं न द्युध्वंपि त्र्येषु दात्तनय
ऽगात पितृणां दानं न भवति। उच्यते जीवत्पितरीति। नदमध्येयु विषयमनविकारित्वा
त्सुष्ठु विशिष्टं दक्षिणमिति। दाक्षिणाशब्दात्तु पिंडपंक्तिर्दाक्षिणोत्तरा स्यात्। तदसत्। प्रागुद
॥क्षिणा वा शास्त्रकृते। दक्षिणां तु दिगंतरालेपि संभवात्। योऽहम् पंक्तयोः स्थानस्याभ्यनंते।
सोऽन्यतरच्च पक्षदोषोऽयथा— न्योपकार इति। द्वयोः स्थानयोर्थे पिंडमयीः। संज्ञा — ६६ ॥
प्रथमांतोच्चारणासमकालं जपं दस्त लग्नं निमज्ज्यातु। पृथक् पृथग्वा नाम
गृहीत्वा निमार्ष्टि। उच्यते जीवति पितरि यस्य सतः तयोक्त स्य जीवत्पितृकस्यापि नि
धानं पिंडपितृयज्ञाख्यं कर्म उच्यते। यद्वा प्रदर्शनार्थस्तस्मात्तु जीवत्त्वपि ताव २२

हस्यापि उक्तं ऋतौ यद्वाजीवत्पितृनाम्ना पिंडनिधानं उक्तं तौ कर्मधारयो बहुव्रीहिर्वा ।
यानु । तथा न जीवंतं पितरं पितामहं वा अतिक्रम्य तद्वंश्येभ्यो न दद्यात् तं त्रयमपि पिंडपितृय
ज्ञस्य निषेधः दान मात्रं स्यात् तथा स्मृतिर्होमांततां स्यात् तद्वा युक्तं । प्रधानरहितमंगं नानु
तिष्ठंति धीराः । उक्तं तत्र त्यान नैव पिंड पितृयज्ञनिषेधे अतिक्रम्यापि न दादेदाति । कि
न जीवंतमिति निषेधः । जीवतः प्राग्दद्यादिति ज्ञापनाय दाननिषेधः स्तस्मादेकेन पिंडेन
ह्यन्यो पितृयज्ञो जीवतः प्राग्दानेन कर्त्तव्यः । यदि दद्यात् जीवंतमतिदानविकल्पो यं । जीव
पितामहस्यानुज्ञा प्राग्दानमुक्तं । त्यन्य एव पितेति पितृ ग्रहणो यदि येभ्यः । पितामहो पि दद्या
दित्यपलक्षितं तात दा जीवपितृ पूर्व पितामहे इत्यतिदृष्टं । तेन ये भ्यस्तेभ्य एवेत्यवधारणां घटाता
तर थापि हि निंस्यात् नहि तसो पिता ददाति । न चत्वारः पिंडा दीयंते । त्रिषु पिंडः प्रवर्त्तत इति

क्तेः॥यदिबंधुपित्तुर्नाम्नेत्फक्तं।तदज्ञाने स्वधादयो मंत्राः।पुनःपिंडंनिदध्यादितिवचना
द्वितीयतृतीयग्रहणाच्चलेपभागिनांवदातस्वधादिमंत्रान्नभवति।किंलेपमेवनिष्का
स्याचार्थीएकस्याचेन्नामविदितंतेननिमज्याद्दुं दोतंत्रं।एष्थग्वानामग्रहणंव्याख्यातंपु
रस्तात्‌।यात्र॥छ्रा।यदि।जपमंत्रा।त्रूष्णीमावर्त्तनं॥छा।वाससः।कंबलात्पट्टिकादवीयुपु
ष्पितांऊर्णांवादशांवा।उल्पोविकल्पः॥पिंडदेशोऽत्रैकवचनात्त्रयाणांपिंडानांसमीपे
निदध्यात्‌सत्त्वरस्त्रीनिधानविधौमंत्रउक्तः॥सात्रनभवतीनिदधातीतिवाक्यपरिसमा
प्तेतारपुनर्सिदध्यादित्फक्तं।वाक्यांतरार्थी।लामात्यकवचनादेकंत्वे।मोत्तरवयसोवृद्ध
त्वाच्छऊमाना।छिचावाससोवादशां।छिचानिदध्यान्मंत्रेणउत्तरवयाःपंचाशत्‌व
र्षात्‌।नहूमितिबकुचानां।विशेषतउक्तं।छिचानंतरंनिदध्या~~~~त्वदृरेत्‌।उत्तरे २२

व पश्चिनो एनि पूर्वे मंत्र जो मनी उन यस्मिन् दशा वास्या न पूर्वे मंत्र विवर्जिता ॥ ३॥
अंस्त्वाम्यं देति म ध्यम पुरुषा । द सा विति सं बुध्य त पित्रा दे नं मोच्चारयेत् । प्रति
पिंडं यथा पिंडं । अथवा पिंडं लच्छयित्वा निके द्वास्तनों अनात्नां जन लेपं निमार्ष्टि अ
न्यं जनं तिलं । सर्पि विचियद स्तदं च्वंजने विनिविशेषा । मार्जयेत् त्रिर्गृह्णां मंत्रा विना गं
धं । अ धन्त्राग्रा थीत स्तरो पिंडो प्रणीते अ भो ज्या दध्यात् । ब्राह्मणावाय दद्यात् । स्याम्
न दये तां अस्तु वा गमये तां । त तउद्व वा न ननु प्रहृत्या ग्नो वीरा ने ॥ छा अप ठउप । पित्रं । क
र्म कृत्वा चामदित्या च मन मुप स्पशनि मत्रं ना चामादित्ये को न मो व ह्र तिजप तीति वक्त
व्येन मस्करो ती ति वचनं का यिक नमस्कार स्या पिप्र क्च चेस्य स्तव को एषायु अन्त्र प्रति
द्व चाद्य न्हिणा मिति नो त्तं । इमा स्माकं दिशा इति शेषः । अन्त्र दिश ति पित्र्णां चात्मन स्त्र ब
= त्रिअ ह त्वा मंत्रे त्रिरु क्ता प्रति पिंड मंजलि दानं श्रिन्न विति ६
= प्रीय तां पितरः प्रीय तां पितामहाः प्रीयन्तां प्रपितामहा इत्येता वात्मं त्रः ९

च यति जीवा बाइ दृ सं तः स्यामेति निवक्तव्यं। अ। दिनो तरस्य पूर्वस्यां त लक्षेः। एवं तद्यौनि
त्यिषापश्निाषा। तनाह्वं न मी मदं ते त्या दिना प्रवदन मंत्र स्यां। ता नगृह्यते। प रे वनेत्यस्या
स्तीयत्यथैप्रिवादयनीतत्र प्रजापतेः। शा खां तरमेतादस्यां दिशा खा यां यतू प्रजापत
स्य चमन्वाहेत्यफल्गंः। शा खा वा अ या विष्टेति। अ ग्नेता। अ न्फ दमा दर्ष दं कौ हो उ द कुं नमे
क व तो वी क्षा क थ्यं। अं ज ना स्पं ज न पा त्र तद्दिं ॥ द्रष्टव्यो। अथ ना। अ पि श ष्ट समुच्च य ऽ ना
हि ता ग्नि नित्यनं तरं द्र ष्ट व्यः ॥ अ ना हि ता ग्नि नो च पिं ड पि तृ यज्ञः का र्यः। अ थाति शा ला ग्नौ
न पर्यि वोति द्र ष्ट व्यो। अ पयं च सुरा इत्यग्नेः प्रणायन अ ना हि ता ग्नेः के चिदि च्छं ति स्वं द्रा
शनि इति का ल उ क्तः ॥ ७॥ न ष्टा जिने प न्य व हंतीति प्रा गु द धा न्ता द प न्नी क चा तू पिं ड पि तृ
यज्ञो न भवति ॥ ७ ॥ वे दं करो। पि तृ य ज्ञा द नं तरं व दं का रा त्या मा वा स्या यां। इ ध्मा ब र्हि २४

संनहनादनंतरमग्न्यातिपौ समिध्यापितृयज्ञाजावंस्यानृत्यं पावक्र मासंपद्यतां वस्त्र
वस्त्राज्याकारंदर्लि कुर्याद्दिहारिकाणि ततप्रसव्यमावेष्ट्याद्दक्षिणोत्तरकुंडलेन विद्य
यस्मिन्नूते:स दक्षिणोत्तरीणाःस्ततं दक्षिणोत्तरिणा त्रलेषश्रेषुस्त्वं प्रतिनिधाय।
त्रदक्षिणउत्तातेनस्तु त्वेन त्रिर्वेदमावेष्ट्य ~~सू दक्षिणस्तु त्वेन त्रिसंभवणान्त्र दक्षिणस्य च मिथुन~~
०त्तरस्मुत्तरंस्तुणं प्रदक्षिणं पर्यासीय संनह्यति द्वितीयं स्तृणीष्पूपक षतिा त्रिरावेष्ट्य
त्रिःपरिवाष्ट्यत्यर्थः।यदित्रिःसनह्यतीति संबधस्यात्तदावेष्ट्यग्रदणेस्तु त्वेविधा
नणांवं प्रदक्षिणत्वनिवृत्यर्थं स्यात्।सिद्धेसत्यारंभात्तू ग्रामादृशामात्र प्रत्यकूप्राचो
रंगुष्ठ प्रदेशिन्योःसांतरालयोःप्रमाणं।संनहनात्परिवास्या।क्विचपउत्सेरेषां कुंभ संच
नंके पृथक्कुंडेनैवा मूलाग्रे मूलानि गमयति किरति।हस्तानिनिदधाति रक्षिताप
3

निकरोतीत्यर्थः॥वदं॥७॥पाटादेवक्रियावेदेवेदं-स्वचान्नविष्णुतिः-आनंतयाच्छिमि
वस्यादर्शांगिंवतथ्यान्नवेतात तश्चतद्धिकारेष्वांप्रवैध्यग्रहणं कर्मवान्नमास्येष्वदु
र्शनातात तद्धिकारेनचेड्ढवेताप्रायश्चित्तैपुनर्योगिकं डेस्यत्रेतथ्यान्नवेताः अथपूर्वे
धुग्रहणंकिं॥प्रायेणाकृत्यनुविध्यतासूत्रकारं॥ अमावास्यायांपूर्वेधुर्वेदिंक
रोतीतिश्रुतेः॥यदुनिवासनंतमान्नूदितिपूर्वेधुग्रहणं॥ तत्ररस्मात्पूरिग्रहात्तयवे
दाणांतंकरोति॥ अतावद्दीतिविन्नस्यार्थतंशष्टः प्रशासस्यते॥ वद्यामधिकरणैंत
वेदीतिविन्नस्यार्थतः॥मूलतोमूलशाखीपरिवास्यतस्यमूलस्यावयवंन्यसेत्
नशंकनं॥बध्यायतिरिक्तस्यप्रतीतः॥शेषंसान्नाय्ययाजिनउपवेषाच्छित्रंगा
राणामवस्थापनौत्पंदपेदयं॥तच्चायुक्तं॥मूलविधमानापद्यतेवयदुपवेषमुक

र इति ध्यामयिनोक्तेः। वसंतशिशिरवर्षवत्। दर्शमासं यं पादर्शणां विकारो दर्शमयं यं पवि
त्रं। किं विशिष्टमित्याह। त्रिगुणरज्जुः। दर्भमयग्रहणं नियमार्थं। दर्भैः कुर्यात्। वेद्यां
ला.२ कर्णीति सिद्धेः। औरस्नातेनायाक्रादावनियमः। शाखायामञ्जलौमोमूलं मूलेनाग्रे म
नैव सृजेत्। संसृजेत् यं। छिवर्जितां। एतास्त्रावरं। आयंतीरा गच्छतीं गृहमग्निमुखा
मनुमंत्रयाते। अनुष्टौतीत्यर्थः। माहद्र इत्यत्र न पूर्वितं तथापि चातुर्मास्येषु विश्वे
वाः। यवाग्वै। यवाग्वति नियमार्थं। एतामिति रात्रिविशेषणं विशाषविध्यर्थं। सान्ना
य्यसहप्रत्ययार्थमनुमंत्रणेनानेतयोति। रात्रिग्रहणं प्रातरग्निहोत्रसंग्रहार्थं। येनका
यं द्रव्येणाह्ना मस्तेनैव प्रातरितिसंगृहीतं नवेति। रात्रिशब्दस्याग्निहोत्रविशेषणत्वा
त् यजमानग्रहणं विध्यर्थं। प्रास्यन्नावादित्यके। नियमार्थं परेऽग्निहोत्रं जुहोति

त्पनुवादः।पूर्वोक्तविशेषणाणांप्रयोजनाभावात्स्या।पिंडंअवयवंषष्ठीनिर्देशात्।पिंडना
मावाषपुनः।यवाग्वापिंडार्थंहोमइतिकेचित्।तदसत्।नहिपिंडनिधानंयवागूप्रकृतंहो
होमार्थत्वात्तस्याःयथा।विदिप्तनानावदेतस्यावद्योर्थंचात्।यदिपिंडनिधानस्य
प्रयोजनत्वं।तर्हिएड्रान्नयाजीयवाग्वा।किंनजुहुयात्।एतामितिसान्नाय्यार्थैयोग्या
तां।अथैवंकस्मान्नव्याख्यातां।एतामुपवसथरात्रीमितिएवंव्याख्यानेयंपर्वणिजुहु
यादितिस्कंतंतरंत्वतृत्वतोनैवं।आसन्नाप्यधर्मिणांक्रमेविधानात्।शाखांतरवाने
तोरात्रीपयस्याग्निहोत्रंजुहोमिक्रमारास्वपायानलानायथान्योसौदवनीयेक
त्रमन्यस्मैदीयते।तादृक्कत्वस्मात्यवाग्वाग्निहोत्रंजुहोति।एवंतर्हिप्रायानिवृत्तिप्र
रवाक्यो।यवागूग्रहणंननियमार्थंउपलक्षणपरत्वात्।दध्यादिनापिहोमस्या।दि २९

तिरा। त्रिस्त्र दर्णं प्रातर्होमार्थ वादात्‌ सर्वो क्रातु परिस्तीर्य पूर्वमेवाग्निं परिस्तीर्य परिस्तरणं
नास्ववर्हिर्द्वत्रा गार्ग्ये दीनैस्तृणातीत्येवं विधिरग्नीन्‌ परिस्तृणाती अत्र अग्निपरिस्तरणप्र
ह्यात्‌। विहारं परिस्तीर्य अत्र रत्ववनादिधर्मेण विहारप दाय्यागात्‌ परिस्तीर्यमाणवि
शेषात्‌ परिस्तरणमपि विशिष्टं तस्य विशिष्टं प्रतीयात प्रादेशेषु तत्र रतोगार्हपत्य
स्य सं। १४। १५ अस्य सर्वं चाद्दुक्तं ऊर्ध्वौ पूर्णां गवां दुग्धे यावत्यां संनवति द्विप्रतावत्‌ परि
माणा। उत्तरत संस्त्री र्स्ह्यति ववनांतरेस्तरण मविशिष्टं ऊर्ध्वो ह्याशाखां च पवित्रे द्वे समा
हार निर्द्दिशात्‌। यद्वा शाखाया मवसृत्कं पवित्रे शाखा पवित्रे। निदानं वा द्वंद्व द्वितीयं निदा
नं दोहनं च। ७। प्राक्षिपप्रः आपः तत्‌ संयोगात्‌ तदधिकरणं पात्रमत्र। प्रोक्षणी शब्दे नोच्यते
चरुश्रा। ८। दानवति पुरो दासिद्ध पाक व वान नपात्रं वरुक पालानीत्यत्र बर्हिष इत्यत्‌ पादनै

नियमः पवित्रे द्वे स्थ मे इति सामान्यविधानं परिसंख्यार्थ एव यथा हि॥ तद्वा॥ अत्र निर्मिष्ट
वामित्यादि ब्राह्मणे त्रिंशत् अनिर्दिष्टायाम् अग्निहोत्रहवण्यां वाक्यांतरसामर्थ्यान्निर्दि
ष्टान कर्त्तव्ये तस्मात् तूष्णीं गात्रविस्तोमं नये इति सामान्य कांडे व्याख्यातं एवं च विशे
षनिवेशे त्याग वर्त्तते तत्प्रवनोदिष्ट -- नापि ष्टादिषु उत्पन्नव्याख्यातो तत्प्रवनेनापि
त्यर्थः अन्ये ये वोदहविष्यग्रहणं यवार्थं व्रीहीन् प्रोक्षतीति कृतो पुरोडाशसाधानां प्र
वृत्तियुक्त्वाद्कर्माणां यथा दैवतं वीप्सायां समासा बहुविषयः उत्तरमित्येकवचनं
मनुप्रयोगिकं तेनोत्तरानिति अग्नीषोमीयादीनित्यर्थः अमुष्मै वो जुष्टानिति नाम्नो वि
शेषणं नाम यमूहोपादाना विकारान्नावातु अनन्विप्रकृत्यपरं यथा गार्हपत्ये प्रोक्षणं
नपततीत्य ब्राह्मणमारणस्तत्र वा न्यायादित्यर्थः सामीप्यात्तु कदाचित् नैनियकमानेरर्थ २७

तिषेधः॥एवं मंथनश्री णि नेचा॥अग्ने दृष्य छि रक्षस्वेति। गार्हपत्यस्य पुरस्तादित्यर्थः॥इति पु
रतउपसादयतीति श्रुतः॥अग्नेदृति गार्हपत्यपश्चाद्‌वन्वाख्यानात्॥ख्याति॥आहाह्ष्ट इति
पात्राणीति बहुवचनानिर्देशात्॥मंत्रेच बहुवचनात्॥यावंति यावंति स्त्रुत् प्रोक्षिप्रैनोदकेन
प्रोक्ष्यंत तावंति तावंति मंत्रावृत्या प्रोक्षण -- ऊटीकृत्यना छेकैकं॥कथं प्रोक्षेदित्य
उत्तानानि पर्यावृत्य॥उत्तानानि उत्सुखानि पर्यावर्तनं न्यब्जत्वेत्यर्थः॥अतो न प्रेषः
पात्राणां प्रयोगोगम्यते॥प्रोक्षणप्रवाणि पर्यावृत्य॥प्रोक्षणानुवादः॥अतः पूर्वाणि प्रति
पर्यावृत्येति संबंधः॥अप्रसंचारप्रतिषिद्ध संचरे देशे स्फ्यं निधाय पवित्रवती ठस्फ्यं
वाय दित्तत्र पवित्रेषु॥आदित्या स्थ्य गसी॥ग्रीवा तो॥ग्रीवायामित्यर्थः॥अवधूतं रक्ष इति
उदस्य स्फ्यं ने॥यथावधूय मनैस्यो दीर्वे प्रतिमांस्यदेशेन वर्तिस्त्रिरिति शाखवां तरादिशे षा॥

कृष्णाजिनमास्तृणाति

सत्कस्याददत्पार्थवाताश्रादित्यास्यगसीतिपश्चादुकरस्यास्त्रेणातिप्रत्यश्रीवमुन्नरनो
मंनिगदध्यास्यातांप्रतीचीनमदंप्रत्यस्यतिकटिदेशंनिकुन्त्यप्रत्यंचंप्रत्यस्यतियथाध
स्तात्पाणा सद्भवतिकृष्णाजिनस्येतिनिरस्तमेवस्तजतिरिक्तंतन्मूषजन्मून्यमि
त्यर्थानीवस्तजतिनविमुंचतीत्यर्थःएवंचवामहस्तेनान्वारब्धंपंकपालविधानव
तूपस्थुश्रावामंत्रलिंगादश्ममयमप्फलेरवलंस्यान्नाश्ममयमेवात्रविधायकत्वा
न्मंत्रस्यातथाह्यर्थवादःपृथुश्रावासीत्यस्यश्रावाणमेनेकरोतीतिकाष्ठमयस्या
स्वा यमुपपन्नेनाश्ममयस्यकृष्णाजिनमिवनरिक्तंहविष्पमन्यमित्यर्थःश्राग्नर्जिह्वा
सीतिहविश्रास्पृष्टिनात्रिरावपतितामस्तीचतुर्थंनिलूषजेन्नवघातार्थवातानमसी
वद्धंपृष्टिमित्यर्थःएवमश्मीशामीयादीनांहविष्यानावपतिमहिवउनिमुष्टिनिरस्या २९

वाव पुंशाकं तेऽन्येत्वायुषे वहत्फत्तरापि द्विविष्णानिदेवतानां वा एषव्यदस्य
त्यर्थवादाद्विज्ञतो सूर्यस्य जिज्ञासीयसूत्रमिकेति । एवं च सूत्रकृतानपरिगृहीतं तस्मा
दन्यादेवात्येषु मनोताव दानपात्रं नावतु । अथवा अग्निशाष्ट्रीनादेवतावचनस्यात्
कृतत्वाद्दिवनीयववचनः । तत्तथावन्नृष्येऽपां जिज्ञासीति परिणमतोऽहं दतुत्राचाक्षु
नस्यापि यावल्लमुलक्षणवत्तद्देवान्या दव्यंशामीक्षेति सूर्यादिषु देवापि ज्ञामादिषु
देवान्यामूद्व्यपि तृयद्वैपित्तन्योदग्धमिति । तदयुक्तम् । यथा स्मात । प्रतिनाति । यद्यपि
यौगिकत्वं न गृह्यते दानाद्वा दीपनाद्वेति । अतिप्रसंगान्तथापि पित रोपि देवा उच्यते ।
॥ = ॥ अद्दपादिभिकाःसुगगनसाध्यास्फ लंसारा । फलीकृतान्द्वालिताःसारास्त्या
जितमलाइतियावत्तदुक्तं । सफलीकृता नित्यादीक्षादानात् ब्रा । धिवेषणयपुनरा

स्तरणं समानादिमंत्राः स्नानात्तृणं स दंप्रत्तस्यतिष्ठतिपठत्यपरो नारिक्तं ईषच्छन्त्यंन
सृजेत्।धिषणासि।इषदं क्षाजिनो।निरिक्तां।स्त्र्न्योपतों।नाव सृजेत्।धिषणासि
वती दृषदिमिदधातीति लोके पथ्यं क्रमात्।अदत्यास्कं।शम्याया युगेतत्र ग्रहीति
तंयदृष्टृष्टयो क्रपाशप्रतिमोचनार्थं काष्ठं तक्छिराःपश्चादुदकू शीर्ष्णीवपश्चाधा
ताद्वषाकाकपाययेषणास्याविक्रतौ चष्टार्थैस्य वाराः।प्राम्पपिंरोदृषदाप्राम
मिनिधान्यमस्मिाधान्यशाष्टस्तुरसेऽधिक्रियते।मांस्त्रमसि।धिनुहि देवानितितत्वी
कौ।प्रशास्तानां मृगपक्षिणो मांसानांपि ष्ठाष्ठरोडाशास्यक्रवंती तीनत्तुधान्य
राद्दोथं तंडुलेषु प्रयुक्तौ लक्षणतो मांसेपि।तद्वन्न गोपीति प्रयोक्तव्यः।नैवंस
हि वेदेन लाक्षणिकः प्रयुक्तः।किं तत्र कर्मणः।अपौरुषेयत्वात्।दृढं पुनस्त्वाधीनेमुरस्था २९

शब्दप्रयोगे भवति। किमिति लक्षणशब्दं प्रयुज्यते। देवानिति पितृयज्ञोपि कर्मधेव
विचारयेत् अधिनु हि पितॄनिति तत्र युक्तं देवशब्दस्य शब्दविशेषणत्वोदनाचोदितदेवतावि
शेषत्वात्। विशेषणं चैव प्रकृत्यादिसमुदाययोगेनार्थप्रत्ययमंगीकृत्यान्यपगतेज्जै
शब्दानां तदादिप्रातिपदिकसंज्ञायाम् अर्थवत्सूत्रेणासिद्धायां कृत्प्रत्ययाश्रयेन पुनः
सूत्रमारब्धमगुणादयो बहुलमिति पठितेवाचोरख्यातं।शातंज।हृशब्दानांशतोविधिस्त्रिप्राद्दो
नोक्तनिरूढार्थःसिंबंधार्थोगृह्यते तस्याभिधायकःशब्दांतरस्तु प्रकृत्यन्तोग्रहीतत्वसं
नपितॄणामपि दैवत्वं यौगिकं। अपि च दैवशब्दस्य कथं पितृशब्देनोदः। सोमपितृमदादिश
ब्दस्तत्स्थानेस्यात् अपि चादेवशब्दस्य केवलस्यतित्वार्थः रूढार्थस्तु देवशब्दस्य सामान्य
विषयत्वात् धान्यमसि धिनुहीज्यानित्यादिसामान्यशब्द सोसोमान्यो वृषप्रेक्षणेनितिमो

च्छेन। अभिषाभिदेवत्यो किं धेन्वायोषधी इति। स्त्री धेनुर्हि देवी इति न ता वद्दिबीरिति। यः
पितृषु देवबचनेन त्वौ बधिषु तस्य का कथा। ह। त्रिका दिषु न स्तन्ने बंधा। त्रिषिष्टिशब्दस्तु
विधिस्तत्र शब्दं सयदीष्यते। सोमपिष्ट मदादिशब्दैः। किमपराद्धं। येन तेनेष्टं ते देवपद
स्थानेऽन्यथैतत्परिहाराय अपुधीष्या दिशब्दः ऋज्वेतोत्क्रमस्मात् निरिजानित्यादी
नि। तस्माद्देवानामसीत्यादि मतो देवशब्दो न च क्रितो ऽभिक्रियते। त्रिरष्टिवपत्नि
नूनागानूरुचाद्दष घृधिवपेता। चात्र मास्यादौ महतीदृषन्नूकर्त्तव्या। टनीयं टती
वाधान्यमसीत्यादिना अग्नामेन्नां तं सत्लवू सत्नतत्रिस्तदयुक्तं। कांडानु समयाः
तीयतैत स्मान्महतीपद्न्ए वा प्राणाय चेति। ग्रावीमिति उपजाविशेषणां द्विकमेवा
वाग्राहतीपवैप्रतीचीमिति। मध्यादाशं दृषदां ध्यवन्टज्ञाती तिपाव छ्कठ तीच्यपी ३०

कर्तृत्वप्रतीच्य।स्मिन्नियच्छतीति।दीर्घामनुसंततंशाश्वोद्धूयेस्मातियुत्पतेएकसंतता
नुपपत्तेः।तस्माददृष्टस्यसामर्थ्यादिकच्चात्यवक्रियायांद्रव्यसंततनापर्वपिनक्षिन्नमं
त्रसंततो।प्रांचं।प्राङ्मेषत्पोषउपनोप्रादाणप्राकुसंस्थेनवतिदीर्घं स्थेनकाल्पवि
वक्षयाकपिल्निर्दिष्टधूप्राप्यवद्यायांतस्माद्दीर्घादृषत्तुस्यान्नुमित्रस्यवा।अवेदणेदृष्टि
प्रमात्रैनियममाहदेवोवःदृषदोवसीयमाणानितिक्ष्माजिनेपतमानानिशारवांत
रातंसस्यांतुशारवोयांसविकृत्यतएवैनानुपगृह्णातीतिमंत्रार्थविवरणादवशीर्णम्
यानेयनेमंत्रः।नचविशेषो।नापिन्नवशीर्यमाणानुमंत्रणस्यापप्राप्तप्रत्यायनाति
धायवातात्रण।निपत्नीत्रैधार्थ्यंकरोति।अरणनिपरंस्पृष्ट्वावस्थानीत्यर्थः।कस्मा
दितित्रैधादिसूत्रेणानोपमध्यमपुरुषेतस्यतातृक्रतादितिसृजार्थबहुवचनं
= इतिसूत्रेणबहुवचनशब्दस्यतादादेशः॥१

ना धोमतो यं नत्रैष॥ अन्याग्यंवा बहुवचनं तत॥ प्रैष॥ । ष्टिरसीत्यध्यवेषमादत्ते
आदाय दहो अंगारस्थापनार्थं॥ निर्दग्धं रक्षः दग्धा अंगारकाणा मुपवर्त्तनेन
विरुद्धो ध्रुवमसि पृथिवीं दृंह। अन्वारंभः सद्यो मा अपाग्नेन्नस्मनो बहिरंगारा
स्मनो बहिर्निस्मेत्यपपरि बहिरंचवपं वमीति अग्निध्यया वानुयायासमस्यायत
नं दर्शयिति बहिर्निस्मशब्देनायमा मातृ अध्यात्नमपहत्याद्देवयजनेयज्ञियउप
दधातीति अतेर्बहिर्निस्माशब्दः। सूत्रिताएवंचचातुर्मास्यादिषु यावदर्थमस्याय
तनंत्र स्मकर्त्तव्यं। नबहिर्निस्मनो द्देवयजनयज्ञियचमस्त्यस्यायतनेत स्माद
स्यायतनं बृहतुकर्त्तव्यं। नस्मप्रसार्य। अग्ने देवयजनं। अग्निमंगारमधित्यन्वा
न्वारभ्य। उत्सृजति कपालात् सव्यहस्तः। ततनि न्वान्वारभ्य चात्मानेतद्वयरोः। विरोध ३१

ताध्रस्थामसि। पूर्वत्वं दप्रायोगात्। धत्रे मासि। पूर्वाईत्वं पूर्वाह्रयोगा देवा धर्मासीति
धर्मादक्षिणे। तदक्षिणायोगाद्दक्षिणं। अत एव मध्यमादिति पंचमी। अन्यथा दिते
न सूत्रेण। विदसीति। पश्चाद्देशायत कपालमुपहितं तस्य प्रमाणात। अनेनाधिकमुत्त
६ रपश्चार्द्धयोगात्। पश्चाच्चोत्तरं च कपालानिधानं एवं पूर्वं दुत्तरं पूर्वा। परिचिदसीति। उ
क्तप्रायं। विश्वास्विति त्वाते था सजातानस्मै इति। अनेकयजमानके अन्यां यजमान
स्या मत्स्यास्युः मानस्य इति वपरिणामतो केचित्सर्वेषां कपालानां उपवेष कपालस्य
वांगारावस्थापनादी कंति उपधानधर्मचात्। अन एवाथ द्वितीयमथ तृतीयमित्य
यशब्दः प्रथमकपालधर्मसमुच्चयार्थं तदितसूत्रत्रतान गृहीतमिवा एवं शब्दस्याभि
योगात्। तदेतान्वितयं एकादशकपालस्य समानत्रयाणामुपधानानि दृश्यंते रस्त्रे इत्यादि

धर्मसिद्धिवमित्यं तेन त्वेऽङ्ग्गार निरसने वर्ज्यायि त्वा तदश्यायतनस्य संस्कारत्वात्
सन्नादवयुक्तं पुनः करणेऽग्नरूपसर्गस्या। तत्र च वीरहत्यादोषः। न च कृतं पुनः कर्त्तव्ये
शाखा पवित्रा स्नेसत्यपि वसूनां पवित्रमसीत्यूनर गोहीदृ समानधर्मं चेति। एक श्री
मात्रे मध्यमादक्षिणे। ततश्चोत्तरा। एकस्य कपालस्य यत्प्रमाणं तद्द्वयोः कर्तव्यं। मध्य
मानू कपालाद्दक्षिणयोरुत्तरयोरेवमेकविंशतिकपालस्य पूर्वाह्लादिक मात्राणि
पक्षिणानि तथापश्चादिकमात्राणि तथोत्तराणि पूर्वाह्लादुत्तराणि एकमात्राणि पंच
द्वौ दशाकपाले तु पूर्वाह्लादिकमात्रे तु त्तरेऽत्रयो दशाकपाले त्रीणि। अयुक्तमनुत्तम
इतिन्यायात्। चतुःकपालस्य पंचमात्राणि त्रीणि त्रिमात्रं चतुर्थी पंचकापालस्य त्रया ४२
ढ्मात्रयोः क्षेत्रप्रमाणं पंचमे। षट्कपालस्यैव वा चतुर्थ षष्टे त्रिकपालं द्वेत्रे दक्षिणे।

न दश कपालेषु रोऽन्पश पूर्वाह्लादिकमात्रे उत्तरे कर्तव्ये। २ = त्रयोदश कपालेर वीह्वदुत्तराणि त्रीणि कपाला निर्माणे।

सप्तकपालस्य पंचकपालस्यैव पंचमं नवकपालस्योत्तरतस्त्रीणि पंचमाष्टमयोः द्वे त्रो
ऽष्टनवामवा पूर्वद्विदिकमात्रे दशकपालस्य त्रयाणामुत्तरतश्चत्वारि तत्राष्टनवदश
मानि प्राकृसंस्थानि। अथ चैकादशकपालवद्दक्षिणोत्तरायोरत द्युक्तं कृत द्दक्षिणयो
त्तरयोर्वा एकमध्ये द्विमात्रमवशिष्य चतुर्थ्यां ऊष्मायाम् ऋष्टेस्याद्द्वन्द्वकृत एकमात्रवेनोप
पत्तिः। अष्टाकपालेऽन्त्ये द्विकपालप्रवृत्तीनि त्रयस्त्रिंशत्कपालानां तानि स्फा। स्तरार्धेन
मंत्रेणादक्षिणयोः पूर्वमुपदधाति पंचमेनोत्तरयोरपरं षष्ठेन दक्षिणयोरपरं सप्तमेनो
त्तरयोः पूर्वमिति मंत्रनियमाः शास्त्रांतरात्। सप्तमेनाष्टाकपाले दक्षिणमुपहितं कपालं उत्तर
धर्मीयं। तेनाग्नेयेपि पिकृपुरोडाशे सप्तमेनोत्तरमुपधेयं न दर्शपौर्णमासिकं विधानमि
ति वचनाद्वाग्नेयवत्तत्रामन्त्रं प्रदक्षिणं। पूर्वादिद्विपक्रमं प्राथम्यात् वसूनां रुद्राणा

ऊष्माविदिशः

मित्यंगारानाक्रंग रान्मूहन्नंनवति। अत्रधः।पाकार्थैवा तूष्णा वा तात त्वद्यमिति द्विकपा
लेयदाम्मूर्ध्यात आश्विनी ष्यात श्येष्ठामिति द्विवचनेन परिणम्यते। न्यायप्राप्तेरूहस्व
नेमंत्रवार्थो। मंत्रस्निष्ठेषि प्रायश्चित्तमुक्तं। ऊहस्त्रिषु वचनाम्नातं। तन्मानूहदिति वचनं। एवंत
चरुस्वेच्छैक कपालंप्रस्याकुर्वमग्निहोत्रं सूर्योग्निः दियादित्यादौ सो ये एककपाले पुरो
डाशे तन्नान्योधिश्रित्य त्रात तद्दौ हेंदोदयति। तन्नार्थो मित्यर्थः। किंतु आपः। उत पवन
मंत्रात्। लोकोत्तरस्य लोके हि नष्टेनो दृष्ट नपि श्रानिसेयुवंति। मध्यपाकार्थी प्रा
नद्देहिंदोदयति। उक्तमुपसर्जनप्रवृत्तिसमानमाद्वाम्नानादिति। निष्टयोर्थमाना
यां पात्र्यामवधायपवित्रेऽादवस्या। निष्टपनमाहवनीय उक्तं। ज्ञापकात्। इह मंत्रो ३२
नन्नवत्यनाम्नानात्। अत्र धिश्रितयाहवनीये ताहे कथं स्यान्मानूहाहवनीय

गार्हपत्ये समर्पितं ।।

पंचाकेनवार्यते। उपमानायामिति पारेडुमिडुप्रदेपण इत्येस्यापूर्वस्योपमा

नेति।मिष्टपनं तस्याएव पान्याः।संनिधाना तू कठशेनागानुक्रबार्द्र क्षीचद्वर्थं सव

पिता।वाखंचय कृत्यानिवाप्सेनातूच्चशद्वातू यजमानो।।विसर्गकालेस्य इष्टायिष्यमाणत्वा

तू ज्यांगशद्वोनिविधो।तदंतएव।पिष्टलेपनिधायो।।पिष्टानांलेपो ह षड्डुपलाक्ष

जिनपुञ्जनिघृष्टदक्षिणाग्निहोमार्थनिधातष्टाउतूपवनं च्या रच्याताप्राक्तणीपुंवे

दीपयामस्त्रुवेण।वेदउपयामायस्येति।स वा।स्तोस्त्र,वक्ष्यतिकर्मधारयः।समाप

उषधीरिति।नितिमंत्रवर्णात्प्राश्यासमाइत्यासिंचतीतिवशाद्द्रस्यार्थः।तद्युक्तं।मंत्र

वर्णान्तिपपत्तेः।नक्षीतत्वांसेवृ।प्रणीताः हुतेनतत्प्रानांत्रवनु।नैवं।समंत्रकमासिं

चतीतिवचनात्।संनियोगशिष्टत्वात्।तस्मात्प्राश्यअमापइत्यासिंचतिपिष्टपुंवा

वृद्धि यः।

यंसप्तमी॥अपःस्क विश्वसिंच्येतियथायुक्तास्कसित्यसस्कार्यत्वासप्तमी।पिष्टे
ष्विति न युक्ता।संस्कार्यत्वात्द्वितीयास्यात्।नचसासंभवत्यद्विकर्मकत्वा।त्तस्मात्त
स्मानां प्रतीतास्तेनासकस्तूस्तीमंत्रानावाद्वितीयाःकृतेरिति।कविशेषत्रावरुणी
या॥वयंतुपिष्टसुतसमाआसिंधामः॥नवाद्वितीयायासप्तम्यावाकिंचित्कृत्याप्रयो
जनं।पिष्टानिचूर्णसामर्थ्यात्संस्कार्यत्वादासिंचंते।पिष्टप्रातिपदिकमपिसूत्रे
नोपात्तं।किंततो।विनाशि चिंतया।अस्यासेकस्यसंयमनार्थत्वात्।कासंस्कारकर्ता स्का
स्का न तु बासैरतासेकमात्रस्यापितथापिसंस्कार्येसप्तमीदृष्टा।तास्प्रातर्दोहइति
यथा।अत्रवपकेसंनियोगपृष्टे॥समापइत्यनुवृत्यते।अध्यायपरिसमाप्तौ।पिरि
प्रस्तारयतिसर्वतोगमयति।तस्मात्आसिक्ता॥सीता॥अत्यंतुपरिस्तारयंतत्रा ३४

सिंचंति।मद्दितस्य श्वेति सूत्रं।अन्यथावसेयिं तीत्युक्तं।चरौचप्रणीतासेको।नापितस्यापवि
त्रांतर्हीतस्पर्शतिद्रव्यांतरविधानात्।सीदंतुविसंनयति संहरतीत्यर्थः।मरवस्य।पिंडंसं
हृतं संतं स्पृशति।स्पृष।वा।न्यायामो वृषेण समो मित्वाविन्निजेत्।बहुषु स्पृषावइति वि
कार।।प्रागधिवपनाद्वारस्थानमेवं विनागा।कर्तव्यः।अन्वयेरचतिसमाचननिक्षाता
योरभिमर्शनं।दक्षिणदिग्वस्थाना दक्षिणात्वमुत्तरापक्षोनन्वयथा।देवतमुत्तरमि
तिनयुक्तं।विनागस्वामिनोयदेकस्यायंदक्षिणस्ववेतिनिर्दिष्टः।पर्युदुत्तरएवाच्छि
ष्येवसंबध्यतेतेनिवीपनेवसंबंधः सिद्धः।वचनात्सहावदातादित्वचाविनत्यायम
स्मादत्युक्तेथाद्वितीयस्तरस्मैस्वामिने।तद्धिदृष्टार्थमिदमुत्तरस्याभिमर्शनंतेनैक
ग्रामकादशरूपालेनिर्वपेत्।यस्येत्यादौ अभिमर्शनं हि देवत्येनस्यात्।यद्वायथा

बा॰
देवतस्मृत्तरानप्रकृता विधिसंनवत्प्रदितेष्टौ देवतानां बर्हुरुकंवाप्तत्रात्रेधाविनामा
ग्रातपियावतोन्मुवान्यदितेष्टिर्विकाराः नैवं विकृतं दर्शी सा विष्टी ॥ तथा चाह सू
त्रकृत्तवसानपात्नत्यपुनर्यजातेति पुनःशद्बादिकृतचमितिपुनःशद्बस्यसमानकर्म
वृत्तिवचनचात्रदमद्वैसकृन्मत्राः कपालन्यइतिवचनात् प्रातिकपालं मंत्रा प्रतिप्र
यत्नंवासकृहान्नस्मनएकचात्पधर्मो सिविपुरोडाशं एवमुत्तरं प्रकरण साधा
रणपात्वेकैककाम्नानियाः क्रियते प्रकरणादेवालाधवार्थमिदं प्रातिसूत्रमेव
मुत्तरमित्युच्यमाने ग्रंथनारस्यान्नत्कं दर्शपौर्णमासयोधर्माः साधारणा इत्ये
वंप्रपंचो वक्तव्यः एवं संस्कारे मंत्रो वा क्रियमाणाश्र दृष्टार्थो द्वितीयस्यापि सं
स्कारं करोति प्रकृत्य पूर्वद्वारणावाराजसूय देवतादिव दृष्टो मुखयोनेपिव २५

नानाबीजेषु सन्नतुद्दविः हृदाक्रान्नतिं गाद्ययान्नां तिरस्कृत्य मतेस्तन्निरासार्थ एवमुत्तर
मित्यादि॥ कस्मात् अथ यज्ञपतिरनेकयजमानके यज्ञपतीः प्रथेतां याघत् कपालमित्यसं
बंधे — नि — कपालातिरिक्तः द्रव्यात् पुरोडाशः एवं तर्हि कपालदेशे पुरोडाशप्रमाणमिति
दर्शयति तत्त्वशः प्रस्ययतः संततन्वाः क्रियाः रयेनूनाद्रीमात्रहस्तेनातश्चाऽपिपिष्ट
पापिद्दरति। वरौ प्रथनं ह्योद्धृत्य न कर्त्तव्योऽत्र सूपार्थं चातोदक्षिणाग्नावग्नीध्रे यदि तापप्
स्वयं विलीनमाज्यं स्यात् तदार्थाद्भावोपः॥ अविलीनमन्यथा हेत्वंत्राज्जपाधिश्रयणं तु कर्तव्यं
मेवादृष्टार्थत्वात्॥ गार्हपत्यरूपाधिश्रित्यगार्हपत्ये समभीतात्तत्परिसरणे कर्त्तव्येऽप्
तिएकदेशावचनमधीत्य परि॥ अस्य णस्थापनं॥ संपूयं॥ संपावनं सूदनाच्छिद्रं नक्तुन
ननेनत्वणाजालेन वा॥ वेदोपयामभिति वेदोपयामोनूचवेदंतं पयच्छतीति वेदोपयमः॥

बजुं श्री। द्विर्वा॥ वदोपयाममिति ह्लीयांतं परितं युक्त तरां तथा द्विवेदोपयाम माद्धा
मंत्र वति क्रियाविशेषणत्वात् दक्षिणा गार्हपत्यात् दृष्स्या।। मैत्रं लिंगात् दृष्स्या एवाज्या
दृष्स्यात् । न दृष्त्री गवामान्य मिति नियमानुगवामिति। स नियमोऽग्नाम हिष्मिनिदृत्त्यापि
इति चेत् । एतौ वैयज्ञस्य मातारे त्यादिश्रुति विरोधात् ऐपाह्निकानुवादित्वाद विरोध इ
ति चेत् । तानि वेता गा। आज्या येति मुणं नियमाद्दुत्र यनियमेवा कथं विधेतानिद्यताना
मानहि विहितौ वाक्यभेद स्यात् अत्र तौ विधानुमानं । एवं तदिशाखांतरात् गृह्यमा
णं यदि जन्यते दृष्निरिति। सोनामयविनवेत्तदावा। अन्यथा दृष्स्या। इति मंत्राणा
मनि धाय कत्वात् दृष्नि गुणादरः। आज्य स्थाल्यां पवित्र वतीति यधिकरणस प्तमी
पवित्रे विधीतया स्मिन् स्थानेतत् पवित्र वत्। समाना धिकरणे वाज्य स्थाल्यां पात्रे ३६

मवित्रवतीतिपात्रप्राध्याहारात्नानुष्ठानेविशेषःपरिवाजपतिरितिहवीꣳषि
त्रिर्द्विर्वेदएंसान्नाय्यनिषेधार्थीपुरोडाशस्यैवघर्म्मोवाप्येवोद्दीमान्नइत्यादिग्न
नाःपर्यग्निकरोतिहवीꣳषिपरिसन्दपपरिस्समंतादग्निर्यथानवातितथाहवीꣳषि
करोतिआहवनीयादुल्मुकेनेतिकेचित्पशौदर्शनात्तदयुक्तंअन्नवादासौ
मुराहवनीयात्प्रयतःयच्चयत्रप्रथतेतस्यतत्रापर्यग्निकरणंतेनाहवनीयेयदा
प्रपर्यैन्नदाहवनीयात्पर्यग्निकरणं॥यदिगार्हपत्येतदागार्हपत्यात्नचैतस्य
दक्षिणाग्नेःप्रपणंअविधानादेवतदाप्रपयतिजस्पतेनैकयजमानाद्दक्षिणाग्नेर्
ध्रुवइतिदेवस्यसवितात्रपयचित्येकंउल्मुकेनाग्निनापर्ययन्जपतीतिशेषःइतरथा
हवेदस्यत्रस्यायोशाषमेकंवाकृतयालितापर्ययन्पर्यग्निंकरोतिउल्मुकेनेतिआग्नि
पशुप्रपणंआहवनीयात् कृ =ज्वलयन् २

पिष्टलेपस्याभिघारः कार्यो

तापयनीत्या स्यात् एकवाक्यतैवास्त्वाद्ववीत्यष्ठिन्नुतापय अनुवृत्तेरिति सूत्रार्थः
पुरोडाशं वा अधिश्रितमित्यादिश्रुत्या सूत्रारा डाशास्मवा।पिष्टलेपं च आविशेषाद्दक्षिणा
ग्निहोमार्थं यितमपि न स्यान्निरोधानान्निगमनार्थमिव तु परिशिष्टादभिघारयतीत्य
नत्रा।यतिदक्षिणाग्निहोमार्थे अधिश्रितका माहिदेवा इति दृष्टवादात् स्याद्तएवा
हविर्ग्रहणाद्धत्रानुवादनुवादस्यस्तु यथर्थवात् अग्निष्टेन च वादनैरिति नियम
ततक मैव पुरोडाशेस्या।न्न ज्ञानानद्दनगारान् स्फोटयतीत्यर्थो।ज्ञा वे रत्निवा
स्यतीति कृतेः अग्ने ब्रह्म गृभ्णीष्वा सांगारं पुरोडाशं दनैंगारकैनां।केषांरूपत्वात् तृणं
गाराणां ज्वालिरभिवास्यतीति तस्मात् केषां।शिरश्छिन्नमितिकृता।न स्मनान्ददल्प
भिवा यतीत्यर्थः।अन्यद्दनस्याद्दृष्टार्थत्वात् सांगारत्वं।तेन सांगारेणेति कल्पित ३७

वतोन्येसूत्रन्तु॥तस्मनाक्तमवीतिचशेरज्जिवास्मंनन्नवत्कपरिपाकार्थत्वात्
नस्म संगादोषाच्चेत्॥अविदहंता॥अपयतेतिप्रैषार्थान्नाग्नीध्रादयः॥कुर्वंतीबहुत्वने
ष्टज्ञार्थाबाच॥विसृज्जातयजमानश्चावविष्यामपिअध्रिप्रयणादिप्रागवेदिकरणा
त्‌बागमनं॥पदार्थधर्मत्वात्॥॥पश्चादाहवनीयस्य यजमानमात्रीः॥॥६०॥पश्चा
दाहवनीयस्य वेदिंमन आपरिमिमीतेामनसा संकल्पयतीवेदिः परिस्तृहितामया
यथोक्तलक्षणेतिः॥इयमेव वेदेरुत्पत्तिर्वेदादानप्रवृत्तिसामान्ये तयोः संस्कारः
एवं नातवेदिज्जुहोतीत्यपपन्नं॥यद्देवं पूर्ववेदिकरमावास्यायां वेदादानप्रवृत्तौ चैव त्वेदि
करणं स्यात्॥पश्चादाहवनीयस्येत्यग्निप्रायोजितप्रायमंसाम्यामाहवनीयस्यपरिग्रहात्
अनुच्यमानेयजमानेस्यन्तरः॥प्रायं प्रमाणं॥यथाहवींषिप्रेतंनवेयुस्तथातिरश्चा

ष्टुं२

णीयसी पुरस्तात्तथा तिरश्चीस्या पश्चाद्वीः॥६॥ तावतिसंज्ञं वंति तेद्यां ह वीः॥६॥ प्रा
सादयतीति सका॥ ता॥ तिरश्चेति तृतीयांत पा॥ तथा तिरश्चा मानेन स्यादिति यो॥ ज्यै
ना एतस्मादिवोदकुसंस्कं हविः सादनं प्रवविंघा॥ क्तितीयमात्रे॥ वृद्धाः प्रवविना
त्रा॥ शु दीवी स्त्रिस्त्री॥ नेरवा॥ स्फेनकरोतीत्यर्थः॥ एकताय स्वादेति॥ तेर समृद यंत्र
क्रमन्नेद यं नसंस्ज्जतियावत् संशाब्दोपादानसामर्थ्यात् प्रत्यग्नुदकुसंस्कं निनयं
शास्वांतरे प्रत्यगाम्नानात् पिलैष्टेपनाश कमलोपोन द्वयो॥ तार एञ्चविष्टाव पिप्रसं
गात्॥ अयथवेदः॥ यजमानायेत्यनेक यजमानके ऽङ्गः॥ वदेना वदिं नत्वप्रा॥ विपश
वेदिः॥ अथाक्रियाविशेषणं॥ ततः प्राचीनमितिस्यात् प्रागितिवा॥ क्रियाविशेषणं
नीकृ मर्मविनपुंसकलिंगताचेति वचनात् उच्यते॥ वृमेत्ता॥ कर्त्तीरवासमावेनि॥ त्रि ३८

याः दिगादिशब्दाः कर्मकर्तृसमानाधिकरणौ विशेषणं वै दृष्टं प्राचीनं तरतः प्रतीचीं वा
ह्यतः प्रतीचीमंतरतः प्राचीं वा ह्यतः इत्यादौ अत्र यथा त्रापि स्कंकृ प्र त्यइस्तु खी प्रतीचि
ति चेत्। इदं तत्र हृदाहरणमुदीचीगारानपाह्य प्राचस्त्रीनुप्रक्रमो मित्येवमादौ कर्तृस
मानाधिकरणं प्राचोऽन्फ दत्योऽब्दवस्याप्यात्येव । एवमादि पूर्वां प्राचीमिति क्रियावि
शेषणं क्रियाश्रय द्रव्य लिंग संख्यो संबंध उपाचारा। द्वौ। कृत्वा।। स्मात नकोऽनुदय
सेति वक्ष्यमाणस्न स्थ स्मिते या या रोपिताः संत तमुतत्न ष्टं माष्टीति संमाष्टि उत्तरतो
गार्हपत्यस्याद वाङ्क्र मावा स्यार्थ एव नियमः। पाश्चात्य निर्वपणपक्षे एतस्मात् यथा
स्वानं स्फो निधीयते। सच्चरणस्फ्यमादाय वद्यति। तेस्वां ते चरणं तिर्यगिति इदं स्य
माकुरसीति। र्दुषध्या चरणांतरेणानुमाष्टि नाग्रं अन्यनिम्नशत्यो षध्या स्फ्यस्येति

स्यते।अग्निमशनिमपिस्फाग्रेणामनानस्या तु।प्रतिशब्दोपादानात्तु तस्य प्राप्युपनिय
मा।दन्निगम्यते।उत्तरतस्त्राग्नीध्रः।पाणिस्यांकृता।काष्ठः।पाणिकोष्ठः।मेध्यसुखिरः।तत्र
चातत्रपविष्ठाकाप्रत्ययात्।पाणिकोष्ठं कुर्यात्।तत्कुरइतियद्वैवं।सामर्थ्याद्वैतु न
मुपवेशः।पश्चात्।पाणिकोष्ठकुरणं।ननु तु कुरस्यउकारविषयस्त्वमोस्यात्।न तु कर
उपविशातीतिसंबंधयेत्।शाखांतरे स्रुउकरइतिवचनात्।यद्वाकाप्रत्ययोरेवता
भुवाख्वंतीयमग्निष्टोमसामकृश्येतिवत्।एतदेव मूलांतहि विपर्यस्यो तु करायल
कृणामित्यस्यपाशोसोमेनप्रवेष्टतीयात्।प्रादेशमात्रालेखाग्रहणं।तृतीयोपलक
णां तत्रनिधानात्तासां।पृथिव्यावमीलेखासमीपानिर्यस्तुदग्ग्रं पृथिविदेवातियक्
प्रहारेणतिर्यक्छेदोनवति।पित्र्यहिदेवपित्र्ययजनीतिकेचित्तदयुक्तोविधीयते ३९

प्रकृतौ देवशब्दोऽङ्गप्रधानदेवताविषयो देवयजनीति दृष्टो न तस्याविकृतौ अङ्गदेवतै
विषयो युक्तः ॥ अथ देवपितृशब्दौ यौ देवशब्दस्थाने तातन्त्यायं देवशब्दस्तथा पितृका
यौ संगप्रधानदेवताविषयत्वं युक्तं ॥ अथ देवपितृशब्दस्य नं कार्यं सत्यमेवम्
पवार्थे हत्यानविभागस्यात तस्य देवशब्दस्तदवस्थ एव । ओषधिविष्णु देवकेवलदेवे
बुद्ध्या विदेवौषधियजनीया दिप्राप्नोति को दोष इति चेत् । ब्रजं गच्छ गो । पांसून पादते
स्फातिर्यक्कृप्रहारश्चतान्नम्नटणानिति पांसूनां विशेषणं । शारेवांतरे केवलं नृटणं हरंति तद
स्यां शारवायां उपसन्नं स्थिवना च भिके स्यात् । ऽतरथा ह्यौषधीस्त्वं बयजु हरतीति ब्रूया
ताव बञ्जातपादेशाने दोदावा हृत्तिरुक्ता ॥ अनेकयजमानके वृष्टिकामा मितिवर्षत्वव
से त्रैऽवर्षत्विना । पर्जन्य इति न हि परेवा तामावमंत्रांते नयुगपद्दे ह्यो तं दृष्ट्वा वर्षेत्वन

छन्स १

इत्यूहः स्यात्। बधान देव सवितः सहस्रेणानां निधाय। मा वः शिरः इति द्वितीयां। तिर्यक् छिन्नती
ति। ऊहस्तृतीति तृतीयां। न देवस्रणं छिन्नत्वा न स्रणोत्तरा द्वितीयतृतीयशाखायाः प्रहार
विषयत्वात्। समानमन्यत्। व्रजं गच्छेत्यादि चत्वं नूहस्तीवचतुर्थ्यां। नूहस्तीयदृणां वाचनेव
नादिनिवपनात्। ताश्चाहृज्ञावति। मंत्रा नाबादवन्न स्तीपवां। स्फ्येन विदिपरिगृह्णाति
उत्कृष्य माणादं रक्षितवतू परिगृह्णाति। रेखया वा परिग्रहस्य व्यवच्छेदार्थत्वात्। स्फ्यग्र
हणं नियमार्थं। यदि शारवोत्तरे मरुतस्त्वानुष्टुभेन छेदयेति मंत्रस्य। तद् सूत्रकृत
नोपसंहृते। तथा च। ततो वैपर्श्य (बबवः) वइत्यादिब्राह्मणं तन्मत्रापेक्षा। मतो नूनमनूपलभ्यन्नाद
नुपसंहारः। अपारुरुं पृथिव्या इत्यादिना खनित्रेण खनयति। यावतीं परिगृह्णाती ५०
घ्यं यजं वा बद्धरंगुलं वा। क्रुद्धावेनांगुलेनाउद्धृतादाग्नीध्रास्त्रिः। उद्धतादिति। अपादीन

पंचमीचेत् तदो हृतात् ख्यातादित्यर्थः॥ल्पश्चोपेवापं चमी॥उद्धृतं वीद्ध्या त्रीनुन्नागानू त
सादाशाद्देशांतरं नयेत् उद्धृतांवके विद्धरंती॥ तिवाशिष्टाव घ्यथा॥महायेपुरीबांप
आदवस्य सवितुः सवे॥स्फेनु मूला निष्ठिनत्ति॥पुतञ्च दाशब्रितादौ॥ हेमूलानाम स्यंन
वाञ्छुष्येता॥इमांनरः॥यजमानं इत्येकेनयजमानकेतुदः कार्यः॥म ध्याय ष्टा॥समंत
संनकां॥प्रावीडदी विप्रवणं निम्नां यस्याः सा तथोक्ता॥प्लक्ष्वी चारुदर्शनीया॥सु
संश्लिष्टा व यवेति या वता॥साधुता तता साधुवात तं यस्याः सा तथोक्ता॥ग्रंथि ला
वयवा स्यात् तथा कुर्यात्॥यथा चा सा स्यात्॥आहवनीयो॥ग्नि॥गार्हपत्यं चाग्र
यान्तथा कुर्यात्॥आहार्यंपुरीषं यस्याः सा तथोक्ता॥गुणफलेम त तुष्करुषा थी त्र
करणाद्दर्शपौर्णमासाधिकृतस्याधिकारात् विकृतौ नत्रवत्॥दर्शपौर्णमास धर्मचा

त्रि १

तच्चावपुरुषार्थमिति देशस्य विशे। दक्षिणं कौ होमावितिहविष्वनं स्कन्दाल
अथ्यादशवर्जमित्यर्थः। स्वावेद्यावेदि। नदाकनावसिच्यू ब्रह्मणामामंत्र्य तरां। श
संतानब्रह्मपरिग्रहं परिग्रहीष्यामीति मंत्रेणामंत्रेणामंत्रेणां तेन गृहीतेति नेऽस्य
वतिःसत्यं सदसीत्यादिः स्फेनपरिग्रहणं कृतं। अर्थधर्मत्वात्। यद्वा स्फेनावदिप
रिष्टकातीति परिभाषितं पुरा क्रूरा। वेदिंप्रतीचीमिति सामानाधिकरण्यानुपपत्तिः
प्राचीत्वादेदे। प्रतीचीचेयम्यागान्तावादं प्रतीचीमिति। किंत्वनुमार्जनविशेषणमनु
सज्ज्यमानद्वारे कं विधीयाता। एवा प्रतीची प्रतिलोमां। ततोऽर्थत्वाय विशेषणत्वमस्यं
ति। पश्चिमं वेद्या इति पूर्वोत्तरार्द्धे काकाद्दिव संबध्यते। तिर्यंचं दक्षिणास्पृष्टं संश
स्तिप्रेष्यती— र्थः। प्रैषं प्रेषार्थं च करोति शास्त्रिपाह्वादितरथा प्रेष्यतीति ब्रूयात्। ५१

कथमथैवंतदयुक्तं।स्वात्मनिप्रेषानुपपत्तेः।रथवा।संशा।क्तिः।संस्मरति।मंत्रेणप्रत्यंप
स्पतीति।नियमादृष्टार्थमंत्रः॥साम – – – – आहातस्कारवचनं।चतुर्जातिवचनम्
चृतमासादयत्यूहः॥आज्यमिता।शा।आज्यास्यादकार्थानिनिस्तृत्रेदर्शनात्।न्नादस
कृतंकृते।स्तत्र।आज्यशाक्ष्याज्ञात्पनिष्ठायाः।प्राहिताज्यप्रसंगापत्यचनावात।पृष्ठवदाज्यवं
तिदध्याज्यान्यानुदहीति।विशेषाणा।चार्थीनापसस्तु द।शिता।निर्वृत्तेणप्रधासेषु
प्रतिप्रस्थातापत्नींसंनह्येतिवर्जं संस्मरतीतिनियमाः॥अतः।समस्तां स्रुचं संमायीति
दंडया।वन्नसम्माष्टिनता।वसम्माग्निष्टशिरनिवृत्तौ।सम्मार्जनस्यास्रुचावदार्ट
त्वनुपपन्नारिति।दिविशिष्टत्वेऽस्तत्वस्यानंतार्ये घसम्मार्जनानुकूल।णायास्तथा
प्यभावध्य – माननमंत्रस्यसंबंधः॥प्रा।रवांतराणमंत्रवत्सच्छ्रोसंसृष्टायथास्त
नां।संमार्ज्यप्रतिपत्कत्त्रं।यष्टा।स्थानस्नादनस्नेत्रादन्यायमाज्ञायतानप

दार्थ्यन्त्रि सम यो त्राधिश्रयणादिव तू। किं तर्ह्यादानाद्यासादनांते सुण कांडमेकैकत्र
न्यसनीयं। ठ त्रानानुरवा॥ पत्निपत्नि। अस्तिशाखांतरे। पत्निपत्नी। जा। कापस्थानेऽक
विंतींत दत्रा। पिप वत्पा। पवित मपिकुर्वंत्यन्ये। यद्वा पत्निपत्न्येषा। ता। लोक। नमस्ते अ
स्तु मामा हिंसीरिति दक्षिणस्यंतः पश्चाद्परस्य पत्नी। लोकमुपस्थापयतीति। रिक्तु
पदेशात् पत्निपत्नी। लोको। पस्थानेऽकविति प्रयुंक्ते। अयथो। क्रितीवचियती त्पात्रा क्रिती
र्यूहीति प्रयुक्तात् दक्षिणतः। पश्चादपरा। अग्निष्ठान स्रु उत्तरतः। पुरस्तादित्यर्थः। पत्नीप
तिना स्तौ मत्रा दव प्रासव्यात। अग्रेगृहपात उपविशति। प्राड्मुरवक्पविशति। अन्व
घ्वा अग्निर्म्यां च्या ट्ना स्याडु कंचश्कृति। यावापु तस्य पत्नी साएतं गार्हपत्यं संप्रति
समीवी अन्वारत्तपश्चादिति जानुनी प्रज्ञुज्या। आशासनासो। न च प्रज्ञुज्य जानुनी ५२.
उपविष्टु यान्नित्रतो जानुनी प्रज्ञुज्य प्रगात जानुनीऽवासौका यर्थी। शन्दृहं नना

न्यर्थः॥ अंतरतो वस्त्रस्य परिधानीयस्य। शाखांतरेण। स्तु वस्त्रस्योपरि संनह्यति
संवृतं च योक्त्रं तद्वस्त्रांतं न कुर्वीत अत्रापि न देव युक्तं दृष्टप्रयोजनं वस्त्रसंयम
न संनहनं स्यात एवादी। द्वितपत्नी संनह्यति नादृष्टार्थत्वात् पुनः संनह्येत ततो निषेधा
न स्यात्। अत्रच्छिन्नो। किंत्वादृष्टार्थश्च सत्पवक्लृप्तात्। योक्त्रं दर्भरज्जु रूढ्या हि दर्शनी
त्। मौंजं शाखांतरात् पत्नीमिति हितीयां तपावेधुर्युः संनह्यात्। स एवाप्नुप स्पृशेद्
का प्रत्ययात् मंत्रवत्सति पत्न्येव संनह्यति तथादि संबुद्ध्यर्थं पत्नि संनह्येति संशा
सने पत्नि शब्दं पठंति तदेवमवकल्पते यदि स्वयं संनह्येदिति। वेदोपयामेति। अत्रआ
विकृविशेषणं। स्त्रीलिंगं रूपयमनकत्वाश्रयां उपचारात्। एवं चाहस्तेनस्तही वा
उपमावकैत। नान्यथा। वेदोपयामत्वानुपपत्तेः। दधनि मंत्रावृत्तिः। द्वयो राज्यस्थाल्यो

वह्निपयामचस्यासंभवात्‌ग्रहणमशक्यं।तेजोसीत्यादि।दध्नोधिश्रयणेनेक्तिाद
ष्टान्नावात्‌।धर्मपात्रे कर्त्तव्यं।नानुतापनमित्यपरे।तदनुपपन्नमतिप्रसक्तेः।विधिबा
धोनस्यात्‌।न्नयश्चविष्यंवतान्नयेवानां।दध्यान्नयोरधिश्रयणंनस्यादित्यादिन्
घटेत्‌।यद्येवमाज्यमपिनाधिश्रयितव्यं।यदिमेस्फीतंनिवं।दीर्घकालंविलीनतायैः
प्रसन्नाथमधिश्रयणं।मंत्राधिकरणंचागाद्दपत्यादिनियमाद्दृष्टायाऽदंविशु
रुन्नरतः।श्रोत्रृणांनामितिशाखांतरं।न्नस्यादिशाखायांस्पष्टस्यवत्मसादय
तीत्यर्थः।तत्रस्वसूत्रोक्तताशाखांतरादवप्रोक्तिरेषा।सादिताश्चाशाखापरित्यागो
यद्यपिरंस्वत्वंस्वंत्यक्त्वापिव्यक्तपरस्वंगस्यतदतिकारणमितिविकल्पार्थं ४३
शाखांतरानुसरणंसूत्रकरस्येति।नपुनःस्वशाखापरित्यागार्थमितिध्वं

नाथर्वाख्यातं। वेदं चाप्तत्यासादयतीति। तिच शाखान्तरे पृथग्योगकरणान्नयुगपत्
सादनं पृथग्योगाद्ध्रुवाज्याविक्षणाय पात्रे उपयामाशेषे समादितव्यं एवं पत्निदर्वादक्षा
सहासादयती। अष्टपदार्थविसमयेनाज्यावेक्षणं कृतं ततो दाक्षिण्यणादिसादनं तंय
द्वियुगपद्ध्रुवाज्ययोः स्यात्तदाह इदं विष्णुर्विचक्रमे त्रेधा निदधे पदा समूढम
म याररितिविष्णुशब्दस्य सर्वे तस्य चात्र तदुक्तमाज्यवैयज्ञोयज्ञो विष्णुरिति एतद्वा चनं त्रि
रितिवाच नेतुपवारादीनि तश्चैतच्छकं वेदोपयामेतीकृतं तान्समानापोदनं वापित्रि
त्वादायाकर्त्तृचापापायास्ववहस्तस्य दक्षिणेन सादनस्य युगपदे संनवाक्ये
यमूढमसंगास्तजोसीत्यानिगदव्याख्यातं। विश्वदेवेयद्यपि ध्रुवाज्ययोर्मन्त्रांते
नयुगपद्वेक्षणं संनिपातयित्वयाति। वरुणप्रघासेषु च तथापि तेजोसितेजोसीस

इति तेजं॥ सि स्केति वनो॥ द्वितये॥ किं तस्य वृत्या दृश्यगवेदणां॥ द्रव्यभेदात्॥ नानाबीज
निमग्नीनवत्॥ अनलनिवाशायेन नाना बीजेषु होम मनक्रियते॥ इमे देवानां॥ इमा॥ नि
निनवयुगपद वेदणा॥ संनवा॥ एकत्रनां तरीयकवाघयोर्ल्के घटादयो न्मीलितं च उ
पटं न दिक्षु ध्यूत इत्यनात दृष्यागिति॥ अपि च ते ज ॐ ऋं ज्योतिरमृतं मद॥ सत्यमि
त्या॥ अनेन समाधिकरणेन प्रयुक्ता॥ उपाचारा॥ उपनामा द्वा॥ संस्पर्शिशाद्व्वा द्वाऊला
विश्वदेव वैश्वानरादय अर्हनीया देवस्वासच्या स्यातेभत्रो॥ धामसीति स्रुवेणा॥ अप
स्रुवयहणं पात्रंतरा॥ नियमाया॥ आज्यानीत नावाच्यं॥ त्र ऋमां॥ नियमार्थं चेत्॥ न द्रव्या
तरा॥ भावात्॥ तद्विविक्तौ द्रव्यनियम॥ गृह्णातीति॥ अतमाह॥ यहणं मंत्रो॥ नानुयके ५७
अथ वानयनार्थं चात् ग्रहणस्यानयने मंत्रास्तदुक्तं नीयेति॥ याथावस्तूपदिने प्र

न्तीत्यत्रावाहनमुपोहनार्थत्वात्। आज्यानीति वचनात् पंचानां चावाहनमिति यज
मानं विश्वेदेवेभ्यश्चेतो असमवायात् संख्यायाः। अनुज्ञां गृह्णाति यजमानस्त
उच्छ्रुणाति सर्वस्मै वा एतत् यज्ञाय गृह्यते यच्छ्रुवायां गृह्यत इति वचनात्। दर्शपौर्णमासवत्
पञ्चाति द्विश्चतुर्गृहीतेत्यर्थः। कनीयोल्पतरं स्रुवग्रहणात्। प्रायं कनीयस्त्वं। गृह्णा
निति लिंगात् इदितरत्रापि स्नमानं। अतक्तैर्ध्यायतः। पंचत्वे स्रुवायां न्यायप्राप्तमिति
दूर्लस्रुवाभिप्रायं स्रुवाधिवा। कस्मादेवं जौह्वाध्रौ वैन्यूयिष्टं स्यात्। आज्यस्थाली
स्रुवां इ यमिदं गार्हपत्यांतो निधानं। तेनाज्यस्नैषोन स्यात् दर्भमुपादाया ब
र्हिष्यतिकेचित्। अर्द्धं दक्षिणतः। अर्द्धमुत्तरे। दक्षिणतो वेद्याः। न्यञ्चिपेत् देवीरापशुद्धा
दीरयत्पदूरक्त्राति व्रतमिनः। घृतादाद्रष्टुतो देवं तस्थुः च वाद्वान्त्युयुद्धि परिवेषारस्त

न्यास्मीति प्रोक्षणीरुपादाय। पूर्वस्यैवायमनुवादो यथा देवेभ्यो त्वेति वेद्यांपदानि
लोकं यंति मुष्ट्या छिन्नसन्निधेः। वेद्यां पदानि प्रतिनिहितानि उदीरणीतूपवनादर
स्य करणात् उत्करेणोत्तमानिर्विद्धानि दत्तानीत्यर्थः। अप उपस्पृश्य हस्तौ प्रक्षा
ल्येत्यर्थः। विषाये धर्मे अत्र इत्थं निमुच्योपादाय परिधीन् दीवाउपसमाधायेति प
वेपार्श्वतः स्थापयेत्। ब्रह्माणमामंत्र्य ब्रह्मन्निधानमितिशाखीतरमन्त्रेणाह अस्य
रवरेष्टाइत्यादिनिः प्रोक्षति। अग्नीषोमीयस्य वनीयान्तुवं ध्यासुबर्हिः प्रोक्षणमं
त्रेचेतिपदद्वयबाधो लोपात्। यद्वोत्तरत्वात् दिवेद्यर्थे च स्यात्। प्रोक्ष्यपश्चाद्वेद्याः।
प्रोक्षेत्यनुवादः। सर्ववत्। वेघाः स्त्वच यवषष्ठीद्रष्टव्या। वेदिगार्हपत्यावंतराध्युषु ४५
बर्हिषो रक्षानानुपपत्तेः पुरस्तात् ग्रंथिं निदधाति पुरस्तात् ग्रंथीतिक्रिय

ह स्तास्कवं मुका इत यी।

विशेषणं बर्हिर्विशेषणं वा। अग्राणि शोत्राकथमग्राणि। उपपिबंतीत्यचेत तदुपचारात्
न विच्छतिपानं। यथौषधयः। सेकजलं पिबंतीति उपपाययति सिंचयतीत्यर्थः॥ सामा
न्यमंत्रः स्वाहापि च निगदव्याख्यातं। मार्जनार्थमवशेषणं यथाखांतरं गृह्येरुद्रं
स्कंधं। रुद्रस्योदग्रत्स्योत्पन्नत्वा। रुद्रस्य हि रुद्रस्यैव तु शाद्वानर्थक्यप्रसंग। तस्मादुद्यदस्त
सार्थमुक्त्वेति यावत्। एवं दिक्षु प्रयत्नं दक्षिणेन हस्तेन पवित्रयोरादानं। सिद्धं। इतरथा सव्य द
क्षिणस्कंधे तु चाप पवित्रादानं स्यात् दक्षिणतः परिक्रम्य। विहारस्य वेदर्वादक्षिणतो नुगमनं
मंत्रः॥ ७॥ अपहाय॥ ८॥ विश्वो स्तुप्रस्तरं दन्नमुष्टिमपादत्त बर्हिः। अपहाय स्त्री
तेयजमानेप्राणा। पवित्रे दक्षिणे प्रस्तरे न मुष्टो विसृजति। अपि सृजति। अग्निष्ठो
व्याप वित्रे उपस्थ दादौ विच्छितिवत् पुनर्ग्राह्ये। प्रस्तरवच्च। बर्हिषस्तरणे विनियुक्तत्वात्।

एपं

प विच्छिन्नांतरे द्विनियोगोद्दिष्टस्तस्माच्छिद्यतिप्रस्तरवस्त्राधारणं पवित्रयोरपि यजमा
नयोः यजमानेषु प्राणापानाविनिविष्टताहृदाः । अग्रेणाहवनीयं । अग्रेण पुरस्ता
दाहवनीयमाहवनीयस्य पर्यग्नित्यपरिणीय प्रस्तरं दर्भमुष्टिं ब्रह्मणो हस्ते चिरस्त्रावि
शेषाय प्रयच्छति समर्पयति प्रस्तरमिति संबध्यते परिहरणेन च यजमानाय वा प्रय
च्छतु अन्यो विकल्पः । परिहरणं तु रथं । अग्रेण गमनं । ततश्च यत्र प्रस्तार्यं बर्हि कुमाह
वनीयमग्रेण प्रस्तरं परिणेतुं शक्यते । तत्र न निवर्तयनीति स्वयं गच्छेन्नु परिहर
न्निति वयनादौ अनुगमनार्थं प्रस्तारितबाहोरशक्यत्वात् । नान्नाये संबंधः । अग्रेणाहव
नीयं प्रयच्छतीति परिहरणायोगात् । अध्वा । पुच्छिरस्थिमुखतो । अग्रतः खंड प्रस्तरं ॥ ५६
ह्यतीत्यर्थः । यद्दक्षिणा प्राची प्रतिषेधमाह । नोन्मृज्यात् । हस्तेनार्थं प्रस्तरे मृष्टणंतु दव

नावमृज्यान्नवानीतं मृद्दे न विधूनुयान्न प्रतिवालयेत् यदुपतिष्ठेद धूर्यं दृस्ता
दपेतमन्यत्‌यत्रातिष्ठेत्तँ न वेदुपतिष्ठेत्तूँ न्नत्त ऋतुपवित्तमंगतसंगतं स्फ्यीया दत्तव
दोयमतोविपरित स्यप्रतिषिद्धच्चातु।विस्त्रेस्यस्तूल्वं।बंधनं विस्त्रंस्यमोवचियेचापमा
णां स्त्रंबंधे।उपसंयम्य।धानूनुपवितिकत्रष्टदीचा।अथ दक्षिणतो।यत्र क्रिंयाय
न्नाऽति दीरणाव संरेतेषांउपसंयमस्तुल्वं तेषु दर्भेषूपसंयमेति संनिकषादिदं
युक्ततरं मतीउरुमथ्य।वेदिं संस्कृतीनमिंस्तृणात्याछादयति बर्हिषा वेदिं छितीवा
वातं बर्हिषस्तादथ्यांस्तरणमंत्रोवेद्यर्थः स्यात् बर्हिषो निधाय कोपिस्तरणस्य
बर्हिरर्थत्वान्न वेद्यर्थता विद्यंते।अपरमपरामितितुरस्तादुपक्रमाद्भवति।अबु
ध्याचिंनिस्तरणविशेषणं।अयुजो विषमाधातवस्तरणसंतानां।यास्मिस्तरं

दयुग्धाता बकुलं नूरिः। अनाशेकं। अछिद्रं। अरेण प्रत्यासन्नौ विदारवा परणगम
तापरिक्रम्यत्वं घर्यि चानपादौस्तरणौ विद्धेम ह्याविति। असिधाख ग्रदत्तौ स्तरंधा
रयनुपारि धीनु पारिदद्याति। आहवनीयं अमृतातूपरिरहितं करोतीत्यर्थः। तिगम्यते। गं
धर्वेसीति अथमंपारिशिष्टात पश्चार्द्धपुरस्तादित्यस्योक्तत्वात् दक्षिणं द्रोघ्वीयांसं
उत्तरं ह्रासिष्ठमुक्तं। अविन्यादधदितिसंदधातेर्विशेषणं कर्तृद्वारकं। अविल्यादध
द्विषममादधदादधानः संदधाति। समौ संधीकरोतीति। दक्षिणस्य मूलेउत्त
रस्य तु मूलाग्रे संधे। अधिगतमितिनतेयथाप्तवतस्तथा दधत्संदधाति। अ
त्रिदिततमं दक्षिणं कथयति। इमौ अतरं करोति। इमौ मध्यमदक्षिणौ परिधी अद
रं उत्तराग्रान्तं एकवचनं छांदसं। अंतरमिति। क्रियाविशेषणं वा। इममपतरं

स्वैरभिपुज्यते २

स्व२

इमौ उत्तरं परिधिं अपनतं दक्षिणात् प्रत्यञ्चं तं अपनिमध्यमस्याग्रमपतरं स्यादथवा ना
सन्निरनियस्तुते । कान्यार्धस्तृतीयस्यपरिधिसंधेरन्वादनिहिततमस्त्वंयथा ध्रुवस्या
तंएवं पुनरशब्दैरन्वति अनिहिततरमितिप्रवनीयतमबर्थं संनजतु अर्थीतरं वा संस्त
स्याएवस्क्रते रान्वषाणीयां इध्मदारुः आदायेत्यनुवादानस्यनादायोधातु शङ्कोतिकश्चि
दुर्बिष्ट्यधिः द्वितीयमाघारसमिधमिति स्त्रीलिंगात्तु इध्मापेक्षं द्वितीयमिति स्यात्स्वयंस्वा
स्याशमिनि । मनस्वादित्यापरिधीयतमंत्रो वस्मिरणेन वा विसर्जनस्य विधृती स्तृणो दर्भौ इति
प्रस्तरं संनह्योपक्लृप्तौ तौ तत्रैव उपकर्षेतु संनद्धेन धृपशौ संनहनकाले उपादाना छित्त्वा दृष्टं प्र
स्तता विकृति । यूपवेष्टन संधावाचनवतां एवं च विनियुक्तविनियोगानन्वेतु । बर्हिषां पवि
त्रे कुरुत इति वचनात् विनियोज्यमानस्यान्यत्र विनियोगः । पुरोडाशकपालेन पावापवता प प्रं
रिग्रोजनीय बर्हिः विबर्हिः शब्देन प्रयुक्ते स्त्रंत्रश्चोतातिति तेन प्रस्यौ द्विषः पवित्रेक वैति । आत्मनी प्रो
तरां स्तृणाति सोमेऽतिरश्वी उदीचीने स्यादयत्प्रवस्थापयति । वेत्तरं स्तृणाति मात्रं स्तृणायो । ऋौ
नप्रापुंक्तेति

[illegible]

तरामध्ये यथावतितथासादये। चमसानां रुद्राविधृत्योरुपरिप्रस्तरंसादयति
रिक्तं आधेयमन्यंनावसृजति तमुच्यति। द्यौरसि जनमज्जुह्वंप्रस्तरेसादयति आसा
दज्जुह्वंप्रस्तरमरिक्तं वांचारजनतेसमंप्रस्तरमूलेदंडम्। तं कुर्वन्सादयतीति
तरिक्तमसि अधस्तादधरेविधृत्योः। उपरिष्टाद्ध्रुवविधृत्योर्ध्रुवां। असंसक्ताः असं
नद्धाः अन्योन्यं अनूचीरन्योन्यमनुसृताः। अभिहिततमां उपस्तृत ध्रुवायाः सका
शाद् अभिहिततरा उपस्तृतःसकाशात् दूराहवनीयसंनिकृष्टतरा एवं वानूचीः
त्यनुवादः। वेदोपयाम। आज्यं आज्यास्थाल्यकपयाम इतिनोक्तं। यथादेवतम् मि२
त्रमितिया ख्यातं अतो दोहावत्रिधारयेत् प्राग अभिधारणादाभिद्यामितिसू ४
त्रा तूमंत्रवत्सामवि। वैदितं सकचांयो निरितिवता। अदित्पास्त्वोपस्थ इतिजुह्व
मविवक्षितं ३ स्याल्याः भूमिष्ठायाः पूर्वेण प्रणीताहरणवदभिधारणापनयति नान्यथा। ×

द्वेष्टस्तेसादनमंत्रेसतिस्रवनतासर्वस्तुपद्द्योतकंवस्नामितिविरुद्धमेक
कक्रूपद्वेगीनतंउक्तंप्रस्तरेश्रादयति।सर्वावास्कवश्तिसर्वपद्वेप्रस्तरेपर्वितेन
उक्तपद्वे।स्योनंता।पात्रीचे।तिलिंगादेकामेवपात्रीउपस्तृणातिउपच्छादयति।वे
दोपयामएवाज्ञाद्रीःपृच्छुस्नानु।उदंवउदीवीनंउद्वासयति।स्ववतारयति।अन्यत्र
करोतीत्यर्थः।उद्धृत्यदेशांतरेनिवासयतीतिधात्वर्थः।उन्नयनवन्मंत्रो।तनक
र्मादिनद्व्यालनमात्रमेवकर्मादिदेशांतरेप्राप्तियोगा।तानेवा।माकाशदेशान्न
द्वेरविवक्षितत्वात्।स्रुवित्तश्रितचलतेदनिवासानुपपत्तेः।अर्थोद्वासनंस्थानात्
प्राच्यावनंउत्तरतउद्वासयतीत्यधिकरणतोऽत्तरतइतिदेशस्यदोषावोद्व
सनस्यस्कृतांस्रादनेविवक्षितो।उद्वेयुद्वासनमप्युत्तरतस्तेषुस्कृतांतंनयन

दृश्य यत्रैवनयेदितिवाक्यांतरेण तदविवक्षितेयत्वं। नाम्नः तद्देशविशेषस्थापनप
र्यंतं स्थानात् प्रच्यावनं न प्रच्यावनांतरं नैव देशविशेषे पि तत्पर्यंतस्थानात् देना
पन्नस्मानं। संनिकृष्टो योत्पश्चतथापि नियम्यते। वदेनेति। अपनीतं नस्मयस्मा
त्सो पन्नस्मात् ऊप्रन निघ्नन्पाणिना वेदशिरस्थाव अपन्नस्मानं करोति। नस्मा
पनयंते वेदपाण्योः। संनवादन्निघातस्य निषेधः। यद्यातस्मिन्सिदामितरति स्पृ
सादन विशेषमभिधैनिति। वेदेपयामानुवृत्तौ अनिघातात्र। स्पर्शनं। अंगुल
योपि पाणिरेवातो वदत्तविशादनं सामर्थ्यात् एवं शिरः प्रतिषेधेन धिकि वेदम्
लोऽन्तःधानात् ऊर्ध्वशिरसांतधानसंनवानिषेधः पाणिनिषेधोन धिकि। अनिकि
दृ। पाणौ वेदानुपर्वाणि वगम्यत एवं तर्हि द्व्यांतरकृत्वं स्पृष्टं स्यात् पाणिं विना ४८

सादयित्तुमशक्यत्वान्नवपाणितलेपाणिशब्दः।समुदायपरित्यागोनवेदोतेयोगि
वकत्वेन निघ्नंनित्यादिपदत्रयमनर्थकंस्याद्वारंसमुदायपरित्यागेनतत्रमात्रस्य
दर्णविचार्यमिततः।किंयुक्तमितीयवानांमधइतिक्रूरशाखांतरांइराभूतिःष्टपिष्ट
छिद्यारत्वोप्रथमोपदिष्टेद्विवचनंप्रकरणान्निप्रायं।प्रकरणेद्वेएवप्रथमोपदि
ष्टेसंनवतः।दृष्टतयोरितिवतायद्वेकवचनांतंप्रथमोपदिष्टमितिसूत्रयोत्रदाद्वि
तीयपुरोडाशकपालेऽप्रथमेस्यादप्रथमत्वान्नवसतन्मंत्रेणद्वावभिधायपुन
द्वावितिवक्तुंन्नचामंत्रावृत्तिस्यात्प्रथमोपदिष्टेद्वितीयेमुारथस्रौनवतिद्वितीयस्य
सांसामीप्याल्मोद्विणिकस्यांनाष्यचाद्वायद्वित्वं।कानिधारणमत्रिमतंस्यात्।प्र
थमद्वितीयेकपालेइतिसूत्रयेतूत्पधानेपिप्रथमयोरवावापूणांगारादतेवी

ति

रवाज्यधारणं युक्तं। स्थिरसि गायत्रञ्लंकरोति। आज्यमेवान्नस्यालंकरणं। स्वकृतं
सुप्रक्षितं। अनिकायं निकषणमकुर्वं स्रुवेण हस्तेन वा। अमर्षस्पृष्टं तं पश्चाद्विष्ठिते
द्वी। पिञ्जवर्जितं अस्पृष्टं तमित्यर्थः। अपर्यावर्तय। न परिसारयन्। अधस्तादुपा
नक्ति। अथ। समीपे आज्यं धारयेत्। यस्त्वा आमा पक्व इति दोहोऽलंकरोतीति सं
बध्यमाने पुनरलंकरोतीत्यदणं स्वकृतौ दियुणनिवृत्त्यर्थं। अस्कन्दाहरति। आह
वनीयं प्रति उत्तरदिग्भ्यां हरतीति। स्कन्नो सि। सादयति। दक्षिणतो। उक्तः प्रस्तरो बर्हि
षि वा। यदस्मान। वेदोपयाम इत्यनुवर्तीत। द्वंवी। षीतिउक्तौ। तन्मध्ये वेदसादनं नात
रीयकत्वात्। दन्यादयमवा। सामा। प्राक्क्रमुकं। अग्रेण ध्रुवां पुरस्ताद्ध्रुवाया। उत्त ५०
रेण ध्रुवामाज्यस्थाली ध्रुवाया। उत्तरत आज्याधानपात्री। अपरेण स्रुग्दण्डं पात्रीपु
पुरोडाशपात्री

रेउआशावित्यर्थः॥दक्षिणस्यां वेदिश्रोणौ वेदिजं व्रायां उत्तरस्यां प्रातर्दोहं सादयतीति
च। शिक्य हरणोऽपात्र्योर्दहविष्यानुपसादनं वेदिव द्वासं निहितस्थानस्याविशिष्टत्वा
द्वयेण कृत्वामिति स्थाननशेषो वा च निकः। वेदिं स्तृणाबर्हिषा केनापि वेदिर्वेदि गृह्यते
तत्समीपलो दक्षिणकं। आस्ति मुख्यत्र योगो वेद्यां दर्विष्यानासादयतीति। अनधि
अधिउपरिष्टे आस्तृणन्। अथवा अधिस्कगादीनस्तृणन्। अनपच्छादया। अंताम
ध्यांस्तृणाति वेद्यंतचातत्रं तानि तिवद्धवचनं पठंति। यद्वा वेदिप्रान्तान वस्तृणाति
पश्चात् होत्रं विदः। पश्चाद र्थे ---- उत्तरतो गार्हपत्यस्यामध्य धान्तु दर्द्दा दक्षिणाग्नं। कार्यः
अपउपस्पृश्य पउदकमुपालभ्या आर्या निवर्तुर्हीतानिवद्धवचनप्रसिद्धेः। स्क
वादीनिवा। वाउमास्या दोउत्कर्षादन्निमर्षणीस संमृश तिसंस्पृशतीति हि रुचारा॥
= ण। स्विष्टाचारा॥१

सा० ५

मा० ध्रौ ॥ ब्रा॥ होतर्यविहोतर्यस्याग्निवैदिकं कर्मतस्मिन्नवस्थिते प्राप्नुरेवऽवस्थितेस
ति। अन्यत्रैश्च समित्रकां प्रेष्यावप्रणवेप्रणावववर्त्तमानेउच्चार्यमाणे। समिधं काष्ठिकाम
द्धाति अग्नौ। समिधमितिया देशमात्रापिस्यात्। द्विप्रावेशाप्नावेद्वा व विकल्पेन वा
अनुयाजिकी। नचानुयाजिक्या। प्रणवान्नावाता अनुयाजिकीं समिधमादायेति
वक्ष्यमाणत्वात्। प्रमेवाशिष्टचां सत्यां तु प्रमेप्रणवे अंत्ययाः समिधाः सदशाष्टमन्य
त् समिधमिध्मं समिष्ट याजुषायावत्यद्यौःशिभ्रा आदध्यादितिविधानार्थानानुयाजि
की। शिष्टेल्पनुवादा। अनुयाजिकि बर्हिमधिकामिध्मं गातास्वयेतत्प्रान्क्षेपे देवा पशु
सोमेषु बर्हिस्तताराहोरात्रपर्यायाः। प्रोक्षः। अधिकइध्माकर्मविशेषनियम्यमानो ५१
द्रष्टपते। अध्मायूषानुपसन्नद्यपरिधीनूबर्हिजानितिअष्टादशदारुन्योन्पोऽतिरिक

ज्ञान्

इध्मोस्ति विनतौ। विशेषनियमान्नं नातिरेचये। दानुयाजिकीं न पुनराति ध्मायाः
मतिरेव तं। अन्ननुयाजास्तुतस्यात्र संनहनात् उपसङ्कत्तराघारानुयाजसमिधोपि
वा इध्मसंनहनं सुल्वं। एकत्रं। शिपकसंहृशासंमार्गे होत्रसुस्वाहवनीययोस्तनूमार्ज
नं करोति। आज्ञा टास्तु देवतास्वपठ। आवाहितास्तु देवतास्तु अ पठपस्पृश्या। तदुपरि
जनं। वद्यत्र संमार्जनं च। त्रिरूपवाजयति। वौविधूननेजुक्। वेदोत्रध पवित्रं। पूर्ण
स्कवस्य ध्रुवावनीतस्य ध्रौवस्येत्यर्थः। वेदोपयाम। इत्याघारधर्मः। कर्तृरुगणा। जुत
रं परिधिसंधिं स विस्पशीयिचा स्कवेणेति गम्यतो। इतरथा स्पृष्टेति स्यात्। उत्तरार्द्धे पा ७३ वि
हितस्य ध्मादारुण इत्यर्थः। एतस्मादनुवचनात् उत्तरार्द्धे तदन्याधीयते। ज्वलति जुहो
ति अन्याहिते ज्वलति। यदा अन्याहितस्य ज्वलननिर्देशो उत्तरार्द्धे कुनती। ति। आघा

रसमिधमादधातीतिवचनात्संपातेनध्रुवयांसंपातेनसंस्कृवेतानध्रुवांध्रौवांतात्स्मात्
स्रापाय्यसबध्ययथास्थानंदक्षिणतोनुक्ताः स्रुवंनिदधातीवेदांचग्रेणध्रुवांस्रुग्मो
त्परिधीनूत्रेध्यत्याग्नीध्रंमंत्रार्थंत।स्त्रीरित्यान्यामोनुवादांसत्त्रुकेपिस्तुवावीस्पार्थीसि
द्धेः।स्राग्नीध्रः।संमार्गस्फत्सुपरंहितीयांतेवास्फशाष्ट्रोत्र।यथापरिदितंपरिध्यनुस्पर्थंति
नोम।मनुकूल।मूलादारभ्याग्रैयावसंमार्ष्टि।स्फयसंमार्गम्पांपावयतीत्यर्थः॥कृतेसंपा
तः।केवलेनैवसमार्गेणाग्निमुपादिपन्नुपघ्नात्त्रिवात्रीन्वान्वारानुसमुमार्ष्टिस्तम्पगृ
पावयतीत्यर्थः॥स्रुपहस्तऋत्यानिपाणीकृत्वा॥क्का।मूर्मेचंद्रमसीत्वेतवपोर्णमास्पावि
वणां।पौर्णमासीविशेषणंतंचाशिरस्पर्थसूत्रचकत्रयोगत्रुपसर्वस्यवसेनियतत्नोजनोचांग
यणांचोपवसेदितिलोकेपिदृश्यते।मायादिवर्जनात्तमावस्यचोपिप्रघटिष्यतोततस्मनति ५२

देवताग्रहणे तेपि सोमादौ न प्रवर्तते । सोमार्थं तद्धि तेनापि न संते सर्वदेवताः । अप्रधानादेवतास्तत्र गृह्यंते न्याय वित्त ॥ ८

रोधात्रत्रोपवासस्य नोऽजनेाऽऽदर्शनिनामावास्यां चंद्रे तं दृम सौऽथवा समासस्नेदमाग्नि
त्वापौर्णमास्यमावास्ययोः । अरोगीचोपकारी स्यादुपवासविधेस्तथा । यदितनामधेये
हि पौर्णमास्यापि स्पृष्टाते । अवास्यावोपवसथ्यतद्दा स्यात्समवायकलक्षणापि नहृष्ट
मध्यष्ठकरणविशेषणांछितीयां तं विशेषं तुपदेऽस्मिन्न घटते तराएवममावास्यामिति
वचमावास्यायां तबाधकं तुपवस्थशनमस्याकिंतु वद्द्युममाणाधिकारादिसविष्टाद
र्थमर्थे तत्तदन्वेष्यं मनीषिभिः । अद्द्यीन्वपि तिष्ठंतो । सिद्धि वचनं प्रद्वारणात्पुरस्त
यहणं चापि दाक्षिणादिनिवारणाममाग्न इतिचोदेत बद्धपुद्रा दशा किं को न्वृक्तमपर कि २
योएतस्य शाखोक्तं समाश्रितं द्देवतापरिग्रहार्थमन्वाधानं यदिष्यते राजयद्दनयु
दीतौष्टौ पुनरन्वाहितं नवेतत् । आग्नेयाग्निग्रहणायैवव्रतवस्यात्प्रसंगतः इष्टौ नादेवता

श्विति ग्रहणं ध

स्तत्रस्थं तेऽत्ययं विस्मृतिप्रतीष्ठिकार्यं सोमेपित्सुत्कंयदिमतं ममाऽऽत्वाधानं यतः सोमे
नातिदृष्टानन्वोदितं पिष्टयज्ञो यदि चस्याहूयोरपरयोर्भवेत् व्रतोपायनोपस्थाने मंत्रसं
त्रेणसाधयेत् संस्थाडासीत्फपस्थानं च वास्थितमिद्दोच्यते वासासंवेशनेकालेतत्कर्म
धान्यनोजनं यस्यचस्वइतिस्तत्रमारण्यस्यनिषेधकं प्रकृतावसंन्नवान्नशरद्या आयणांप
वेतत्तस्येदृत्नुहविषोत्रविज्ञातीयं निवर्जयेत् प्रायनं ब्रह्मचर्येणानूम्यामग्निसमीपतः
सद्यः कालेनाहुतेस्तुप्येतयाहूिनोद्योपवत् स्विकं ईयं व इतिमंत्रेण पृथिवीस्मरणे स्मृतिम
नसाध्यानवचनममंत्राद्यविदितं हविरन्नस्यनिर्वापक्रियामाणेन वीक्ष्याः परिग्र
हांतारवास्यासंगतिं संनिधानतः स्पाकृत्यनुमंत्रेणादौ समकाक्षर्ये एव काऽऽपोहो
त्रीरपक्कतेकु वेऽवष्टयेजुह्वतातदसन्नाह्वनीयो सोऽतो होतत्रकेवलोऽऽपादिनोत्तर 

स्येतिपरिभाषा यदि।स्विष्टकृत्तादनुवाकस्येतिपुनरुक्तेरनर्थता।वनुहोत्रा अग्निस्विष्टकृदप
विद्धत्येनपुनः स्विष्टकृच्चोदना पूर्वायाज्येदातद्धविरांगप्रधानिकं। अग्निमृश्पेद्दक्षिणं प्रात
नोध्रौवं तथोत्तरांत थाज्यानिक्रमात्पश्चाद्धविः सामान्यचोदनातु। समुच्चितं विवर्धंहिना ६२
रांपंयदपोहृतं।अग्रेण स्रुव इत्येतद्वितीयायां बकुषिद।अथ्यंजालो वदनाद्वायनिंप्रतीय पाको
ति।पुनरादान वचनादनुयाजेष्विव ह्वयोः।पूर्वकल्पेनि रप्सा र्थमपि वेति हिस्तत्रितं।अन्यत्राथ
पिवाप्राद्यः।पूर्वत्रापरितोषतः।तत्र समंततइतिपूर्वकल्पे विवक्ष्यते।।७।।याजमानेप्रथमः
खंडः समाप्तः।।छ।।अग्नियज्ञइत्यादिषैऊः स्रुगमर्थेवाज्यनागातारकेपि संज्ञाशष्टो ९
नवर्द्धतेप्रधानकरली------ग्निदेवतास्तथ्या।स्विष्टकृतोयागेप्रशित्रेवानुमंत्रणोन
वैरितिपदस्यात्मायउपपन्नसन्निधौ।।छ।।दशाहे।।छ।।सोमस्याहं देवज्यायाविश्वरेतोधे

बो।ये त्वा दी नि लिंगकर्मास्यां पत्नीसंयाजा त्वं मंत्रणानीतिगम्यते।सावित्री याजेष्विति नो
क्तं प्रकरणात् अन्यत्रापि च इष्टादीनां सोमादीनां चेत्यादि न्यैवानुमंत्रणमि नि य थ्या स्फविति
।क्वा।ऽडा स्मा।विद सिमना सिधीर सीस्यादितिवि त्यंत्रद्धैरित्यकारणं मंत्रलिंगात्। पंक्वा।या
सरस्वती।७॥ दक्षिणाग्नौ सारस्वतहोमकाले स्रुवनिमार्जनं लिंगात् नि द्विषंतमितिवेदं
स्तीर्यमाणं ननु स्त्रीसंज्ञा न वा निर्दिष्टा वा संयद्वपतिः अस्य तु विधायिकात् सूत्रस्य पुनस
त्वनानास्ति यदि प्रवासं समिष्टयजुषा सहेति ध्रुवायेऽव स्थापूर्जुह्वा यात्तेनेव मंत्रेण
तद्धंतं अमा एव वयह्नं प्रतिष्ठापयतीति पश्चात् हूदेरित्यव यव षष्ठी पश्चादित्यव यवेऽधि
करणं। प्राच्या दिशा देवा प्रणीता स्रूपरि अच्छिन्न माचेवनं। अर्थगृहीतं। प्राच्या दिशा दि
त्युनिनयनार्थं मंत्र मित्यर्थः॥ स्रुवद्वं वा नि नीताना मंत्रणं। यदस्तु। अनुमंत्रितानि र्मुखं स्पृष्टोत्र ५४

णीता त्रिरिति मंत्रलिंगात् गम्यते। दक्षिणा दक्षिणेनाग्निं वेदिं चांतरा प्राचीनाविष्णुक्रमान्क्रमति
इतरथा दक्षिणेन विहारं स्यात्। यद्वा वेदिपरिछिन्ने दक्षिणस्मिन्देशे विष्णुक्रमान्क्रमते न दक्षि
णाग्निना छावधानं अव्यवधानाद्वा दिति पूर्ववत्॥छ॥ इदमहममुष्य प्राणां॥छ॥ इत्यमीमितिना
मग्रहणं वा मंत्रकं वा पाप्यावर्तनं। स प्रमत्र सप्र मनु अनुलक्षावति। तेजोसीत्याहवास्त्रे
टहपत इति। असौ देवदत्तो अनु मातनु। द्वौ वेत् पुत्रौ अमुहति। हं हठवा यज्ञदत्तविष्णु
मित्रौ अनुमातनुतौ। एवं बहुष्वमी दिव यदत्तयज्ञदत्तविष्णुमित्रा अनुमातनुता अति
मा हैमैत्राणां नामधेयी। ये देवा यज्ञहन इतत्पनेनयथालिंगेन गार्हपत्यादिष्णुपतिष्ठते।
अग्नेव्रतपते विव्रतविमोकमंत्रा लिंगात् नसौधाने अग्न्यादिकमीलिलेह्मणदे वा। १२। टनिर्दि
ष्टाकुश्चर समिधमादधाति यज्ञो बभूवेति मंत्रणेन वो पुना। १३। अन्योऽन्येव लं बं आशीः
मिं २

आर्चीनेवा। मंत्रलिंगात्। गोमं अग्न इति। आहवनीयात्। प्राङ् इति शंयोः स्वशाखोक्तमप्राप्ते
शाब्दं ताम्बकवस्थितं। इडांतासु नन्नागो स्याता नोक्तं महर्षिणा सान्नाय्यान्न दक्षिणे नात्र ब्राह्म
णाश्चिरेन्नवेत्। यजमानग्रहणं चात्र यच्चिच्चाति विचारणं। प्राशनं ब्राह्मणस्यैव नतु राजन्य
वैश्ययोः सोमसंपन्निवादह्निनतु सोमनयोन्नवेत्। नागान्नावाहिंसा नाद्यप्रतिषेधश्चिंत्यं
प्रति। तस्मात् वैश्येतु नाहिंसा नाद्यन्न दक्षे॥७॥ श्रीकुमारः तेकल्पना ध्येयजमानं समा
प्तं॥८॥ अग्नीनादधीत वसंते ब्राह्मणो ग्रीष्मे राजन्यः शरदि वैश्य इति वसंतादिकालं
ब्राह्मणादिषु। आधानोत्पत्तिकर्तृकास्त्रयः। एवं च नक्षत्रादिधानेपि वसंतादीनां नक्षत्रा
दिभिः समुच्चयः। वसंतादीनामुत्पत्तिशिष्टत्वात्। येषांतु यएवंविद्वानग्निमाधत्त इत्या ५५
धानोत्पत्तिस्तेषां वसंतादिकालनियमार्थी स्त[illegible]श्वनतिकाधाधानं विनापि वसंतादि

त्रिः स्यात् तथा वसंतादिषु विनापि त्रैकादिनिरिति उत्पन्नतोनां विकल्पाधिगमात्।
ग्न्यग्निचित्के शूद्रस्याधानं प्राप्नोतीति तदुपनयनाम्नावाद विरुद्धत्वां नानुवर्तते एतं विद्वानत्रि
मादाने तदधीतवेदस्याधिकारात् अग्नीनिति गार्हपत्यादीन् पंचाग्निप्रेत्यो के पंचसु आधि
ष्वेषु स्थापनकाले आदधातिना योगात्।।६।। शिशिरं सर्वेषां पूर्वविध्योऽनेन। शिशिरवि
३५ धिना विकल्प्यं तात्रैयमप्युत्पत्तिराधानस्य पूर्वविकल्पेन नियं इत्यन्ये पूर्वैर्नियमे
र्विकल्पे सोमेन यक्ष्यमाणस्यत्तेवि नियमं पूर्वापवादौ यौ। अत्र नियमोऽनादर इत्यर्थः। न
च१ कृतेवैव वचनानामपवादो यौ। चकारान्नर्थो वा नियमा।। सोमेन यक्ष्यमाणस्य अग्निष्टोमेन
वसंत इति सोमकालेस्यापि बाधोत्र यक्ष्यमाण इत्यद्यतनी प्रयोगात् पर्वणी सुत्याका
लस्य नियमो नास्ति उपसत्कालवद्वांतरत्वात्। एतस्मादेवाद्यतनीश्रवणात् अस्याधिय

कीनमंतरंदीक्षेन। एवं चभुक्तं। जरद्रवेन सोमाधानेऽग्न्याधेयी किनामते ऐंद्राग्नेनाजुस्त

ष्टानष्टादीक्षेत। आहिताग्निवस्यानिमित्तस्याकृतत्वाद्दितिति तद्युक्तं। नह्यग्नीषोमीयेन

सान्नाय्यालंभेनाजरद्रवस्याग्निमता। केचित्प्रवंतीतिवदतः येऽनुपतंतितेषामयमभिप्रायः

। आहिताग्निरनुस्सृष्टेनाधिक्रियते। वक्ष्यमाणेन च नाहिताग्नेः सहिसकलसोमपान

संचारसंपन्ने सोमेधिकारं प्रतिपद्येत। आधानादाहवनीयाद्यग्नीनाजिह्वा सुराधानेप्र

वर्तते। तत्राद्यतनस्कृत्यात स्मिन्नेवाह निदीक्षा। यदहर्द्दीक्षिष्यमाणस्यात्तदहरादधीते

तिवक्ष्यते। न तस्मिन्नुतर्हि अनुस्सृष्टस्यानेन। आहिताग्निर्दीक्षिष्यमाणेनेननिमित्तेन । लं॰ १

नि संतिपतितेः तदनिमित्तं तद्विघातस्यितानह्यंतरेणकालेनाधानेष्टयोदीक्षणीयासंभवति ५६

परतंत्रेऽनुस्सृष्टपतिताः प्रसंगोपजीविदीक्षणीयायां प्राकृतं तत्र मा लेजमानोऽग्नीषोमी

हि

नव्यापेक्षितक्रत्वीदृग्निमास ६ वे तिस्रुत्याप

यंयावत्प्रतीदृते।परतंत्रो।पजाता।निनैमित्तिका।निप्रसंगो।पजीवी।निदृिदृष्टा।निवैत्रियादी
नीति।येऽनपवतियद्यनुस्पष्टेनेत्यादितेषांनैवसोमाधानेविच्छिन्नसोमपीथस्याधिका
रोन्निमित्त।अधिकारापत्तिहेतुत्वाद्नुस्पष्टस्यानस्यनधिकारि।तोदीदा।त्तिा।सांगेवप्र
धानेऽधिक्रियते।प्रधानेधिकृतत्वात्स्यांगेऽधिकारात्।फाल्गुन्यांब्राह्मणस्याकृतोऽकृतमाधानं।
सत्वांनेहेपूर्वेतेनफाल्गुनीपोर्णमासंएवेति।श्रुत्योराजन्यवैश्ययोरपिसिद्धं।कूपेगर्गजल
वत्फाल्गुन्यामितिसप्तमी।जातपुत्रः।अग्नीनादधीतेतिशेषः।।अविद्यमानपुत्रस्याधाने
नाधिकारंसूचयति।यद्यपुत्र।प्रथमायांचित्यामित्यत्रतत्पर्नेस्पात्।नेत्ररकालेयस्यतद
न्निप्रायां।अन्येतुजातपुत्रइतिसंदेहेतिवृत्तपर्यंवदंति।तछ्याचपवंधबाधिरुद्धंमृत्युवा
।ये।अत्रियमूलद्रवजमितिश्रुकेन्येकरान्यायविदस्थपवंति।एवंचजातपुत्रोजातापत्यमात्र

इत्यर्थः। कथं तर्हि स्रो मापौ ह्मं नपुनैंऽस कमालन्नेत पंड कठियाज ये दितिनै बदोषः
संतिचिकित्स्यो यंत्र्वयागस्त्रछिषयमे तत्तेषांजन्हणंवैद्यस्वरकादिनाबाधानं ह्नचासौ
मापौह्मादिकार्यंनाचिकित्स्यो यिजेदत्तुधिकाराचिकित्स्योह्नतापत्पत्तुज्यत्वादधिक्रियतेतथा
हियत्र्वभूमजाँथेतत्फपक्रम्यतादवास्मा इंद्रियं वीमाह्वादधातीतिचिकित्स्यं दर्शयति
योनंप्रजायिसंन्निति विरजातपुत्र आहितेषघ्निषुपस्त्र पंडगस्पोक्तनापिनिमित्तेन स्त्रा
स्त्रसोमापौह्मामात्त्यप्पते। ब्राह्मणानृतिकास्वा। ब्राह्मणाण्यन्नृतिकास्वितिं नतु ब्राह्मण
नृतिकास्त्रेवा बहुत्वाधाद त्य बाधस्यं गरीयस्त्वात्। अन्यानृतिकास्त्र तः राजन्यावै
श्यबाधः। रोहिण्यादीनि ब्राह्मणस्य बहूनि बाध्येता रोहिणी फाल्गुन्यश्चित्रे त्या पस्तु
कामो रोहिण्यां स्वर्गकाम मघा। आदघसैवां श्चित्रायांन्नयपत्राद्य – कामः। पूर्वफाल्गुनीषु

६:

प्रजादानकाम उत्तरासु फाल्गुनीषु मृगशिरस्यादधीत शाखांतरमेतत्तूात थापुनर्वस्वोः
पापीयाननयाः पूर्वसमृद्धत्रासीत् पश्चाद्व्यर्थंतःसपुनर्वस्वोराद्धीत विशाखयोः प्रजाति
प्रजाईहं प्रजोपादनंदमता अनुराधास्वृत्तद्धिस्सां यो कानामर्थानां रोहिण्यादीनां प्रजा
पात्तवीर्यतौ स्वनाविति श्रुतेः ॥ यत्तु प्रतिपदिक्त्राधानं वक्ष्यति उत्तराममावास्यामुपवसेदि
ति यो ऽग्निर्ग्नं आहरति स्वभावेयद्वै क्रियादिनाचेन्नक्षत्रस्येतूात दादे ऽोरतिच्छेदनं प्रयुंजीत
प्यतोनास्तितच्छेदतो हि साऽपरणीइति साहित्यमविवक्षितं तान्त्रिकेकस्यामंत्रेणाहरणांऽस्त
रथायथापूर्वंपुनस्सर्वकारणामेकस्यां त्त्रस्यां एकस्यामपिनष्टायामितरस्यास्त्यागो द
क्षिणाग्न्यादिस्यानाणा गार्हपत्यस्यैव सहाधानात्तूात चसाहित्यं परिन्यागे दोषाच्छ्रा रणोचरि ०
२ तद्धिकल्पते तेन शाखांतरं श्रा प्रा पुनरेकवाक्यताप्रतिपदंत्रमावास्याशब्दस्यात्र सिद्धस्यास्यानुपं
सेदित्रि ब्राढं

ताथ्र्त्वात्। नन्वै कस्मान्नियमेन द्वे अरणी नियमतोयाज्ञ्या आदिना लक्ष्येते नाप्येकस्मिन्नहनि ण
लक्ष्याहृ तयोरेवाक्रियादिना पुनर्मंत्रेण संस्कारार्थमाहरणं। यथा लौकिकेन वाक्येन ऋत्वि
जः पूर्वं दृष्टाय पश्चात् मंत्रवर्णेन संस्कुरुते। एवं च लौकिकवाक्यवृताध्वर्युररण्याहरणं अ
यत्मंत्रवरणं तु प्रागग्निहवातून वा गार्थं दृष्टग्रूवरणं। प्रधानार्थं दृष्टेतेर्स्त्वच्चिग्निरंगानि
कर्तव्यान्यंगानां प्रधानार्थत्वात् इतरस्यैकैकस्य च द्दिलविनाद्स्यात् आयुर्मेधिष्टायुः
अतो मंत्रलिंगादाहरणमध्वर्योः परिवापणी। सौमिकपरिवापणे दंतधावनं स्यात् तन्मा स्नानं
न्न दिति यथा सोमइति लघुतरं न सूत्रितं। अप्लुत्याद् तत्सौमे अग्नीतइति पत्न्यपेक्षं हवि
पाणिग्रहणादि सहत्वं धर्मेषु त्वादिस्मृतेः तथाहि सौमवरुणनियमविधानपरवाक्ये स्मृ
तिविहितां पत्न्यधिकारं श्रुतिरनुवदति सौमवरुणा नैऋति मादधीयातामिति द्विवचनेनेति ५८

उपवस्यतोऽशनमुपवस्यशनं। यथाह दर्शपूर्णमासयोरिष्ट्वा व्रतातेनान्यन्माक्षिमश्नाति
स्वाधिकरणाः। अशानद्विर्नद्वणे सर्वत्र इत्यर्थः। प्राचीनप्रवणइ दितोदिग्देशकालाद्युदार
केयौ; अग्निसंस्कारः प्राचीनप्रवणोदिवत्तु विंशांगुलमात्ररवातखनने। ननु सत्यं तु नेश
ये पाकयज्ञे वा नावा तु। तस्मिन्नौपासनीयं ब्राह्मौदनीकमादधाति। शालाग्निं तस्मिन्निति
श्रुत्यनुविधानं लक्षणस्य प्रसक्तत्वात्तस्मिन्नेवाग्निस्थापनस्यादत एव तदुपासनीयस्य प्राप्ते
व्यक्तत्वपलक्षणमनुविधाय तस्यास्मिन्निति वक्ते अप्रसिद्धत्वात्। शालाग्निशब्दः स्वशाखाप्रसिद्ध
तद्व्याख्यानार्थः स्मृतित्रितयी। यथाह नैमयंपविद्यमित्यष्काक्रियाणां रुजु रितिव्याख्यातं। ता
पर्यायमानइत्यकूवाक्यो मंसर्पिविपर्यस्तमितिव्याख्यातं उपासनं गृहं नायविातंन्नि
मित्तोऽग्निरौपासनीय एवं शाद्यो यः। शालाग्निश्चअद्यादिकं त्रेतपिताशालाग्निरुच्यते

त्वादिदेशिकोध्याग्निातदाग्नावेऽन्यत्र ततः।अत्रैतेपितरीति वक्ष्यमाणधर्मेणोपदिष्टिकोपित
उन्नयमपविष्टव्येते।विशेषानुपादानात्।अन्योयमौपासनीयो वा एषोग्निर्यदावसथ्य इत्यनुग्र
हेतुस्मृशास्त्रं प्रवर्तते।तेषांमते पुनराधानमेवस्यादाहिताग्नेरेवावसथ्यसद्भावात्।सम्य
त्पूर्वमावसथ्यमिति वचनादनाहिताग्निरपि शालाग्निः।सचोन्नयविधौपि सामान्यपक्षे न स
त्रैनुपात्तः।तस्मात्तुशालाग्निः।नत्वशास्त्वंतरे शालाग्निरावसथ्योपच्यते।आवसथ्य।
८४ धारेकालइतिसत्यं।।किंत्वासंज्ञास्वशास्त्रेसंव्यवहारार्थंक्रियते।स्वशास्त्रेचसन्यातूप
न्याधीयते तस्यैवावसथ्यशब्दप्रयोगो दृष्टः।तेन शालाग्नेः संज्ञोच्चरिता संज्ञिनं प्रत्याय
तीति।औपासनीय इति संज्ञा।संज्ञीत्वौत।आवसथ्य।अतश्चैत तूयेन संज्ञां विधाय
एवनं प्रतिषेधति।प्राग्निपूर्वकाश्च प्रतिषेधान्नवंतीति प्राग्निश्च शालाग्निपर्यायश्चेन

पाकयङ्गसाद्ध्वयति।आवसथ्येपवनं निषिध्यमानमर्थान्निस्सद्ध्वमिति कुतेयो षष्ठन्ज्ञातं नव
तियदितद्येतिछालाग्निविषयं स्यात् नृत्यन्नाष्यकारेणापि लिखनं नूनं कपटाभत दातानलि
खिनां इतरथेतस्मिन् पचननिषेधे स्वकीयेसति न्यूह्यन्नाष्यकाराल्लौ किकाग्नौपचनमा
ज्ञातं न हि उक्तं तु पुनः लौकिकेपचनं तैत्तिरीयके दर्शनादितिवक्तीयतान हि तैत्तिरीयकेलौ
किकेपचनमस्ति।अस्तिचतत्राङु प्रविष्टेगार्हपत्येशालाग्निर्ब्रह्मौदनेसमयेयस्याहिताग्नेः
तस्यशालाग्न्यभावात् लौकिकेपचनं नतु सर्वस्यकस्यचित् एवं तार्दिन्यहोमाहिताग्निविषु नाष्य
यमेतदितरथामूढलिखितं स्यात्। अतएव नाष्यं तरेपिन लिखितं तत्र हि दक्षिणयोः संकीर्ण
लौकिकोग्निः पचनार्थो नित्यं वार्यं तु।कथं सर्वमनीषिकया।अजलमतिमूढ वाचाकिय्यनेन
निर्मथ्यं वा।सद्योमथितोग्निर्निर्मथ्य इत्याहुः।विकल्पः पूर्वेणोतु ल्पबालौवा तत्तुल्पबलत्स्तु
लत्वात्।

विधिनिषेधयोः श्रुतौ दर्शनात् तथा हि योवात्र स्यायं मनुषोऽग्निरित्यादिना शालाग्निब्राह्मौ
दनिका विहिता यथैषोऽन्नमन्नीयं तेनात दाङ्कुः सर्वमित्यादिना निषिद्धो न त्वेवं कर्तव्या
ऽतीत्यं तेन विकल्पं व्याख्याय यत्र ब्राह्मणान्नाष्टकासूत्रेणाद्ये तन्मूलो विकल्पे स्तस्मिन्नौ
पासनीयं ब्राह्मौदनीकमादधाति। शालाग्निं निर्मथ्यं वेति तंत्रपवितत्वात् तन्निर्मथ्यस्तु शा
लाग्न्यपरणेो स्यादन्ययोर्वा। ब्राह्मौदनिक इति संज्ञार्थं तिष्ठेदेवति ब्राह्मौदनिक इति
व्यवहारः। आगन्ति दवाद्यास्व ध्वर्युर्ब्रह्महोतृजात्राग्नीध्रापंचविंशो मंत्रः। सोमिके द्वि
णीत ब्राह्मणं चतुर्दशपोर्णमासिकेनाध्वर्युश्चातुवरणस्य। होत्रसाहचर्याद्ब्रह्मण्यर्थं चैवन
हि हेतुः किं विदाधाने कर्तव्यमस्ति। यदर्थं वरणं स्या। न्न च ब्राह्मौदनप्राशनार्थं वरणं। तस्य ६०
हि संस्कारत्वात्। प्राशनेन हि संस्कृतो दाता उद्दिष्टमुपकुर्यात्। सकृच्च वरणं। सांगप्रधाना

र्थत्वात् वरणस्य तस्मात् रूपत इति श्रुद्धवरणं। ननु पावादैवैतत्। आगजिद्वात्। एवं तर्हि आ
गन्दृणादुपसमाधाय पर्युक्ष्य परिस्तीर्याज्यादि संस्कृत्याज्याहुते। प्राग्विगुवरणं निय
मार्थं त्रिवेधसे। अग्निशाघाद् अग्निमग्निजुहोतीत्य थेऽग्निहोमेनाग्निमुपस्कृत इति यावत्।
सन्ततं दीतेन होमानादेशादिति सूत्रविदस्थ र्हीतेनेति केचित्। अग्निस्तिगमेन शो
चिषेत्यादिषु सूत्रेषु चतुर्गृहीतग्रहणं निविधेयानीतरेषां पुनरुक्तानि तत्परिहारेनं
न वक्तव्यं यत्तु सन्तदवतं जुहोतीत्यवदानं तत्र ग्रहणपरानुष्ठानात् तूर्ज्या राष्ट्रन्ता
दिषु यथासंख्यमाकृति निर्ग्रहणानां। नैगमनादेशे सन्ततग्रहणस्य॥ ब्राह्मणशरावे
ब्रवारः शरावापरिमाणोऽस्य निर्वापस्येति तद्धिताच्चेत्यादिना समासः। रोहितेरकोन्सा

-पंचव्शपर्वमात्रं स्याद्वदानं ततोपि बाज्या यः स्विष्टकृदाज्यं चतुरंगुलसंमितं। ग्रासमात्रं नवेडिका अग्रं ग्रासच --
।३३री लत्पदं तकारः सत्र च्युते। त्रिकापुष्कलमग्र्यं वा पूर्वं पूर्वं चतुर्गुणं नत्रो नमं तद्धिरण्यं शरावापात्र इव वा।१९-

नकुहं समर्थं बलीवर्दं विमर्त्तिक्तो सोपलक्षिते प्रदेशे निरुध्य मासोपलक्षिते तु नूखलं स
ला ऽवहंति अत्र पूर्ववाद् अग्निं च पवित्रस्फ्य मोक्षणानि नस्फास्ते निरीयके तु मंत्रवस्स्ववीम
त्यो ब्राह्मणोऽस्यो वेष्टु ष्टं निर्वपामीत्येवं अप्यवद्यात तद्वारकमेलेनूखलादेः प्रोक्षणं यदि
स्या मंत्रवं तदा स्यान्नस्तीः किं प्रमाणं तु पकल्पेन मात्रमुलूखलमुसलमश्मपाजिनानां न
ताद्दृ दे प्रयोगादि मंत्र प्रसंगः । नन्तु ब्राह्मणोऽस्यो नीवतंडुलेभ्यो वोपहरेदिति यागबोधि
नादि । किंतु दानमिदं नह्यत्र ब्राह्मणोद्देशेन द्रव्यत्यागाय ब्राह्मणोऽस्य एव एव दीयते । न देवता
पितरस्यो दिशपते । सत्यपि वा यागत्वे रूढ मेधीयव दकर्मस्यातु । तदा इहद्दविर्निर्वापेण
लुप्यो स्ति । रूढमेधी ये तु न विद्यते ऽप्रपणं वो दूनात् रूढविः क्तदाह्वानं वक्तुं घ्यते । निशायां । नि
शा अत्र हणामपराक्तः प्रस्तावाज्ञी वतंडुलेषाद्दृ ऊर्ध्वे दनविशेषणं । सामानाधिकरण्यात्प

नमितं तु पवित्रं वेदत्रयं यथा दोघसंमिता ॥ इध्मास्तु द्विगुणाः कार्यास्त्रिगुणाः परिधिस्तथा ॥ स्मार्ते प्रादेशा इध्मो दा
णः परिधिस्तथा ॥—

अथ च न मितिं तिनियमार्थं घृतेनाक्तुत्पूतेनाघृते नेत्कृतपवनं न स्यादेकवाक्यविधानादित्यनु
गुतूत्पातानत्यक्ष ॥ मुतूपवनं तु दर्भाभ्यां त्रिः परिप्लावितं तत्र रतत्र द्वासनान्तूपवित्रांतर्दिते
उपइत्यादिनन्नवति । प्रत्याम त्यत्क्र न्यत्रेक संपाद्या । अत्र कृतिवचनं चार्थंत्वद्दृष्टप्रसायप्र
न्नुतं बद्धं घृतं ब्राह्मे श्यानित । समीपतक्रा चित्तोव द्यमाण ॥ अ – बेयशाङ्खः प्रवराध्याये प्या
ख्याते ॥ न येस प्रकृयइत्यादौ वृत इति वृतत्वादनुपपत्तेः । का त्तनस्यादास्मि नु वा काला वृत्तौ
ते । प्रागन्निद्वाहृतिवरुण कालं द्वयत उद्भरणध्य दहनादिंद्व वेकाज क्रियो मध्वयुरेव अ
र्ध्वनिसर्वे पर्युपविशंतीति । बद्धं वचनमतंत्रं । लो ब्रह्मवार्थित्वा । दक्षिणतो ब्रह्मा होता नुगा
ताध्वयुपश्चादि दिशि क्रमेण पिंडानदा पिंडानी ति बद्धत्वं बहवो ब्रह्माणो यजेवंन्नि निवास
र्पिविनृते परिष्ठेत्थ्या वस्थ्युततो देशांतरं स्वपेत्फपस ग्रति । पश्चा वितता । ते स्पोधन्नंति
डा २ दे

स्यः प्राशितोदनेन्यो धेनुं वो द दामीति वाच्य। त्वेत्यस्या॥ वित्येन्नौन वस्थेत्या। वित्यस्था। अग्निवयनं चौ
० त्यक्रम इति प्रसिद्धे वेश्मीनि संविता न्नमित्यन्निधीयते स्त्रिन्निफल वती॥ क्रेनर वती वा पर्यस्
विवर्णीयिचा स्याहा स्वाहाकारान्ते जुहोति विधीयते गायत्री न्निब्रह्मणस्या अग्निबोध्यन्नि
शिन्नैति ष्टुनी राजन्यस्य स्वा [illegible] हाकारान्ता न्निरिति वन्नीति। जन स्य गोपा इति
जगती न्नि वैश्यस्य स्वाहेति पूर्ववत्॥ प्रजुहु कसंवा शान्तो न्नौन्नत पूर्व ब्राह्मौदनिकचेपि
गार्ह्यं कर्म प्राप्नोतीति निषिध्यते। निमं प्य पन्द्रेत्व नित्यानुवाद एव। प्राप्ने। संस्कारातिशा
यापि कस्य ल्पकाले बहुकाले यो विकल्पो न त्व ल्पबले ताः सोमाधाने तु ब्राह्मौदनिकस्यो
का॰ त्सादं स्या। सामशब्दात। प्रधानो कर्षन्त्र संगात्। युक्तं चैतत्। सामेविकृत स्याधानेधिका ६
राह बलिवांग प्रधानकालायाविरोधे क्षौं कालं बाधा। यत्राधानकालो बाध्यते तत्र दंगन्न

ह्यपसर्गकालस्य तत्रकाकथेति । तस्मान्मर्षपरिकल्पितं त्वादयेतिग्रहणं कं । यस्यरात्र्याः इ
त्यविपर्ययौ ब्रह्मचैव स्त्यवितो ब्रह्मौदनस्य प्राशनं तेनचावसंतिश्वोभूत इत्यादौ त्र्यंबकयस्या
रात्र्याः इत्येकरात्रौ तु सत्र्येऽपि मन्यामहे तथा त्रिरात्रादिष्वंत्यायामेव रात्र्यां जागरणमितिदानी
उक्तं च ब्रह्मौदनिकस्याग्निय ममाहनोऽस्याग्निष्ट हादित्यादि ब्राह्मणान्नाथ्य कारणोऽनास्या
ग्निमिति । ब्रह्मौदनिकमग्निं धारयेत्तं तेऽन्नं तवदननिषेधो यं कवथे वि पुरुषार्थस्य स्मृतो
निषिद्धत्वात्तत्स्यान्नं तवदने प्रौतं स्मात्तं प्रायश्चित्तं । न तु क्रत्वर्थं तीत वचां स्नुक् दिति प्रतिषे
धानेषदोषाभावात् अपि त्वस्य निषेधः अग्नौ इदं तु नैमित्तिकं । अग्निं ब्रह्माग्निनाधास्यन्नात्मने पदा
यजमान उपवसेत् स्वः । का ... पौर्णमास्याः पौरस्त्यो हनि दीक्षिणीये वा हनि वा धास्य
माने ग्नौ उपवसेत् । पूर्वं पौर्णमासी स्थो ग्नीनाधास्यमान इत्यनेन सिद्धत्वाद् उत्तर सूत्रार्थमुक्तं
यत्तेतदहुत्तरा ममावास्या । एतच्च शाखांतरादिफलकं । पुरस्तान्न हात्र च आधास्यमान इति

कर्मणिवा।

संबंधः। सन्नमीनिर्द्देशात् सवसनिसंबंधेन रुवैतेति द्वितीया स्यात् इदमभ्युच्यते रुद्रवसु
श्रुत्युयो नक्षत्रस्य पौर्णमास्य ममावास्यान्यां सहमान्यदिति। श्वो ग्नीनित्यनेन पुनरुक्तत्वात्।
अग्निमंथनकाले पौर्णमासेन क्षत्रं चपल्लतिकादि यदि संभवेत् तदोपवसे दाधानस्याधिकर
णे चैतत्तिकादीनां स्त्रभावाद्व्रतचारिणा। व्रतं ब्रह्मचर्यविशेषामेकत्र यजमानेन सह जागर
णरात्रिं वसंतीति। तत्र जानन्ये वा सेवासये तिवा साधिकरणे वा सेकी लेवाक ल्मारवं कर्तु
रां त्राशात्किरश न्चैरिं धानन स्तुत करणविन स्यात्। एवं च न वस्या सरणीशाकलानामिधा
नं प्रतिपत्तेरनवगमात् प्रतिपत्तौ द्विशत्को नावेइंधन लोपः स्यात् तस्मादिंधनं शल्काद्यं
यजमानाय। यजमानस्य श्वोन्तेत एव गयकृतीत्यहृष्टार्थं। समहविष्पत्नी। सप्रतिग्रहोऽयं
संस्कारार्थः। प्रदानवतो नाशदो विध्यथात् देवपुनरयं मंत्रः स्यात्। कुर्यायवती। एतस्माद ६
वमंत्रलिंगात् दांत्रिकशाठमसमिद्द व्रव कोन्यत प्रधानानामनधिकारस्तस्य छत्र्यूपयोपधस्या

दक्षिणस्मिन् प्रदेशे ४

अग्नेर्होत्रिण इदमहमन्वारभ स्वरूपे निमज्ज्याद्दैवमिति।प्रतिज्ञा हान्याय ज्ञोन्ते तेन हस्तौ
निर्द्धृष्येवम् अवासःसांपराथाभावात्।दक्षिणाग्नेररणी।गृह्यागरणीस्यातां दक्षिणाग्नेरव
गमात्।तिपूर्ववाक्ये योगाद्धेप त्वस्य अरणी आहरतीत्यादौ द्विवचनं।तं पुनरेव योजनाभू
दक्षिणाग्नेति।विलंबितत्वात्तस्याः प्रतीते:पूर्वमेषा वाचा चं यच्छति दक्षिणाग्नेर्दक्षिणतोऽ
रित्यर्थः।अरणीपत्नीपाणौ करुते पत्नी चेति चकारलोपो गम्यते।पाणौ हस्ते वाग्यतोऽप्यु
तवाचौ।इतस्यातां बद्धवाहिनिष्ठांतस्य पूर्वनिपातात् कर्तृकरणे हृता बेधूलमिति तत्
पुरुषस्त्रहिंजायत इति विहितपन्यासः साधिकारं दर्शयितुं उपकक्षं उपकक्षः समीपमुपक्ष
शांअनसंतान्नपुंसकाच्छंदसीति समासांतः।उपशब्दं विपूर्वः।निष्पततीत्यनाशावं निषेध
त्वात्।अयं तयोरणं परिश्राणौ दनिकमग्निं समारापयति।अधिरूपापयति।न

अरणीदह्येतेएवं। अनुगमय्येतिशीघ्रमनुगमिष्यामः। नैतदस्ति उद्धृत्यन्न स्मगार्हप
त्यायतनाह्वणं करोतीति वचनात् आह्वणस्थाने वानुगमयेदिति गम्यात नव संस्पर्शसमा
रोपणं अर्थभेदात्। अप्रसिद्धेश्च स स्पर्शनिमरणीसं। स्क्रियेते समारोपणेनचाग्निः। एवं
तर्हि अयं ते योनिरित्विति मंत्रकरणं समारोपणमग्नेः। यत्तत् ब्रह्मशब्दवाच्यं योनोअग्निः। पि
तरइत्यादिमंत्रवर्णस्मृद्धिवगम्यते। यथोक्तमिमामस्वाग्निंमदोतमात्मानमितितथाग्निमे
केवदं त्येनमितिपारमेश्वरंज्योतिरमृतं विश्वानरं योअस्वंतरग्निरित्याद्यन्निदितंतस्
मारोपयति। अरण्योरध्यस्यतीत्यर्थः। आतअग्ने यज्ञियातनूस्तयेह्यारोहेत्यत्रसं
क्षामवआलौकिकंरूपं समारोपणे आशास्यते। यत्तु बालनामकं रूपं प्रत्यक्षेऽध्वनश
रीरं जगत्तोगार्थं। अग्नेस्त्वदधिदेवा। यस्य धूमंज्योतिरित्यादिपंचप्रश्ने दंयदन्निप्रायेणो ६

क्रां। नो क्रं यस्तु स्तं क्रं भजते यस्मैद्दविर्निरूप्यते यमेवसो ऽग्निरिति। स एवा ऽग्नीनादधी
तवसंत इत्यादि इष्ट्यापव ऐंध्वर्ष्याविवसन इत्यांतनविधिनासंस्कृत आहवनीयादिसंस्का
रशाष्टैरन्निधीयते ध्वियज्ञोतस्यापि देवतावदन्निधानं दृष्टं ह्यौ दैविन्योमन्विद्व इत्यादि
इं द्वाग्नीवा ऽपरा ऽग्नीअग्निरपराइद्वाह्र वंः प्रजापतिराहवनीयइति वाजवरस्याग्ने
रपि देवतावदन्निधानं। योदिव्यानिमन्वुषाजन्तु श्रंतविश्वानि विद्मनाजिगाति। इद्रंमि
त्रवरुणमग्निमाद्धुरिति ऽप्ता। ध्वियज्ञोप्यग्निर्देवतावदन्निधीयते अनुपत्रयंत इत्यादि किमं
त्रैरंतकरणा। त्रिगुणा प्यग्निर्देवतावदिज्यते ऽपाकृत्वे प्रस्तुज इत्यादिमंत्रै।। किं बहुनो
क्तेन ऽग्निविश्वरूपं यो स्वंतरग्निरित्यादौ। ऽर इवाग्नेन मिदैवो स्वपरिन्हूर सि ऽग्निः
सर्वादेवताइत्यर्वं सर्वरूपं सर्वरूपान्निधाय कैमंत्रैः संधानि किं। अवेधस इत्यादि किः

ऽग्निः संस्क्रियते। अत एव लौकिकमनुगमयति — अथवाधानेन अलौकिकमेव रूपं अग्नि
र्लौकिकरूपाधानं संस्क्रियते अन्यथा रागप्रयुक्तायां प्रवासावलायां समारोप्य प्रत्य
वरोऽग्नित्यक्तात्वमानं अनुगमयति लौकिकाग्निना सम्मन्थानः। पूर्वेष्वेवतु रूपं रूप
मग्नेराधीयते लौकिके रूपे तु होमाद्याधिकरणाद् अग्निहोत्रादिकार्यं निवृत्तिरतः पु
नरवतारयत्युपावरोहति सायमग्निहोत्रादि प्रवर्तीत अनेकरूपत्वादग्निचाचि रूपेण। य
ज्ञोगत्वा वस्तूपेति। उद्धृत्य च स्मृत्यस्ताऽथ गार्हपत्यात् पूर्वं लक्षणं करोति। उद्धननावोक्षणं प्राग्ब
दं च मध्ये परिष्पृष्टं अद्ध्यानात्। दक्षिणतः पुरस्ताद्दक्षिणाग्नेर्वितृतीयमात्र गार्हपत्यस्या
दक्षिणाग्नेस्तादार्ष्यषष्ठी वितृतीयमात्रं इत्यादि हविषां या वेदि यजमानमात्री न वि ६५
ष्पति तस्यास्तृतीयमात्रे सामथ्यादि दक्षिणाग्निलक्षणस्या वधिचैन भूचितं मध्यमाऽ

त्रै ग्रेया २ = नेक्षण३

शादित्येन विषयस्मिन्गार्हपत्यलक्षणे स्थाने ब्रह्मौदनिकलक्षणं अपराक्तं उक्तं। ननु चतुर्वि
शत्यां प्रक्रमा पाधेय इत्यस्य तृतीयमात्रं अस्मिन्विषये चान्नदीयसीति वचनादार्षिका
एव विंशतीयमात्रं गम्यतो कात्सिनो न्यायेन सूत्रितं वैवं तस्मादैष्टिके क्षेत्रे आधानस्य ग्न
विधानात् संवत्सरे पि द्वीत्यस्य प्रणीताग्निषु मध्यमवंश प्राचीनेषु संनारस्त्वेषु विक
0 ल्पाणीय धन्नु गच्छेत् पुनरश्वैन प्रणीतस्य संनारेषु। गार्हपत्यो पन्नु गमतः संनाराहि
पुनराधानवन्माधिं चा प्रणीतस्य आवहथ्यादिकं हे र पव ग्रातिं वसनदानां तत्राधानस्य
वत्सु। ऐष्टिकविधानेनेष्टीनामाधानतंत्रमध्ये विधानां वक्ष्यति। तं च्या आधेयिकाः
तिंयस्य येन विधानेन प्रणयनं तस्यानुगतस्य पुनस्तेनैव प्रणयनस्यो। त्तरवेदि
कादरिवं गार्हपत्यलक्षणस्य नेदीयसि निकटे समं गार्हपत्यलक्षणस्य प्रतिपुरस्ता

= आधानविधानं वक्षु ऐष्टिकं २

न्नुद्धदत्तार्थः। आहवनीयार्थं लक्षणं करोति लक्षणानन्तर्यं। प्रावृत्तिक्रमो यः। संनास्त्र
हणं प्राकृतानां संज्ञानार्थं सिनारत्नोषमित्यत्र उत्स्मृत्रा न धुमांऋ–ऋ नुपदाह्लकाऽति
ऊला धायद्धारमपां विशेषणं स्वभावतस्वरूपं तद्वापाः। ई यत्पत्र–ऋ। वक्तिकवपायां
च क्रियासामान्यानं त्रोपद्यवर्त्तते। नू स्त्री ग्रहणं। यद दोदिवो दीर्घानिबापक्रियासामर्थ्यानू
वंद्रमसीति मंत्रस्य समकाला। वंद्रमग्निः। विपेशानोनिः पन्नस्मृदं। अद्दहर्षो। अथीये द्वैध्यं
निबपंति लक्षणार्थं चातुत्र देशाय। प्रारब्धकिरिन्सरवकोतरवा तस्मृदं। स्त्रीपुष्करप
जाशग्रहणस्तु त्तरे अपिवर्त्तनीयं निराकांक्षत्वाय। मंत्रानाम्नानान्नू स्त्रीमेवस्यातर्हि।
पारशारवमविरुद्धमनुमन्यते। तैत्तिरीयके। वानस्पत्यानामपि मंत्रास्नानां। तन्निहेस्माऽनू ६६
स्त्रीमित्यपि शारवांतरं सूत्रितं। संवा स्तजामि हृदया। संसृजतीस्याद्यते ततो ज्ञायते।

असंसृष्टां कल्पयंते। आयं गौः। अंतश्चरति त्रिंशद्धाम। भृशुः संमर्ष्टिः। आजानेयाः कुली
नकः पुरस्तादिति गार्हपत्योत्तरदेशाग्निप्रायं॥८॥ गार्हपत्येन। रक्षः स्वस्फुरेण निर्हन्य
मानेषु ये सूक्ष्मा वायवः अवतिष्ठंते वरीयंते। तेषु जावलोपा॥ अन्यद्भागो मयचूर्णा
दियत्र हि प्रमग्निरग्निर्घृष्यते। वृषणौ स्थः। तत्रैति द्विप्राग्निपरामर्शः। अत्र हि मौ गौ
ग्नौ वौ। तयोरुदकृत्वनोः प्रजननं निश्चलमिति प्रसिद्धिः। मूले। मूलतो मूले। बालादिस्य स्त्र
स्त्ररधिकारणत्वम्। संख्यानादेव वत्रिनागे मूलेतः प्रजननं सिद्धं। मूलानां त्यन्योतद
युक्तं। निवर्ततीयाघ्रस्या। कर्मन्नताया उत्तरारणिविशेषणात्वान्मूलं प्रधानं। वक्तृहो
हृत्रूवित्तिस्कगादीन् महा हविरंताश्चवर्हेर्द्दिनवाचयति। एवं तं प्रयुंक्त इत्यर्थः। अग्नि
नरः। उपांशु साम गानं याजुर्वेदिकत्वात्। समवहितयोः संम्यक् स्थापितयोर्यंत्रितयोः

रर त्पेाः॥ विषस्ते धूम। अदर्शिगा। एतयो रित्यैतस्यां साम गायेति वर्त्तनीयं। प्रतीकात्तौ
नगात्राश्च। प्रजापतिः अग्निर्प्राणिनिनासिकयाग्निमनिश्वसिति। यो नो अग्नि हृदयं कमला
कारं मनोवात द्रुपल श्रिस्थानं आस्य हृदयादपाङ्पे। मंत्र वसाधियजमानश्चाजपती
ति ह्रर्वं वतूत्त्रिणा घम तथा एव पियस्थान विविक्तिष्य। तत्क पशब्दार्थः। उपो घम्यपात्र्यो
जस्याय तूष्टिषिथा। अनामतो पदशा इमे ब्रह्मणो यजमानस्य वाधास्य मानइति वर्त्तम
नस्मामीध्ये। अविद्यमानद्वेष्पेदूरस्थ त्वेनान्येन वाकारणेनापविद्धो द्वदस्ये द्रूजतमिति
गम्यते दोस्यावते। उद्यताग्निरे वजूपति। तथा वाचयति। घर्मः। श्रिरइति। मयिगृह्णामीतिस
एक वक्तुध्याम पिअहं अग्निमितित्रीण्यधिकरणकर्तृकर्माणि कल्पयती गृह्णातिपश्पती
मर्थः। एकामवेदं तत्त्वं परमाथीत हृदयवा हृदयमित्फ क्तो। यो नो अग्निः पित रोहृतत्त्वि ७

त्तिवमंत्र अयुमर्थमनुवदति। क्रियमाणान्नुवा दिवान्मंत्राणा।मात्मयाजिपक्षेदर्शितोयं
सूत्रकृतापिहृदयसंकल्प वा चो। युक्त्यासंकल्पयत इति छिवचनादध्वर्युरप्येवं दृष्टिमनु
क्तं। प्रजापतिरेव न्नूचा मनसौत्यादि। तत्र मयीति अत्र मनिर्दिष्टइ। अग्निं परमात्मानं। अ
मत्वित्यात्र तुष्ट्का मि अत्र त्वप्रस्थातुकल्पयामि। आरोपयामि एकत्वमनयोः समर्थमिति ॥ कामि
आदाय अहमिति वदेत्रस्यैव एककर्तृत्व शक्तिर्नेदा। तदुक्तमात्मानं वा एतत् यजमा
नः संस्कुरुते। युक्तेन हि मनसा यज्ञस्तायते एतद्वा अदध्वर्यो मन्यंते इत्यादि। वाग्नुर्वोगि
रसां। अंगिरसश्च तथ्य प्रचृतयः। अग्नेर्हि। अग्नेज मदग्नि विश्वामित्रादयः। इंद्रस्यारा
जन्याराजन्यात थाविशेषो मानाहुति। अत्रवंगोनंतरस्यैव मान्नादिति सर्वत्र ग्रहणं। उपस्थ
नतत्रपस्थोदक्षिणोत्तरजानुविन्यासः। सकृतोरवितोयेन सत्रपस्थकृतः। पारवंतीये

अनुस्त्वजतिर्हुवत्पर्यो।

नपरिगीत।सतंअन्वस्त्वजतिपाञ्चन्वास्तंस्तुंवं तीत्यर्थात्।अग्नग्नआयूं।एकैकयैकांस
मिधमादध्याद्यथासंरध्यन्यायस्यलोकसिद्धत्वात्।द्वे वदन्तयद्धदत्तविहन्तुमंत्रेण्एता।
स्तित्रेधेनवोवीयंतामित्येकेकस्मात्एकेकामितिगम्यते।प्रामीमयीस्ति।अक्तानांचत
स्तणामजननाचक्षीषु।द्विरादधातिप्रयोगस्यान्यार्थत्वात्।गार्हपत्येग्नि।अनिहृत्तैपिगा
र्हपत्येअग्निनादधीतेतिबहुवचनादिष्टीनांवतदंगत्वंवाज्ञाधानेदौमवस्मेनिधायत
दंतेध्वर्यवेदानविधानान्तदंतइष्ट्युपबर्यइत्फत्नो।तकहृत्रतिलेनोघटस्यचीवाकरोती
तिवदेवंवेष्टिाग्निर्नैआहवनीयएवसंस्क्रियते।पितृसर्वेति तस्य घ्राणिष्ट्युपवर्यादा
तुगदस्याधनीकंमेध्यनंप्रणानंवागोमयानिधारुणिवाग्निप्रणायनानियेषग्निःप्रण्
यते॥४॥याबाजिन्ना।अग्निमंत्रयते।आमंत्रयतइत्यर्थोमिंत्रवस्मेतु।यदक्तोंदायज ९८

मानस्यासंभवाद्धिकरणत्वं कस्यउपतेरवतिष्ठते अनुगंगाघोषश्चं कल्पनालोकेसि
द्धत्वात्तथाहि राज्ञः कस्मिकथ्ययतीति कथ्यनाधिकरणं करण इति। संज्ञारशेषः। संज्ञार
शेषस्योपयमनीचं तत् कार्यकरणत्वा। न्तत्त्वार्थभेदः। यथोदाहिकस्यशालाग्निव
शालाग्निकार्ये विनियोगात्। स्वलेवात्यास्वह्रपचमिति। लोकेपि देवदत्तं पुत्रं करोति
सोमदत्तः पुत्रकार्ये देवदत्तं कल्पयतीति। भवति समानाधिकरण्यं शाष्ठ हृयस्यैकवि
षयत्वात्। करोति एवमादौ विनियोगमात्रे वर्त्तते। यथ व्यापारान्तरेण करणं तत्र भा
र्वकरणान्नेदेन निर्दिशयति। यथा दत्तीणां वरसं करोत्यवशिष्टया मृदादोहिन्योचा
लथ्यालोमपृष्टकाष्टस्य मृदंगं कुरु। अस्या मृदो घटमनेन वीरणेन कटमिति। एवं
चोपयमनीषु संज्ञारशेषशब्दः समानाधिकरण्यात् प्रयुक्तः। औदाहिके शालाग्निवद

आग्नीध्रायप्रदायेति शाखांतराद तद्युक्तं। अस्यांतु शाखायांतदिममेवाध्यायाद्येमम
ध्यान्तु मिन्धनय्यमान प्रणयनायाद्दक्षिणाग्न्याधानेन ह्यवायो नपद्यते मंथ्यति। विद्युत्व
यत्फदइ·सुखसमवहितेधारयति। दक्षिणामुखमंथनं गार्हपत्यवत्। नक्ती शाह्वस्याग्ना
वातन्नुवइ त्पूर्वद्वहु॥ अत्र गार्हपत्यवद्यथोर्यं दक्षिणाग्नेरेपिपस्खवयोगात्। यथादि
त्यवंचाग्निपरं स्वत्यत्रोक्तं। ह्यर्थमग्निमपारोचेति। न्नूरित्यस्यानु वोवाधकं। उपस्थनतइ
त्यस्योद्दहुरिति बाधकं। शेषस्तुन्नवत्येवा ऽप्रतिषिद्धात्। यदापि गार्हपत्याद्धृतिप्
क्षस्तदाप्युवा। मानंतर्यविधानात्। द्वेवर्यंनिक्तंतिते बांयस्याक्ष हस्य गार्हपत्येनै
वसंबोध्येनदक्षिणाग्नेरित्याशयः। अर्थानतिदेशश्च मंथनविधानमस्यनतिदेशा ८८
त्स्यादितिरित्यंतं। वामदेव्योऽनुस्तजतीत्यक्तं समिधः पूर्वोक्ता। अग्नीनादधीतेतित्र

याणां प्रकरणादुल्मुकापनुत्यर्थं वा दाक्षनात्रा विहान्नवरं ददामि तिनत् प्रतिषेधान्नावा
ता॥अग्निप्रणायनादुल्मुकानि॥अस्य प्रघमा॥अस्य पूर्वरिथं च क्रं वा वर्तयति गमयति त्रि
परिवर्त्तनं विहारयत्तद्द्वस्र चेत्क्रं समयाद्धपच्छे मंत्रो द्दिरएच॥प्रंतयातु॥अवस्थाप्य
अग्निप्रणायनानि द्दिरएए धर्यु॥॥अन पूर्वस्ति ष्ठति स कर्मकास्तस्मात् यजमाने दे तु क
र्त्तीरिएोचा तेन वरदाने वस्थापने च समानकर्तृकयोः पूर्वकाले ति सिद्धो वरदानं श्रो
त्रा त्रधर्या॥नीधेस्या॥आहवनीया गेप्रणयनध्याप्तता तत्नु त्तरेणलक्षणां समया
धस्थानं॥आहवनीयलक्षणां वा सविज्ञानात्॥आक्रमणम ध्यारोहणं॥अपर्यावर्त
न॥परिक्रमणं परिसामीष्ठ्यन लं घनं प्राक् सर्प्पणं॥त्रत्यवनीयाश्वं प्रेत्य इमु स्वं कृत्वे त
र्प्पं॥प्रतिलेन्याग्नि॥प्रतिष्ठहीचा उपसमीकृं ऊत्के त्रमा णास्य नियमधारयिचाजा
उ पे

त्वय

उप्रमाणेषु कृक्रीयात् तत्तयच्छेत् कस्मिन्तियावत् नात्फ ज्जृस्यः कस्मिदग्र मतिक्रम्पनो
यच्छेत् स्तुवाःस्वयय घस्यार्थंकि संश्वि यथार्थंतिल्पोर्थाचपि मंत्राणां सर्वस्मात्सर्व भेदा
त्पुरस्तादिति दक्षिणोत्तरयोर्निवृत्यर्थं। प्रत्यङ्मुख स्यञ्जपश्चात् तस्थितस्यापयोगप
वातान्ह्र इति प्रक्षस्थितो मान्त्र दिगन्तं पुरस्तात् स्वेयं व्रतस्मिन्निधेचेत् ऋथो त्वय ह
णामनर्थकं तिष्ठंनि वाच्चः कथ्यात। प्रातस्तिष्ठन्निति वनृ ऋथ्यं वोच्चो लक्षणां प्रत्यक्ष्मटि
न जिह्वाना मूर्द्धं इति वतानि वंऋं तः करणमन्त्राक्रमटित्वं दृष्टांतोयज्ञायाद्रि मेनोर्कत्के
सबन्ध वतः सपत्न भ्रातृव्ययोः प्रकाशाप्रकाशाद्यातिचरन्तो न्नदा॥ विस्तारे निषु
१४२ र्णांस्त्रिविक्रमाधिकरणेचे त्र विरुच्छोत को दोषः॥ सोदैय्यानूसामीप्यं युक्तं चापरिव २
तीयतपरिन्नामायतन यद्वारथ्य वक्रे णविपरिक्रमयेदिति गम्यते। संस्क्रियमाणाया

तद्विहारस्याग्नौ संस्कुर्वन्नित्याह ध्यंश्च----तितनयार्थं स त्वायजमानोग्नीनुपतिष्ठ
ते निधनेताऽदात्तासमृ॥ इत्यादि॥ अग्नीन्परिस्रवतिः समूहति। परिमृजति। दर्भैः समू
ह्यात् दर्भैः कुर्यात् द्विहारिकाणीति परिमार्जनं च समूहति पर्युक्षणं परिस्तरणान्यै
साहचर्यान्निस्मात् दर्भैःकुंधरस्येति मन्त्रैः स्यान्नै मंस्तोमइति परिसमूहनं पर्युक्षणादिमं
स्तोममित्यवगमानंगार्हपत्यान्नि प्रदच्चते। परिस्तृणाति पूर्वमग्निमपरेवेति परिस्त
रणमग्निपूर्वाद् दक्षिणाग्नावाज्यं निर्वापादिनि त्यर्थं स्यादाज्यशब्दस्य संस्कारव
चनत्वात् पूर्वविधिवर्जितिवचनपक्षे। तत्र यथापि ह स्पाः पयइत्यादि द्रुक्षेनं। एवं
इत्थंभूतस्य प्रात्रस्याज्यार्थानाज्यसाध्यानि प्रयोजनानि। निर्वापावेक्षणादि
किंचिद्धर्ममात्रमिष्टं त्माऽपयमनादि दर्विहोमे दर्शनात् कुर्वन्तीति प्रसिद्धिस्तु वना

छशमीमयि आज्या क्ताछृतान्वाक्ताएवजातिवचनत्वादाज्यस्येति। ये ऽग्नयः सम
स्वादत्यत्रानुवर्त्तयंति। आदधाति सन्निधानाग। शिष्टचान्नत्पन्ये। पूर्वंचैवगत
नपर स्यर्यंते क्रयसंबंधात्। सप्तते ऽग्नेरुद्दीती त्यक्तर स्थत्रात् पूर्वोक्तिमिमात द्वितीया
तत्वात्। ये ऽग्नयो त्रेलोक्याग्नयो विप्रकर्षेणपरां चोनयाऽकृत्यानीयंते। द्रवि
णादिनातोपनीयंत इत्यग्निविपराणयनीयाथवाग्नीनां द्रविणादिं संचस्यविप
र्संराणयनं विपर्यायो द्रविणप्रदातृत्वं यस्याः सा तथोक्ता। अध्वर्यवे इतिकरण
मंत्रोयंवाग्विसर्गेऽस्त्यापावेनवाऽपञ्च दानमध्वर्य्यवे लिंगात् तदुबैलेननभवतिस्य
त्रकारस्तुनयापर्यग्निमपिमंत्रार्थवादेनोक्तंक्वचित्सूचयति। हविःसदेहीत्येवं
विधेषुदेवताऽवाएततस्त्रवैधकरित्येवं वरंचापाका। अनेपाञ्तं द्रव्यंहिदीयत इति ७१

वा वाद्धिदीयते वा वा प्रदीयत इति मनुः प्रतिज्ञानमेतदनपाकृतस्य वाङ्मात्रेण ददात्यर्थः
स्यान्निहृतः॥ स तं तथापि यजमानो वरं ददातीति ददातिप्रयोगात् प्रत्यैस्यः संप्रदाने
स्यो वाचा दत्तमपि स्वीकृतं परद्रव्यगतं ब्रयत्र निर्देपस्यात्। अयं च परोद्देश्यः संप्रदाने
स्यः संकल्प्यात। स प्रतिज्ञातस्य विषयः। एवं ते स्याद्धेनुं ददातीति। अखंडितस्यैव धे
न्वादेर्दीनस्य स्वीकरणं रुत्विजा। अविभिन्नक्रम ध्रुगत धनवत् स्यात् तस्माद् पाकृतमपि
वाचा दत्तं न वति प्रत्यद्रूपपात्रेभ्यः॥७॥ दार्शपौर्णमासिकं विधानमिष्टीनामित्यति
देशात् तत्रं निर्वपत्यादि प्राकृतलिंगात् पंचत्व इष्टिलान्यपि प्रयाज ष्ठित्यादिषु चोद
कप्राप्तेषु धर्मेषु चनष्टालादि गुणविधिर्दर्शनात्स्वविधान प्रकृतिवा संतर्वा धर्मी
कां तास्वरूपासिद्ध्यर्थमिष्टीनां विद्यत इति सा दृष्या दार्शपौर्णमासिकमेवासांध

र्मज्ञातं युक्तमिति मचास्मत्र इतोतः। दर्शपौर्णमासिकं विधानमिष्टीनामिति। यथाव
श्यकं दर्शार्थान्त्रयस्ता --- सर्वकस्थिनित्यं तदान्याय्यं कर्म्मोपांश्चितिसूत्रेगतत्वात्
व वक्तव्यमेतस्या दर्शपौर्णमासशब्दो रूचप्रकरणे व्याख्याताः। तयोर्न्नवं विधानं सूत्रे
वं द्वन्सौत्यादि यजमानपत्न्योश्च वीदिसाधनं प्राप्तं तस्य ज यांत मिष्टीनां तत्रैकादेव
त्यानामाग्नेयवतां हि देवत्यानामग्नीषोमीयवत्त्वान्न देवत्यानामङ्करवर्ल्लसाम्यात्। यथा
मरुतां हि चक्रस्यादग्नेश्च मारुतमाग्नेयवद्देवं चक्रस्करचादवैश्वदेवमग्नीषोमीयव
द्देवं चक्ररेर्ज्जव धीदैवत्येऐन्द्राग्नवत्। यद्वा पृथिवीस्थानदेवतानामाग्नेयवद्दोषध्या
दीनामन्तरिक्षस्थानद्युस्थानानामैन्द्रवद्दिष्टवद्यथासंख्यं। अथ सौर्येचरौ यदि पौ
र्णमासाग्नेयवद्विधानं। ततस्योन्तूते ब्रह्मवरणं। यदि दर्शाग्नेयवत्तदा पूर्वैद्युर्वैधृदिक ७२

रणां यद्देवं विधेषु विधानेषु दर्शपौर्णमासाग्नेयवत्स्यादाद्यत्वात्यस्यां च पूर्वेद्युः स्या
तां सान्नाय्यधर्मत्वात्॥ द्वताश्च य यान्निप्राये णावा पौर्णमासाश्रयणाद् द्विविध्यनेनैवाग्नि
प्रायेण न वैश्वदेव वरुणप्रघासपर्वणोः पूर्वेद्युरावीदिकरणोपशोउ वचनां यद्वामा
वास्यायामिति कालवचनं न नामधेयमिति॥ विकराश्च तंत्रेवावसरेऽनुक्रमिष्यामः॥
प्रवक्ष्यामः॥ विकाराश्चोद्बाधस्तंत्रद्वयप्रयुक्तिप्रसंगलक्षणास्तत्र ऊहे यथा द्वि
तीयामाज्यस्थालीस्कवं चोपन्नतोमंतरेति प्रभृतिसंस्कारविषयास्तथापदोहोक्व
नोहोलिंगोदस्विष्टिकृत्वेऽदाहरिष्यति तत्र विषयाः॥ बाधाः स्वनेकप्रकाराः॥ यथाग्नि
कथाग्नेयमष्टाकपालमित्यग्निहोत्रहवण्या स्त्रिहृप्यमानादिदाहिणाद्वाहार्यस्य प्र
त्वच्छिष्टेन च तावाज्यनागाविति पाद्भ्यां तिष्ठानि वपणयोरिव क्वचित्समुच्चयः॥

त्तत्रव देशकालफलाभिधानकर्तृक्रिये तं तं वक्ष्यति तद्वेदेनु। आवृत्तिं चापरतंत्रो तु पुन
र्बुच अप्रसंगं वक्ष्यति। प्रयाजक च मन्त्रायाजक बंढ न यत्रयो उक्तं च दर्शयिष्यति
देवता उपलक्षितानां शानैः शनिरिति विशेषणमुपलक्षणस्यादेवतावाचकाः शब्दा
दनावा कस्तत्र तद्धितांतस्तत्र वाक्यार्थो तो तद्धितेन तु पाचा विकारिता। शानिरत्वरया स
म्यगुपेत्य निशाकेन चेतसा तद्धितादिजं विकारं तिन्नय्य प्रकृतिर्भूते लक्षयितव्यो
गृहीतव्यां आत्मव्यापारत्वादुपलक्षणस्या। शनैः सम्यगत्वर येत्फलो। तत्र क्रौडिनी
मि इनं तांत तद्धितः। अन्नये विविचयेऽतीकारांताच्च कारान्ताच्चतुर्थी। एवं समासाद्वप
लक्षणं। आग्ना वैष्णव मित्रावरुणाभ्या इत्यादौ वैश्वानरो देवा वैश्वानरमिति तद्धि ७३
तीयुक्तं प्रायान्नवायं गुणान्न तद्धितउत्पत्तिर्वा क्वचिकैव नोपादाना घान्यानुकाकयो

राग्निशब्दो निपातनाद्गेव। सौर्यवारुणो रथमादाय इतीतरथा निप्रसंगः। स्यात्। अ
पानप्त्रीयस्य काकस्य च वा कररणाद्दुपलक्षणं। उक्तं च। मैत्रायणीनां चौर्येण। धन्वाद पो
ष्ट्र इतीति पृष्टः। स्यात्का। सिद्धिरिति च। केचित्तु यथाम्नातमित्यत्रानुवर्त्तयंति पूर्वसूत्राच्च।
तेन विश्वेभ्यो देवेभ्यस्त्वाभूर्वहीति सिद्धं। विश्वेषां देवानां महदं दवयुज्याय्यति समाम्नातं। अ
परे तु यथाम्नातमहणानुवृत्तिरेव। अपानप्त्रेत्वभूर्वहीति मन्यंते। अपोनप्त्रीयं नपृन्नप्त्या
मिति सूत्रेण। राशद्विसयाजिनो वा। व्याध सित तनूनपादेव यथाम्नातमिति सिद्धं। नयनु
दष्टानुविधिश्छंदसीति तद्धितार्थे समासं ब्रूमो विश्वदेवं च रूपमिति। उषधीभ्यो वेदतम्
ति दीर्घ ईकारविधिर्न। क्लिषु विशेषः॥ आदित्यन्बह्कुरूपमिति वाक्यशेषादादित्यादा
दित्यं च रूमित्यादि तद्धितानुवृत्त्यनात्र अपभ्रियादादीनि छंदजनोन्य न्नादीनां चेदग्निरन्ना

दइत्यादियाजमानादिकंस्यान्नहि बुभुक्षितस्नातोवान्यत्वमापद्यते ब्राह्मण।स्तस्मा
स्त्यादित्यवध्वंजनेसतिलादागंतव्य॥छ॥आग्न्याधेयिकीनांविशेषमाह।तंत्र्याऽग्न
न्याधेयिक्यः।सद्यः कालो।सर्वत्रिपाक्षुदेवता॥तंत्रिनवास्तत्र्या।तंत्रंतंत्रंचादाधामि
कोविहारः॥प्रकरणात्।यथासाकमेधिकस्तंत्र्यावयवइत्यत्रतंत्र्यइतिपितृयज्ञादेः
समानविहारिकस्यसाकमेधावयवस्येतिविशेषणं।निन्नतंत्रस्यानीकवतादे
निवृत्त्यर्थं।तत्रमहाहविस्तनूमहत्वाधानं।अतएववैष्टिकंकर्माधानिषुवक्ष्यतिष्टिकं
परस्परावधित्वेनसूत्रयिष्यति।अपिवाग्न्याधेयेन्वा।आग्न्याधेयिकस्तत्प्रयोजना
अयथ यैनेष्ट्याथ्याधानमंत्रं।तंत्रशाष्टाङ्कवर्ष्यादिगादिम्भोयत्प्रत्यक्षतंत्र्यास्तंत्रघेतिससमं
तोवाग्पुनस्तंत्रीशाष्टात्बकुववनंतेत्र्यइतितंत्रीण।मिहोसंभवात्।एवंचयएवाधान ७४
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र्विजस्तु इष्टिषु स्यकृत्स्नं तत्र मध्ये विधानां मान्येच्च वरीत ह्यः । सद्यः समानाः कालो यास्तां ता
त्तयाकां । आधानानि कार्य इत्यर्थः ॥ नन्तु सद्यः कालत्रयेण मुपवसथ निष्टत्यर्थः ॥ संस्थित
यामित्युपवसथः ॥ सोमाधानेस्तु त्रिरिव निषिद्ध्यति ॥ सोमाधानसूत्रे रेव निषेधस्पति
तस्मात्सद्यः कालत्रयेण मिष्टिर्न्निर्यजेत । पौर्णमास्यामित्यादौ छित्तिक कालव्यक्तदासार्थं
ऽताद्युक्तं मुक्तं माधानाङ्गिक्य इति । संवत्सरे हवींषि तिद्भवा षिकं तत्त्वं चावाशद्भके
संवत्सरसाद्यावति । अग्निर्विसृष्टः प्रजापतिरित्यादि । अपि पक्षे वृद्धियोजिता पौर्णि
ष्वादितानां प्रतिसमाधानं शङ्कमा । किन्तु यावानुस्तत्रार्थस्त वेदां । यमावाचामेति । सर्वाः
ऽऽधानदेवतान्वारंभणीयाद्याः पौर्णमास्यां समावास्यायां वा सद्यः कालया हवीं
षि निर्वपतीत्यर्थः ॥ आज्येन वा कुर्यात् संवत्सरे वा हवींषि निर्वपतीत्यर्थः ॥ आज्येन वा

इत्यनुवादः । शङ्क्वश्चर्थं । संवत्सरे द्वी ८ षीति पद्दैपितॄन्त्वस्फरिति स्मारितो यमवधि
स्तदुक्तं ब्राह्मणेनाश्वकारणा । पवमानादीनिष्टीश्च स्वर्थानि लिंगप्रकरणाभ्यां इति
तस्मादग्न्याधेये अग्नयः स्फाः संस्काराशिर्चातुर्होत्र नाश्वं वृतावोक्तं । अग्न्याधेयस्य
यज्ञत्वं पवमानादि इष्टिभिरायुमित्यपक्रम्यता विनाग्न्यनिष्पत्तेरित्यादि उपाधिर्दे
वतानिधानानियासां उपाधिर्देवता । अग्न्याधेये त्रिविशरांजणीये त्यग्न्याधेयं वि
शेषणमारंजणीया परिभाषार्थं वा । आधानस्यातेन पुनराधाने स्थारंजणीयास्या
त्तुपाधिर्देवतार्थत्वं वा । अग्न्याधेयं विशेषणमारंजणीयायां । निरूप्याग्नेयमष्टा
कपालं । अत्राकश्चिद्दोहः । अन्यथादीनिष्टीः । षि अग्निर्वैवस्टिष्टिमिति लिंगप्रकृ १२
रणाभ्यां आधानाग्निकानीत्यपरे । सूत्रकारस्याधानांगानीति लक्ष्यतां । ह्योमे

वसानाऽग्नीमादधीयातामिति ब्रह्मौदनादिष्टिपर्यंतं द्वौमेव सानयोराधानं सूचय
तोथतिषंगेनच सूत्रयतऽऽधानांगानिह वींषिप्सनिपतानि निरूप्य ग्रहणादग्निहोत्र
हवण्यन्नाविपनि वीपस्यगुणलोपनमुख्यस्येति वचनात् ब्रह्मावृत एवासां गप्रधानार्थ
त्वात् वरणस्य यथासामिष्टिषु ब्रह्मणोवृतत्वाद्दर्शपौर्णमासिकं वरणं सोमे निवर्तते
तिएवं अत्रापि उपवसथस्तु आधानिक एवह्नीनां सर्घां कालत्वाद्धवागादुविदड्या
दीआग्नेयस्तु पसाधान्नदध्यंरक्षस्येति पर्यंतं नन्तु दर्शपौर्णमासौऽग्न्याधेयिकी
ष्टिसंस्कृतेष्वाग्निषु विहितौ अग्न्याधेयीकापिनसंस्कृतेषु स्फारितिनाऽनवस्था
प्रसंगात् आरंभणीया वसत्रौ वनिबिद्धा अपनैन यीवादनाय ष्टीनां सप्तमीत्र या
ग्न्याधायत्रिद् विरितिसाय स्यचना वेनेतानचधिकरणो वैमृधादयस्तु काम्यचान्ना

आनंतर्यं २

अन्यः प्रणीतोऽवचनात्

त्तिदिरूपं ता॥ अस्वप्रणीतस्तु स्वल्य निर्वपंति हवींषि ये॥ अस्याधेयविधिप्रास्तेष्ठमंते च द्वि
केवलं॥ संस्कारस्नागितं त्यक्त्वान्यत् तु सं॥ क्रियते यदि ब्रह्मौदनादौ का॥ क्रियाशास्त्र छ्रादे
यस्निंसंनवे॥ अथ संस्कृतस्तु तत्सृज्यते तद्गुणात् वीरहा च भवतु॥ अन्यप्रणीवचनात्
संस्कृतोपि द्विनौ किंका॥ शूद्रस्य द्विजसंस्कारे द्विजत्वं नाभिधीयते किं यूपांजोषयिच्चा
नून्योयू पारेष्ठना॥ तूल्यापि वाधाय मिष्टिर्निर्यैः सनुसृजेत॥ अस्व प्रणीत संस्कारा
इष्टयस्तैः समाश्रिताः॥ अन्या यो नापि वचनं नवशारवांतर स्थितं॥ आधाने त्रिप्रण
यनमंगमंगं प्रतिष्ठं चिन्निरुक्षेति निर्वापमग्निहोत्रहवण्या॥ अन्ना वेपि दर्शयति तत
स्वपात्रं तरेनत्तु स्रुन्येनानानाबीज निर्वापदर्शनान्नानाबीजपात्री तु संसाद्यते॥ अग्निहो ७६
त्रहवण्यर्थं विधानादिद्वत स्या अन्नावाग्निहा त्रान्ना वान्नचप्रोक्षणीमिः प्रयुज्यते

का १

अनिर्दिष्टायामासिञ्चेति परप्रयुक्तौ धारयात्तासां। एवं चाग्निष्टो वात्त्वोपवपनं च नकेन
विदसंसादितनक्रियातान द्विषापवपनेन कपालं प्रयुञ्ज्यात। तत्तेन कर्तव्यं नुषो
पवपनं निरूप्य ग्रहणेन गुणलोपे च मुख्यस्येति दर्शितं वा तु। अग्नेर्मन्थनादित्यादि। आ
हवनीयात् तस्मा। आहवनीयशब्देन। विन्याहृत्यात तस्मिन्ब्रह्मौदनिकमिति यथा
अतस्त्र आहवनीये जुहोतीति होमातिदेशात। तस्य॥ किं वाहुतीयया परिणम्यते
आहवनीयं जुहोतीहोमसंस्कारार्थत्वात्। तत्संमाधानुमात्रं स्यात। तथा चोदनातु।
तारणात् आहवनीयमित्यधिकाराद्दावसथ्यं वा नं[illegible]यति। पूर्वमामन्त्रणाया धि देव
नीदीनादत्वा निषसादधृतव्रतेति जुहोत्यर्थादाज्यप्रस्थानं तीदीयति। विवित्त्वयादृथा
निधायोतितदाहतात् हन्ताद्वि। विततेतिहताद् श्वयेनयायत् अङ्गीयादित्यर्थ असिच्चेद्दा

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तथाहि रत्नपादाः एवंविदःसन्पानामंत्रयेताय ध्योक्तमार्याः किं तवा इति आक्रणे न प्रपद्येत्य
ततसूत्रंप्राकृप्राकृणादित्यक्तचादवाधः सिद्धेष्टिदर्शपौर्णमासविधानप्रसिद्धां संतिष्ठतइ
ति किं यावता सिद्धेष्टिरितिवचनेन संस्थालम्पतएव उच्यातां केषांचित् सूत्रकाराणामंत्या
यामिष्टौ व्रतविमोक इति मतं तन्निरासाय संतिष्ठत इत्यक्तं युक्तं चैतदीष्टीनां परस्पराना
काङ्क्षणान च पत्नीसंयाजांतेत्यादिवचनमस्ति दीक्षणीयादिवाद्यदिवापुरोवधां संस्थावच
नान्नावात् व्रतविमोकं संस्थास्यात् पशुवत्चवरुणप्रघासादिषु अवश्यंहि यस्यदेवताप
रिग्रहार्थमन्वाधानं तस्य वैश्वदेवीष्टौ पुनः कार्यं न सो मार्थं चाधानवत् दीक्षणीयादिष्विव
मावास्यं वैश्वदेवस्य प्रसज्येत अंगांगि कनावात् व्रतं उ यजमानेन गृहीतं न पुनर्गृह्य ७१
ते पिष्टपेषणमन्यथामवेत् अपिबालो संस्थावचनं हृष्ट्वाग्निं प्रवाहयंति अतएवबा

र्शान्वाधान २

संति ष्ठत इत्य वस्य पुनरुक्तेः

लो॥ येनेति संस्थावचनमग्न्युपवर्ग इत्थं विदंति। न तावत्संस्थितशब्देनाग्न्युत्सर्गो निरुच्यते। समा
प्त्यवाचकत्वात् पिताऽपृथं न संस्थितायामिति कालविधानपरस्यासंनिष्ठितेन इत्यत्र संपुन
रुक्तत्वात्तात्पर्ये ऽपि च ऽतिरात्रं संस्थाप्य सान्नाय्येन यजेत। सान्नाय्यं संस्थाप्या
ग्रयणेऽसंस्थिते पौर्णमास्येन यजेत इत्यादौ कालवाचित्वात्। संस्थावचनं ऽन्तराणापि कर्मापव
र्गे विसृष्टत्वात्। पवमानेऽवनीयाः। सत्यपि संस्थावचने ऽग्न्युत्सृष्टेषु इष्टि पशु सोमेषु न विसृष्ट
ता न कारणं संस्थावचनमग्नि विसर्जनस्य न तु नैकप्राप्त्या शंका ऽस्ति प्रणीतिरष्टीनां
त्रिनिराप्तं। निषेधसिद्ध्यादिप्राप्तं मन्यसे। अन्यायतस्तावत्क्रन्नबाध्यते प्रयोजनमपि ते तन्नि
षेधपरं॥ ३॥ संस्थितायामग्न्यावपे वसंस्थितायामाग्नेय्यामिति कालनियमात्पवमानानि
वपिस्यात् यत्तू पवसथादि पावमानं हविरग्निप्रेतं स्यात्तदा संस्थितायामिति कालविधा

नमनर्थकंस्यात्।स्तत्रपावक्रमेणौवसिध्येष्टिःसंतिष्ठते।अग्नयेपवमानायेत्यपवसथ्य
दिनेस्यैतेति।तत्रसद्यःकालाइत्यनेनवचनेनाधानिकेष्टिविधानसमर्थ्याडुपवसथ्य
धानप्रतीतिः।तस्मात्संस्थितायामितिनपुनरुक्तंमासामाधानसद्यःकालेनाथामा
त्मकुद्यग्र्यंनिवासामाधानविषयंसंवत्सरहवींषीतिविशेषविधानात्सोमाधानेपाव
क्रमास्सद्यत्राधानदक्षिस्या।दाग्नेय्याआधानमध्येविधाना।दिरथ्यासंवत्सरतथाग्रय
अपिस्या।तस्मादसोमाधानपक्षेपिसद्यःकालेतात्सिद्धाभात्रब्रह्मवरणां।तंत्रमध्येविधा
नाडुक्तंद्विर्दर्शपौर्णमासिकवरणं।सोमेनिवर्ततेति।अन्वाधानादिसिद्धंदक्षिणा
यांविकारःकश्चिदश्वेनप्रणीतमुक्ताद्यान्यमाहवनीयंप्रणयंति।तेद्वत्रन्यायांवसर्थ्यं
तः।आग्नेयीष्ट्यंतमाधानमितिगायंतितत्कः।परिहारस्तथापितंदृष्टामो।यद्याधानेनि १८

त्वन्नं ॥ किमर्थमग्निर्मथ्यमानादीनि । अग्न्यर्थानीति चेत् ब्रूयात् कथमाहवनीयस्येष्टिफलसा
धनेष्टिनिःसिद्धता । असिद्धं हि साध्यायोपदिश्यते । आहवनीयस्त्वसिद्धः ॥ साध्यते ह्यग्नि
रतो वा सिद्धमुच्छादितेन केवलेन द्रव्याकेशाफलान्तावीयावतावीरहत्यापि तानवपौ
र्णमासिकं प्रणयनमाधाने ष्टिप्रभृत्यादिनिरस्य पर्यतया श्रूयते । आहवनीये जुहो
तीतिवत् । अथातिदेशतः प्राप्तस्याग्न्युपर्यता । होमादिदेशस्य मन्त्रार्थेति । नैवं उक्तं ह्य
हि होमाद्विकल्पं तत्र बाध्यते । न चेदवि निःसृति वाक्यस्य विदर्शना । अपि चाहवनीये जुहोति
त्याधानिकमेवेदं वाक्यं उपाध्यायैस्तून्नपगम्य आतिदेशिकपक्षोपि तादर्थ्यादिष्टिम
स्यात्तं । तस्मात् प्रागध्वर्युवसनदानादनुगतो ग्निराधानिकविधानेन मंत्रेण प्रण
येत् पथार्थीनामन्नं तिष्ठत उत्पत्तौ । नाङ्कुरं न वक्ष्यतीति न संस्थिनायामिति ॥ संस्थाः
स्थालस्मात् कालेन परश्चादस्य संज्ञा ॥ तद्दिया सां संस्थावचनं ना स्थितान संस्थाप्या

इति। अग्नये प्रवये। चकार। सोत्रानसंप्रैषकालेप्रयोक्तव्यः। सप्रतिमानमितिपाव
कस्यत्रिंशन्मानमत्र। पूर्वयोर्हविषोर्दृत्रिंशन्मानेइत्यादिसूचिनापावकसम
नबर्हिष्ट्वेतिपवमानापेक्षंपूर्वयोरग्निपूर्वेचंपावकस्याप्युनर्द्धोक्तिणाविषयेण। सा
हित्येनबर्हिर्विषयंसाहित्यं। विकल्पाता। अस्तुल्यपत्वात्। एतस्माज्ज्ञायतेएकादिक्षु
नवरुणप्रघासिकोवदक्षिणेतिनवास्यमनंतरचात्। एवंचतंत्रमध्येपिप्रायश्चित्त
ष्टोपतितायांनपृथग्दक्षिणेति। संस्थायां। विच्छेवेचपूर्णापिविच्छायचकारः। अ
आदित्यस्थरूः। का। ऽस्पनब्रह्मवर्चसकामस्येतिवतकाम्यत्वादनित्यरोहिण्या
धानवास्यां। नितदस्ति। अनित्यत्वप्रसंगात्। उखाप्रच्छेऽजनावन्नियचंयुक्तं। अ ७८
न्यार्थत्वात्। आधानांगत्वाद्देति। ब्राह्मणइतिपञ्चकामइतिवर्त्तते। अग्नीषोमीयं

द्वितीयमितिपष्ठकामापेक्षं द्वितीयत्वं। ऽइतरथा चतुर्थमिति स्यात्। अन्ये तु द्विती
ययहणाद्द्विकामादिनिष्टमन्यंतां। आवपन्न कृतौ। बक्कुवीदिरूयं। ष्ट तमिति
नावसाधनं। आमद्रणो। अविद्यमानमेद्रणो। एवं च अवदानकाले पिनमेद्रणेना
वद्येत्। अतएव क्रारंनणीयायां मद्रणं वद्यात्। तत्रापि न अपणं। मा यातु ब्रसना
गयजमानानागान्याम पिपरिहरण एवं सादित्यं। नतु प्रदाने। प्रकृत्यनुग्रहाश्चेदत्ति
णा कालेपिनागपरिहरणोत्तरकालेनं द्रक्षिणापावक्रमबलीयस्त्वात्वात् तत्रं। विकाराव
क्रमिष्यामो यथाम्नातमिति। प्रकृतौ स्वयष्टमेवपवितं। नागपरिहरणोऽन्निघारणा
द्वासनमनुमंत्रणं ततोदानमितियुक्तं। नह्यन्निघारितं चानुयोग्यं। आसन्नस्यचा
नुवर्ग्रैकृतौ दानमुक्तं। अजं कर्मोपमुक्तं। आजाने आश्चवतु उपयुक्तत्वात् उपब

र्ण श्रुपधानमित्याभिधानिकाः॥ सर्वीमव सूत्रमयं स्यात् अन ड्वानिति वयोवचनेऽ
प्रवत्तणं चितस्माम र्थ्यस्य अत एव योवहातिसाऽनड्वान् यद्दैवं धेनुरपि वयः॥ स त्वंव
र्तमानवयाननद्वान्नवचनाविनि अनडुत् प्रभृतिषु वयःसु वर्त्तमानं वयसाम
र्थ्यात् भूतात् तयोः सांड्ः॥ दित्यवा इंचमः करमितिञ्जात । हुँद्दायनी वृत्सतरी॥ यद्वि
त्योर्द्वौ वयसो द्दाती तिञ्जातः॥ अलादयादक्षिणाआधानप्रकरणे पवितास्वा
अंत्याघामिष्टौविनियुंजानआधानां गाहृष्टीः स्वव युतिाएवं यो स्व ध्यो राधानप्र
करणाद् वृशतमानवं विनज्यस्य त्या विनियुक्तं । तायास्तेना विरुद्धत्वात् परितोष्याव
नमिष न्यामिष्यां वजादयो दक्षिणा स्फरित्यत्रि प्रायः॥ अथा प्रस्मा क्रुतिवदिष्टयोऽपगं इतर ८०
थायावा अस्यै तदिति लिंगात् प्रकरणं बाधित्वात् प्रवक्रुतिरपि अनर्थं स्यादिष्ट

गणि

वतु अस्तु को दोष इति चेतु न कश्चिदिति किंतु सूत्रकारस्य आधानांगा सर्वेष्यतिषंग
विधौ वा आधानमुपकारकमुपदिष्ट ग्रष्टि निरूपन्नतं न्यायं समुपकारं करोति समु
दायादंगांगिना वपादाबलीयानिति सूत्रकृदाशयः। इत्थं युक्तं गवाज्यादीनां अन
तमो वा युक्तिः। अविशेषोऽन्यत्र ग्रहणं क्रियात। अप्राप्त चातु प्राप्तिश्चेतु परिसंख्या
नियामो वा पुनर्वचनातु न च प्राप्तिः। सोरंगादीनामपि प्रसक्ते। इष्ट्युपवर्गेऽध्यये
वसने ददाति। अनुक्रमसूत्रण कोऽभिप्रायः। न तावदत्र प्रवर्त्यं। अस्मातु पुनः कर
णा दृहुदृष्टं तेऽध्वर्य्यवे वसनेदातव्य इति वक्तव्यो। उच्यते। अजादि दक्षिणा काले
सन्नयोर्हीनं यदि स्यातु तदा होमवसानाप्याधानं तेन स्नानानुष्ठितं स्यात्। न तु
क्रमणात्तत्र दृष्टं तद्दानेऽउक्तं चैतदंगचे कारणंमु रथं सूत्रं। पूर्वयोर्दविषो रितिलिं
९+ तथा च श्रुतिः। यदजमग्न्याधेये ददातीत्यग्न्याधेयाँ प्रजा दानमिष्टि अनुदी
तो.ती

गदर्शनादित्पायामिष्टौस्तूत्रितं। कृते समिष्टज्तुषिविन्नज्यग्राशानां तौ। तेत्प इति कृत
ग्रापृानन्प॥ सामनायद्रूमाणइतिविद्यंतरप्रयुक्तमाधानं स्तुवयति। तत्र केचित्
काम्यविधिःप्रयुक्तमेवान्येत्वनित्यविधयःपुरुषार्थाएवेति। तत्प्रयुक्तिःकिनवे
र्यति। यस्तु स्मृतिकाराःप्रात्मसंस्कारसाधनस्यनित्यत्वमिच्छंति। तद्विध्यंतरप्रयु
क्तेवापिन विरोधस्यात्। अग्निष्टोमादिसंस्थावत्। अग्निष्टोमस्य संस्थांवावत्यर्थपुरु
षार्थप्रायश्चित्तछायापस्तेमममनजन नादिरण्यवा ससांश्चमतिग्रहादिनिमि
त्ताःकिं आधानं प्रयुंजीरन्। उत नेति। काम्ये ष्टिवत्पुरुषार्थत्वात् प्रयुक्तो प्राप्ता
यां ब्रूमः॥ यस्य प्रज्ञातेष्टिर्यतिपद्यतोऽत्पतिपद्यत इति वा। वायुक्पा आहिताग्रे
रधिकारागम्यात्। तथा चानुवादोयस्याहिताग्नेः सतोग्निर्गृहान् दहेदिति। अ ८१
ग्निनाध्यायेत्यग्नित्रदणमतिरिच्यात्। प्रकृतत्वादाधेयविषयावेनोग्नीनां। नक्रिय

तेमानवकेनु ध्यर्थं।मंदधीरजस्त्रधारणं विस्मरेदपि स्मारितं वान्यै रजस्त्राग्नयः सं
वत्सरं संस्काराणिचादिति। अग्नीनाधायाग्नीनुद्धिक्ष्य पुनःस्थापयित्वेत्यर्थः। आधान
स्याग्नैर्दैघाष्य तन्निष्पात्रारुक्कं चासंस्कृते कर्मा संस्काराणां न तदर्थ्यत्वात्। अनंतरं
तं तत्कृतद्यौस्त्वतुः शरावंर्षदनं दक्षिणा अन्ये केचित् अपयंत्यन्वाहार्यदर्शनात्। सो
ऽपि द्विस्त्र चिरपन्यो दीयात्तन्नातु नाया आज्यस्ये ष्टिषु देवता। पवमानस्य हवी
षि यद्ध्द्व त्वानि तात्पादवतास्य आज्यं जुहुयात्। यन्तान्यो देवतान्योग्नि माधत्त
इत्यादिश्रुतौ संभाषेता। आहितस्याद्द्वनीयस्यानन्वाधानार्थं आज्यहोमा। संव
त्सरं यावत् द्द्विषां प्रतीक्षणायोक्को न स्थापनाय। यथा पयो हविषो रितिनाष
यां। एवं गम्यते तथाज्यहोतापिपयो हूयते शारवांतरत्वात्। आधानतंत्रे मध्यपाति
वां संवत्सरैः अधिकरणसप्तमीयं॥—१

निमित्तसप्तम्यां पूर्वेपक्षेऽनावातौ कालेऽस्यदृष्टी मन्वाधानं सद्यः कालोक्तस्यापि
ष्टीनां स्थापितत्वात् । आहिताग्नेर्नियमानादीनां स्यानस्त्रन्नित्यादिना । अनश्नतं सनि
नोऽज्ञनार्थं चेन्नासायदि त्वपर्थः । कृबीसं दृष्टिवी । तस्याउपधीवनसत्यस्तुयोऽग्निस्त
तूर्ध्वं नोऽपक्षे कृष्णापक्षं चाऽऽमंत्रणं । आहूतः आमंत्रितो न गच्छेत् । नान्यपगच्छे
दनिच्छेनाप्यामंत्रिताय चतिक्रमणा । अनिंद्यामंत्रणस्य दोषश्रवणात् तदन्यपगम्या
निक्रमेदृष्टव्यं तत्रापवादः । अपराह्णामंत्रणं व्रजेत् । अवृत्याऽवसीदन् पूर्वाह्णे
गच्छेत् एवं च स्मृत्यादो अपराह्णकालेनचैनामंत्रणं गच्छेत् । स्वकृतइरिणइत्यादिस्मृ
सिद्धत्वान्न व्याख्यातमिति । प्राकृद्विनिर्विपात् । प्रादिताग्नेर्व्रतानि श्रूतो नोदित ८.
निदर्शपौर्णमासावारम्भमाण इति । संवत्सरे गाते दर्शपौर्णमासारंभनिमित्तारं

णीयानिर्वापंस्तत्र यत्नत्राकृ दर्शपौर्णमासारंभ दिवसे गमयति। यावज्जीवं दर्शपौर्णमा
मासाधिकारः काम्यो वा। तदारंभे निर्वापतून प्रति प्रयोगा स्तोऽइतरथा ग्न्याधेयेत्रिह
विरित्यादि। अग्न्याधेयस्योपरि सूत्रेण मनर्थकं स्यात्। एवमतद्संज्ञाग्ने रधिका
रः। विच्छेदात्तु पुनराधायआरंभणीयां कृत्वाधिकारं प्रतिपद्यते। अपरे अविच्छिन्नाग्नि
होत्रस्य दर्शपौर्णमासविच्छेदे आरंभणीयामिच्छंति। स्वसूत्रवचनात्। तत्र इतिरां काल
तिपन्नो। आदर्शादापौर्णमासाद्वा प्रायश्चित्तं कुर्यात्। तदा आदायादिपन्नं एवं आ
रंभणीयां कृत्वा पुनरारंभेत्। दर्शपौर्णमासयोरविच्छेदयच्छघुत सन्नो। ग्निस्ततद्वण
मेव पुनराधेयेते तदारंभणीयां नेच्छंति प्रायश्चित्तवत्सद्यः पुनराधानं स्यात्। तत्र चाधिका
रविच्छेद इति नारंभणीया। सूत्रकारस्य तु अग्न्याधेयविप्रश्चिणवद्त्वे वेति। अन्ये नयेनभि

नेइतिवकारः स्तोत्रः ।प्राक्स्विष्टकृतो द्वादशोत्पत्त्याद्दं जुवाजुहूमन्यक्लिष्योतत्प्रथ
जुहुयादित्यर्थः ।समिष्टयजुषं तु संतत्वमाज्यान्निरकादविरुद्धं ।त्रयोदशी सत्तर्जु
हीतनष्टवैसूत्रे श्राद्धयथासंख्येनद्वादशास्त्रर्द्धणान्नूत्ररुयो ब्रह्मवर्चसीचेतिफल
श्रुतिः ।विनैवकामननित्याहुतिर्जयाचातयाकाम्यायां श्राहुतौपाह्निकमाहुः ।।
तषांब्रह्मवर्चसकामस्यत्रयोदशाष्टदीतंजुहुयामित्येवंस्या ।चतुर्दशी सबन्ध
नयातुविकल्पते ।।मद्रणेनचातथ्यागावैः इत्युक्तं स्नक्रवाक इतिकालेंद्रणपोम
मास्यामाधायसद्योहविषांनिर्वापपक्षस्यैतस्यालिंगेसंवत्सरेहविषांनिर्वप
चतुर्दशपामेवस्यात् ।अतीतेसंवत्सरपोर्णमासीस्या ।न्तराहिसंवत्सरेमासपञ्चाया ८३
स्पांतिथौश्राश्ररम्भांतसतिपिस्तदांतगणपतौ ।तत्रपक्षेचतुर्दश्यामेवोपक्रमश्चा

नत्रीया ।। अपिवायस्तु लक्ष्मप्रतिपदिनं दर्शं वैशादाधानं कुर्यात् । तस्य यथापि पौर्ण
मास्यां संवत्सरांतत्वात् द्वौ ७ षिप्राप्नुवंतीति तथापि न तस्यां निर्वपेत् । किंतर्हि चतुर्दश्या
मेवा ऽ तरथा सद्यः कालता पौर्णमास्या संवत्सरांतत्वात् द्वौ ७ षिप्राप्नुवंतीति तथा
पि न तस्यां निर्वपेत् दृष्टश्च संवत्सरांताद् ऊर्ध्वं पूर्वेद्युर्नि संवत्सरांतत्ववद्वारो यथा
तस्यां तया हवि पौर्णमासीति सद्यः कालायति काम्यदर्शपौर्णमासप्रयुक्तो
ऽपि पौर्णमास्याधानेन कामं संकल्प्य । यत्र प्रथम प्रयोगे काम्यासिद्धि ।। सद्यः काल
त्वेन विकल्पेनचात्र ए वंच नित्यानि मित्तिके यथाशक्ति कुर्यात् निष्कपवस्य प्राक् कालात् सं
न वमात्रेण प्रधानकालसंनवे प्रधानो पांशु याजः युक्त इति सद्यस्तु वचनं एत
स्य नित्यस्य विकल्पस्याध्यनुष्ठानलिंगात् । एतावत् यदि प्राग् निर्वपणादिति प्र

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धानकालप्रवृत्तिस्यात्सतएवैतद्रष्टव्यं।नोपवसथ्यकालातिक्रमो न उपवसथ्यभुद्यो
पक्रमात्।वाचनिकं वा सद्यः कालं चं नियायिकिरनिष्टत्वायत्तेदर्शेष्टितित दक्षिः।
अमावास्यामाधाय वा नक्षत्रप्रदर्शनार्थः फाल्गुन्याः पुरस्तादाधायेति उपवसथ्य
कालस्य संभवांतात् सद्यः पौर्णमासीयुक्ताः ऋतामंत्रेणान्वाधानमारंभणीया यः
व्यवस्थितं चातकेलस्यासोमाधानात्पौर्णमास्यामुत्पादेनपौर्णमासीवदारंभणी
यापि सद्यः कालादंडयूपिकयासिद्धा द्रष्टव्या॥छ॥सोमाङ्गमाधाने॥छ॥उद्धराद
वनीयमित्यक्ताग्नादुत्पत्तादाद्वनीयं ज्वलंतं प्रणयत्परा ङोत्र्याधानादनंतरंय
चपिसोमार्थंविहरणं प्रथममाद्वनीयस्यारंभणीयैवा कदाचित्स्यात्तथापो वि ८४
त्पादग्निहोत्रस्य प्रथमं चमितितादर्थमिव प्रथमं विहरणांधर्ममाहा उद्धराद्वनीय
याधरि

त्मादि। अतश्चाग्निहोत्रादन्यत्रत्रैष्टीकं विहरणं। तथा च दर्शपौर्णमासप्रकरणे ग
र्हपत्याद्दाहवनीयं ज्वलंतमिति गार्हपत्यादीनि वचनानि धर्मांतरपरिसंख्यानार्था
न्युक्तानि। इतरथोपवस्थशान्तत्वेऽग्निं विहरतीत्येतावदेवावक्ष्यत्। यद्यग्निहोत्र
धर्मकं विहरणम् अभ्यपेयादिति द्वर्वाचार्यः।। शाखांतरेण वा। अदंचाव होमे। अग्नि
होत्रप्रकरणोक्तमपि दर्शपौर्णमासादौ मंत्रवत्प्रणयनं स्रुक्तमिव। यथास्मादि
त्रहोमे स्रुक्तवस्त्रं मार्जनं दार्विकप्रकरणोक्तं। यथा वेदवं दर्शपौर्णमासयोरग्नि
पर्युक्षणपरिस्तरणं तिरपिहिते पदार्थधर्मत्वात् प्रसक्तित्वान्यसंस्कारवत्तु तथा
दि प्रदोषमग्निहोत्रं। दा तद्यमित्यतोऽग्निहोत्राधिकारवाक्याश्रवणात् प्रकरणा
रष्टीयुक्ताय तत्पुनरुक्तं गार्हपत्यादाहवनीयं ज्वलंतमिति। वाऽसर्वेवाच। पिहाव

धस्तस्याः कल्प्यते इत्यनेकार्थकल्पनात्तस्मा द्दर्शपौर्णमासयोर्गार्हपत्यादिषु
ष्ववणमाधानिकप्रणयनधर्मापिन्नुत्यर्थं ॥ग्निहोत्रिकप्रेके रणायनधर्मोपिद
दणार्थतया । एवं च प्रणयनानुवादेन कालमात्रं उपवसथशाने तुक्तः
तिविधीयते । प्रणयनविधाने पुनर्नित्यधृते । पिगोत अग्नौ दर्शपौर्णमासयोः
प्रणयनमपूर्वविधानात् केन वार्यते । सुरन्निमत्या मं ध्यनवत् । आग्निहोत्रे तु
वीधीयताएवप्रणयनं ब्रूदस्त । यद्वा आग्निहोत्रज्ञाथम्यविधानं प्रणयन
स्यात् हम्मीपरिसंख्यार्थं गार्हपत्यादिति अदर्णां पुनरुक्तं । दर्शपौर्णमासप्र
णयनं न लक्षीजवज्ञा । नमदद्धि बोद्धिवं । गतश्रियापि सायंहोमार्थः प्रणीतो य ८५
आहवनीयः सधार्यत इति शाबरस्वामिपादाः समाश्रेदृद्धं ते आधाने पात्यात्
त्रे गार्हे ।

वनीयावेकायतनौऽन्नवत इति तिरुक्तं। अतो नाश्व प्रणीतधारणां तेषामिति मन्या
मादाहृतरथ्यनुगतस्याधानिकं प्रणायनं स्या। न्नाहोऽग्नित्र धर्मकं विधानात्। उद्धरादव
नीयमिति मंत्रमुक्त्वा। दवनीयं प्रणयति वक्ष्यमाण धर्मैः। गार्हपत्यात् गार्हपत्यायतनाद्वि
त्यर्थः। विराडेवास्याग्नीन्विदधत इति गार्हपत्ये विभक्ताग्नीनां प्रणायनं। एकं त्वामि
तिन्नविष्यति वर्त्तमानापदेशः। स्तुरध्ये वर्त्तमानत्वे एकष्टानिष्टं तशब्दवाच्या प्रागुद
यकालानां नोक्रमालानांशवो एकं त्वे वस्यादुच्छितकालातिक्रमात्। वा चा चा चाद्ग
त्रत्फढ रत्फध्यछतीत। ध्रियमाणऽतिहरतीनयति। अमृता क्रतौ। सायमपराक्के
निदधाति। अवस्थापयति। स्तु यमग्नावितिप्रातरुषाकालेनोनकठ्वाग्रक्रीयात्

हुते सायमग्निहोत्रे तमेवाहवनीयं प्रातर्होमार्थं धारयेदित्यर्थः॥ गृह्णीयान्न कर्माग्नि

मितिश्रुतेः॥ अथ कर्मक्रियाकाले ने दपि किं तंत्रता विहारस्यात्राग्निप्रेताः अग्निहोत्रि

तद्ग्निशाब प्रातर्होमविधिः॥ यदि कार्मिकत्वादिति पक्षः॥ दर्शापौर्णमासादिनिमि

त्तिकं च परतंत्र पांचधमीय वैश्वदेवादिवत् स्यात्रद्दतपौर्णमासे दर्शे चांतराग्राय

णादिस्यात् तद्‌ तातुशा षप दस्तु कर्मक्रियपक्षेन घटातातौ किके ऽश्नौ प्रातर्होमो पर्व

प्र॰सं॰गा॰६ शेतु॥ अथ सायंहोमप्रातर्होमोपरस्यरानपेक्षौ॥ तदानके वा गृह्णीयादितिवाच

निकमग्नेस्तंत्रत्वं॥ इदानीं कर्तृविशेषेण विशेषमाह॥ गतश्री रित्यादि संज्ञा सूत्रे यं॥ त्रा॰ ग

नाषाप्यः॥ सदिवक्ष्व इतिश्रु श्रवानूश्रवस एवेत्यर्थः॥ ऊहापोहसमर्थस्त्रिशुक्ल

व इति प्रेतः॥ सद्विपादवाक्य प्रमाणत्वेषु स्वेषु विषयेषु सम्यक्परिज्ञातेषु स ८६

तीनश्रुतमात्रेणतस्यवर्ज्जनीयत्वात्।शूर्पस्यानधिकारात्।ग्रामणीमंडलीकाबहु
पुष्टदृषदसमाम्नाधनधान्यपशुपुत्रहिरण्यादिसमृद्धास्तेषांगतश्रियांगार्हपत्यादिवह्नि
यंध्रियतेयःसएवसायंहोमार्थमाधानादनंतरमुद्ध्रियते।सएवसर्वकर्मणांसाधार
णोधार्य्यते।गार्हपत्ययोनित्वेऽपिदक्षिणाग्निर्नित्यधृतत्वांसमारोपयत्यपरावश्रीरिति
सूत्रकृतोक्तं।एवंवसुश्रुतेषांब्राह्मणानांप्रातिकर्मविहृत्याहवनीयमनुष्ठानोक्तवतां
वृथाक्लेशाः।उत्सर्गअपवादरूपविधिवादनयोः।पक्षयोः।इंद्रमदेवृयागपदवत्।
सुवोविजिरसामित्यादिवद्व्यनियमविधिश्च।तथाकृतपन्ननियमात्परस्परापवा
देनव्यवतिष्ठंते।पयोब्राह्मणव्रतमित्यादिवत्।इतरथ्यतेषांनित्यधृता।किंतेषामेवनि
पधृतएवेति।तत्रानेकव्यवयोनियम्यते।पाद्धिकत्राग्निनावात्।तथाचसमान्येनादवी

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याहूरणोविहितेनित्यधारणमत्राप्संगतस्त्रियांविधीयतेयद्यासामान्यप्राप्तेविशेषम
त्रोंदिश्यतेऽतरथ्यामनुच्यमानविपरीतप्रतिषेधेनियमःस्यान्नकिंचि-नियमविधका
नावादत्रेतिविधेरेवेतिनिश्चयःयथागतौश्रीःसन्नन्याधेयंकुरुतेतदेतदाधानादनंत
रंनित्यधारणंयदाचाधानोत्तरकालेंगतश्रीर्वंजायतेतदातददरेवंस्नायंहोमाद्यविधृते
ग्निनित्यध्रियेतसर्वकर्मार्थितयायथासोमाधानसोमार्थमाकृत्यकृत्यानयःसर्वकर्म
र्थासिंतएवननवंतिनान्यदाधानंसर्वकर्मणामित्यर्थंक्रियतेयदापुनस्थंचलेचाल्तदमाः
पुराकृतकर्माधीनत्वात्नाग्न्यानांराजन्यवैश्ययोर्यामिणीचादिगुणोहीयतेब्राह्मणस्या
पियदिवातन्त्रमोन्मादादिनाश्रोतंविशानंछिन्नंस्यात्स्यात्तदानित्योद्धारपक्षमाश्रये ८१
त्।निमित्ताभावेनिमित्तिकस्याथन्नावात्।नाग्न्यादयेयदिपुनर्यामिणीचादिस्यात्

दोपजातं निमित्तमिति पुनर्नित्यधृतत्वे समाश्रयेताग् तदधिकारद्वारकं कर्तृद्वारकं वाङ्
रूपधर्मतया प्रतिकाम्यच्छिरणं नित्यधृतत्वं च विधीयते तस्मात् कृतवतां प्रतिकर्माद्दिन
णेनाधिकारे नित्यं धारयेतां यस्तु नित्यधारणपक्षोऽङ्गीकरणा वैसरे कृतहीनत्वमात्मनो
न्यातां विस्तरं निखिलं सद्विवादपंडितंमन्यः आर्चिजीन बहुविउद्धरणावेतायोनीकष
मुद्धृतिसमिथ्याचारत्वादात्मघातको ऽर्जितोऽन प्रवृत्तत्वाच्चान्नतत्कृते बहुविदुद्धरणादि
नमाणे॥ ७॥ मदादाहवनीयमदत्तकरमिवं दधनं आहवनीये गार्हपत्ये वायत्र क्रियते न
तमिदग्निहोत्रं वाइत्यादिकृतोऽस्तस्मान्महा इत्यग्निहोत्रस्याइत्यत्राग्निहोत्रयहणमथ
नांकमति रेपि मदद्न्याधानस्यपृच्चा तादवानामास्यसंपत्तये इति अन्यादधातीतिं धनंदाः
नीत्यर्थः प्रदोषमग्निहोत्रं प्रादोषमित्यध्ययीन्नावोविन्नकर्मणीति छतू उप्रन्तीनिवे

ति वा। बह्वृचब्राह्मणे प्रदोषेऽग्निहोत्रमिति समाम्नायते। प्रवर्त्तति दोषोऽस्मिन्काले स प्रदो
षं कालः।। वशीध्यन्नक्षत्राणि दृष्ट्वाग्निहोत्रं होतव्यमिति श्रुत्येकवाक्यत्वात् अत्रार्थ्यदर्शि
न्यत्रास्ति प्रकरणे सायमिति गम्यते प्रातर्मध्यंदिनसायमित्यपराह्णे सायंशब्दः। सायं
क इति वा। सायमोदनः सायमश्नीत्यादौ सर्वरात्रेवं सायंशं क्रियते सायमग्निहोत्र
प्रदोषमेव होतव्यं न नक्षत्राणि दृष्ट्वा अनंतरमेव होतव्यमित्यर्थः। व्युष्टायां प्रातः। अप
ररात्रे पूर्वाह्णे च प्रातःशब्दप्रयोगदर्शनात् व्युष्टाग्रहणं नियमार्थं। व्युष्टायामेव प्रा
तरग्निहोत्रं होतव्यमिति। व्युष्टायां रात्र्यामुखकाल इत्यर्थः। अग्नेस्सुधस्वेत्याह। आ
हवनीयोऽपरिस्तीर्णा हवनीयं परित इत्यर्थः। मा हिंसिम ज्योतिरित्यर्थः। एवं गार्हपत्यं द ८
क्षिणाग्निं चापरितः समायेऽग्निष्टष्यः। रुतस त्यान्यो चापर्युक्षामीति। सायं पर्युक्षेत

आहवनीयंगार्हपत्यंदक्षिणाग्निमितिगम्यते।प्रकृतत्वात्।उपरीतिथारथ्यातैः।उक्तमिति।यो
तिद्रवंद्रवेण।द्रव्येवा तस्मान्नाशाद्रुदकंइतिप्रसिद्धः।सोयंग्रहणंशाकामकर्तृजिज्ञ
स्त्रेप्रातर्[illegible]णा।सायमेवायंमंत्रःस्यात्।एवंतर्ह्यग्निहोत्रादन्यत्रर्त्ती।पौर्णमासनादि
रपिजुहुयाद्वत्स्यात्।यथा।द्विमात्रत्वात्।यदिवसंता।यदिवसंतायज्ञाततिवसंतग्रहणं
ता मंत्रतवसंतादन्यत्रापियथास्यादिति।अन्यत्रतुपदार्थधर्मत्वादन्यस्यधर्मानान्यत्रेण
[illegible]रपारकालधर्मीविज्ञौ।यदिप्राष्टेषियजेतितेवत्तया।दिवसंतेपिवरुणप्रघासेष्वपि
द्विरूपस्तरणंप्राष्टेषिपक्षुबंधस्यापिसत्तदुपस्तरणमितितदेवविचार्यमेतत्।सायंप्रा
तःशाखाविहकर्मनामधेयचेपिसंगच्छेते।यतः।सत्यरुतान्यां।चतिप्रातः।पर्युक्षतीतिवर्तते
आहवनीयमित्यादिवा।अग्नीनुपरिस्तृणातिनतुपरिस्तृणातीत्येतावत्प्रकृतेऽग्नीनामेव

परिस्तरणं प्रकृतं वास्यात् किमग्निग्रहणेनोच्यते ऽग्निग्रहणे सति किं वैहारिका।
संदिग्ध्येरन्निग्राह्योपलक्षितधर्मकं परिस्तरणं परिस्तृणाति पूर्वामिग्निमपरेणेति कार्यं श्र
ग्निहोत्रप्रकरणात्परतंत्रत्वादग्निहोत्रेध्मधनादिकार्यं स्याद्यं होहपरिस्तरणे तदंग वा
तु गतश्रियः स्थापनं तत्राद्यग्नेः सर्वार्थत्वात्पुनः कार्यं स्वतंत्रं स्याद्विहारस्यान्तस्मा
त्तत्परिस्तरणमात्रमेवास्तोमतन्त्रे प्रायणीयादिषु किं तदिध्मधनाद्यपि स्यात् अपि त्वयं श्री
मस्तरणमात्रं वाचनीकं प्रवर्ग्यं विहारस्तरणवत् यद्येवं परिधि[illegible] समाग्रे निषेध
मी रोऽग्निमग्निं त्रिः संमृड्ढीति प्रैषः स्यात् अयस्तु योगविशेषकाचारम्नानस्तु नान्येवाच
निकानिमन्त्यं तत्तस्याग्निमग्नीत्त्रिः संमृड्ढीत्यपस्तम्भसंमार्गमित्याच वाचनिकं प्रा ८९
श्रीतिरणापीः। न पात्राणि प्रोक्षेति नाज्यं निर्वपति नोपस्तं तं प्रत्यभिघारयत्येवं जीयके
ढी २

न॥गि नि॥षाधषुयो ग। विशेकादिषु पुनर्वचने वान्योन्नित्रा यो नियमो वा सति प्रयोजने ज्ञा
पको वा पुनर्वादिः स्यात्त निश्चित्य विहन्तिस्तदनुसारेणानुष्ठं धनपर्युदसनानि सर्वयः कार्यः
॥क्वा पश्चादाहवनीयस्योदग्रानूदज्ञेयदक्षिणादन्यत्रास्तरणे प्रयोजनं वक्तव्यं। दक्षिणतः
वृवैहारिकाणीति सिद्धे स्तरणादुत्तरतो गार्हपत्यस्य संस्तरणं कार्यं न नित्यलक्षणप
सादन समिधादीनामुपकल्पनात्। उत्तरतो वत्समुपसृजतीति तथाहो त्रिभिः शरणं कर्त्तव्यं
यथोत्तरतउपचारो गोदहने। वितारो विष्यति पुनरुत्तरतउक्तं यो का यदि प्रयोज
नेनान्यत्राग्निशालामान्नदिति प्राङ्मुखी। प्राङ्मुखी गां दोग्धुमुपसीदत्यं पविशति॥
यस्तित्यां दोदयत्यान्यंस्नू द्राङुदङ्मुखीः वा। मन्मयं दारुमये वा नैवासिकेन दोहयति
स्वयं दोग्धि वा। शास्त्रां तरानुदङ्मुखी वेति पद्कोतरं ऽप्रपोढं। गार्हपत्यादग्ने रुदीव्य उ

दीर्घीनानंगारानवस्थऊतित्यग्वनस्था। अग्निं अपो घापसायमाणो। हउायास्पदं
अधिभयत्वंगाराणान्तपरिस्थापयति। यावादवगो दोरं वसार्थमिवशेषयिवाद्गुध
ततूपरिमाणमेवअपायितद्यं। नान्यदर्थमुद्धरयितद्यांत तोन्यूनस्यन्तुकत्तीतम
पि ह्विशद्दवाच्यतांनापद्येता। पूर्वस्याकृतायांस्कंद अन्यांडुग्धेनेववचनात्पुनरा
यन्नित्यात्तन्नयनमिष्टं प्रवेन्नीते न्यूनीकृतस्य अहविष्टुंमन्यमानेन एतस्मादेवलिं
गात्तद्यवदानेकृतिम्नतेनष्टेडुष्टेवोहविषिपुनरुत्पादनोक्तिंतिनन्तुपुनरायतनान्न
नस्पाद्दविष्वातडुष्टेवेतिसर्वत्रयद्दणानर्थकंस्यात्तेषां। तद्भवस्थेत्पवेदेतअपमा
णपयोन्तर्गता। अपअवेद्दतोतद्भवस्थोतिबकुवचनात्तासांवोद्भवममा। त्रिसंतापे ए
नोहृतनावस्थायामाधिक्यमाशास्यते। अद्दष्टाधिक्यमन्यतद्भवस्थेतितदद्दंश्रुतया

पशुं निरूप्यास्मि इत्येकवाक्यत्वात् । यथा यूपं प्रक्ष्यमाणे पयसि उद्भविते । एवमदं प्रज
या पशुं निरूप्यासं । दृष्टेनैव रूपेणानुपमानेन । नादृष्टेनेत्यतो दध्याज्ययोरधिश्रयणं नवति
अग्नितापनसंबंधमंत्राभावात् ॥ ७ ॥ उदंतं प्रज्ज याच उल्मुकेन ईषद्दग्धकाष्ठेन तापयत्
वदीपतीत्यर्थः ॥ ८ ॥ दरस्तो । उदक्विंदुनो दस्तोकेन । समुदंतं उद्धृतवं प्रतिनयति वारयति ।
प्रज्ज्यो । पुनरवदीपयति । उल्मुकेनाग्नितापयति । पुनः । शाष्टा । दं तरितं रक्षो । तच्चैणे नाट्णे
नोल्मुकेनाग्नीन्वारान्परिसर्वतोऽग्निं करोति । पर्यग्निवेति नपुंसकं चेत् पाठे । बहुव्रीहि
एपयो निधीयते । उदोदिवेदिं प्रज उदगुदीचीनमुद्वासयति । उत्तारयति । वर्हिपं स्थानं कुर्व
न्विदधत् । एवं च संकयत्युद्वास्य यति । उत्तारयति वर्हिपं स्थानं कुर्वन्विदधत् । एवं च सं
येनुद्वास्य द्व्यमीनि वृत्यै । प्रत्यूढं उत्तरं । अगारान् प्रत्यूहति गार्हपत्यं प्रतिगमयति । वर्त्म
वलोपयति । लोपनं समूहनं च कारोनर्थकः । यद्वा प्रतिशब्दोनुकर्षणार्थः । ध्यकाज्ञ

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न्तत्वप्रतिकृतेलोपये द्वे द्विणानिष्टमित्यर्थः। उदश्विद्धासनात् उदश्विः ष्टंद्वितत्रैतो दध्ना
ज्जुहोति पयसा यवाग्वाज्येन वा जुहोतीति प्रत्येकं पयसेत्यादिभिः संबध्यते। वाशब्दस्त्वा(?)
दध्ना वा जुहोति पयसा वा जुहोतीत्येवं केन संबंधित्वेनेदं सूत्रमन्निहितं च गोदोह
नात् पूर्वमिव वक्तव्यं स्यात् क्रमात् तथापयसेति किमर्थं प्रकृतमेव पयः। प्राङ्मु
खीमुपसीदनीयतः। तथापि पयसे एवं वैतव्यं प्रकृतत्वादेवा किमर्थं दध्नेति पूर्वमु
क्तं। उच्यते। अप्रस्तयणादि संबंधेन तंत्र प्रतिषेधार्थमित्यन्निधानं। पयोग्रहणं गोदो
हनादिधर्मं विनापि पयसा होतव्यं। तथाभिधानं चायतः पयो न स्यादिति। रुगूयो।
स्यादितिस्या। तथाकृतिस्त्रूतिसूत्रलिंगं होमाय पुनरवनीय पयोदध्यादित्यर्थः।
।७।। अन्यानि हुत्येति वाक्यांतरात्। अथ वा तरविधानार्थः। अनुवादाद दधिग्रहणं ए१
पूर्वमितं उन्यविकल्पार्थं दध्यादिभिः पयसाः इतरथा पयसो संजवेदध्यादयो वि

विज्ञायेरन्॥ यत्पर्योन स्यात्किं ननु कुर्यादित्येवमादिविकल्पे सरूपाग्निहोत्रप्रशंसा॥ आ
काशोदसत्यवचनाद्दधिगं तच्चां॥ आज्यं वा विशेषात् मादिषस्या। शिष्टमदत्त्वैऽपि तद्विष्टं नेवे
ति॥ आज्यं घृतमाकूरपाराद्दक्षिणा ग्ना वाज्य ६ विलायित्वात्राक्तमेव घृतस्याज्यापर्यग्निकर्वे
नीतिमन्यंता॥ यवागुस्तंडुलोदकसिद्धापेया॥ यवचूर्णोदिकासिद्धा वा॥ अथ यवार्थपरिग्रहे
ऽपि प्रसिद्धेरन्ना वा तं॥ छा॥ दध्याज्ययोरधिश्रयणं प्राप्नोति पर्यग्निकरणवत्॥ तन्निषेधा
र्थं॥ नद्धेशाच्चवतिष्ठेरन्निति निर्दिशातिदध्याज्ययोरिति॥ अन्नितापनग्रहणं पर्यग्निकर
णास्यतुज्ञानार्थं तिद्धवेस्ते त्यवेदनं मंत्रणसन्निपत्योपकारकेणान्नितापनमंत्रस्यैक
वाक्यत्वादाराद्दुपकारकमथान्नितापनं नन्न विष्यति॥ किमन्नितापनप्रतिषेधेन उच्यते
विस्यन्दोति रसीतियदन्नितापनं तस्यार्थं प्रतिषेधो वा वनिका॥ ननु तास्य वदीपनमदृष्टा
र्थं तत्पर्यग्निकरणवत् उच्यते पुनरवदीपयति पुनः शाष्ठादन्नितापनमेवतदिति व्याख्यातं॥

जग
तत्र दध्याद्ययोरितिनियमार्थं।तेन तिलतंडुलसोममांसादीनि दध्यादिभिर्न विकल्प्यंते
अत्र स्वादिकत्वात्।तडुक्तं मश।क्तौ प्रतिनिधिरिति।अत्र तु अदोषकल्प्यःप्रतिनिधिरितिसमा
नार्थः॥यदि न वं नविंदेदितिप्रक्रमाच्च।कमपि दोषं बंधस्तु तंडुलादीनां गुणाधिकारचात्र
न्य बलत्वे कारणं।आ यष्टि त्रैपिक मपि दोषं बंधो दृश्यात।पशुकामो मा वास्या मिष्ट्वा
तवर्निसन्तस्मान्न पाकरोतीति।किंतु तगुणार्थस्तंडुलादि प्रतिनिधीनामिति।तथाचोप
संहृतं।सर्वानावेसत्वं सत्वेनु दोमीति।पयोदध्यादीनां पशुकामादि एक एवं होमेन्तु ख
द्र येषु उत्तरविधिस्सयोक्तः।मवं च तंडुलेषु सत्सु यदि यवागूः अपणोसूर्योदयात्तरेन
तदादध्यानावा तंडुले स्यात् यथागवि विद्यमानायामपि सूर्योदयचरया दध्याज्येनक
शीघ्रं शुक्ल्या।न च येनैव सायंकृतं तेनैव प्रातर्होतव्यमिति सूत्रमस्ति।नापि परि
यवाग्वितां रात्रिमिति रात्रिग्रहणमकांतिकं लिंग।एतामिति स्त्रीलिंगेनोपवसथ्यकालस्य

परामर्शात्। रात्रिमिति तस्यैव विशेषानुवादो वा कथंहरणान्नैकांततः। प्रातरपि यवा
गूं स्रवयितुं होमा। न च यवागूविधानं परं तथा च श्रुतिः।। नितां रात्री पयसाग्निहोत्रं
जुहोति क्रमान्नाश्य पयो न त्वन्नात यथान्यस्मिदेवतायै ह्यन्नं मन्यस्यै दीयते तादृक्। तस्मा
त्यवाग्वाग्निहोत्रं जुहोतीति। अतो यवागूग्रहणमुपलक्षणं दध्यादीनां। पिंडनाशदो
षे पुनरग्निहोत्रे स्यात्। तच्चानिष्टं। प्रयोजकाना वात् पिंडस्यान्न स्मात्तं ह्व लानिस्तु ल्पे
प्रमाणे विशिष्टे कृतमकृतं प्रथमकल्पे सतीत्युक्तं। प्रथमकल्पस्य यौगकल्पेन वं नै
तानस्त्रां पराचिकं तस्युः। मीत विद्यते फलमिति। सोमेन यदि ऋतुक्रुया यौ किंक मन्त्रि षवैक्र
मानाधिश्रयेत् सोमं तथा दृष्ट्वा। मासं तु यवागूवद्धिश्रयितव्यं। नन्वग्न्याधेयस्यापस्तुर
वचनात्। वसमाने न न तत्तकपस्पर्शनमात्रमुपस्थानकालीनवा तन्नन्नं नदितास्मिन श्रौ

मा० संपचंति यस्मिन्नाऽकृतीर्ऽकृतीति तत्कथं गार्हपत्येधिश्रयेदुच्यते। अर्थवादोयं।
न ह्रितस्मिन्नाग्नौ मांसं पचंतीति वर्त्तमानापदेशादुपसंहारवाक्यचाद्य। विधिवाक्ये दक्षिणाग्नौ
प्रकरणान्मांसपाकप्रतिषेधात्। मा० संत्तुनपाद्वयुक्तस्मिन्नग्नावितियदिपत्नीसंवत्सर
दीक्षादिधाधीयते तदानस्यपचिकित्सा पक्वेदक्षिणाग्नौ श्रपणेस्थानापत्त्याधमेला
नात्प्राश्रेष्ठाश्रिपूर्वत्वात् प्रतिषेधानां मांसं तु न पाद्वयुक्त। स्मिन्नग्नावितिन्वायवि
दः। श्रीवरादस्तु एतस्मादेव मांसपाकनिषेधाद्दक्षिणाग्नेः पाकयज्ञानादस्मा। विषनां
पित्तुपाचति श्राद्धमांसस्यैव निषेधादन्यः। पाकोस्तीतिगम्यते। यजमानचिकित्सार्थं तु मां
संश्रपयितव्यम् वाग्निहोत्रार्थं मांसवत् आहवनीयवपावद्या पिच। पश्वश्रपणावाह
वनीय एवा तत् योनित्वादुच्यते। तथाच श्रुतिरुपयजांहाम। स्वत्रैवैसर्वः पश्वयदन्यत्र। ८३

हवनीयात्तदुक्तं यजुष्कृत्याद स्वर्ग्यं स्यात् पशुश्रपणादग्निमाद्रवंति तेन स्वर्ग्याः सर्वाः पशु-
रिति आहवनीये एवोपयजो हूयंते स्वर्ग्यै चायं पशोरित्यर्थः ॥ निष्टप्तं रक्षो निष्टप्ता
मनाग्लापयतीत्यर्थः स्रुक्स्रुवमिति समुदितस्य निष्टपनं समाहारनिर्देशात् स्रुवे समि-
धं उपसंयम्य स्वाव उपप्लोषितां संस्पृष्टा समिधं जुह्वेष्यामीत्यरुक्चोन्नयामीति प्रातः उक्तं-
चाश्रामत्यु यजमानमित्यर्थः उक्तं स्वैं वायव्रतां स्वयं यं होमं पद्ये पि मंत्रस्य ऋत्वद्ध रा हवनीय-
मितिवत्तान्न्ररिडाए कैकेन मंत्रेणेति उच्यते उन्नयत्य अग्निहोत्र हवण्यामुपरिष्टाद्वतीत्य-
र्थः उत्तरमुत्तरं पूर्वस्माद् भूयांसं बहुतरं उन्नयतीति संबंधः ॥ भूयसमुत्तमे अभूयसोपि हवपि
हयान्नू यस्त्वं स्यात तन्निवृत्त्यर्थं शृङ्ग्रेहणं नू यां समिति स्रुच विशेषण द्वारकं लिंगं ॥ नूयसी
हि युक्तं क्रिया विशेषणत्वेन ॥ सर्वान्वा समानुन्नयतीति वर्तते प्रतिलिंगं पूर्ववत् इदं दृवानुं
रूपे निमृशती स्पृशतीत्यर्थः ॥ इदमु नः सदेति शेषं ॥ यतो प्रकन्नीतं अनिमृशतीतिपशुन्मेय

गि२

त्तियदक्षेषु सादयति। उत्तरतो गार्हपत्यस्य संस्तीर्ण इत्युक्तं। सामर्थ्यात्तत्रैवोनीतं तत्रैव वसाद

येत् प्राकरां घ्रादर्नेष्वपि इत्यर्थः॥ अतेरवेतिश्कते॥ दश होत्राग्निहोत्रं। विचित्स्कमिंतिदश होते

तिवद्यति। तेन प्राकारं सादितं अग्निमृशादग्निहोत्राथमुन्नीतं द्रव्यं। उपरिष्टात् स्कंगृदंडे

समिधमुपसयम्यावंतरिक्षं वीदीति समया। उपरिष्टादित्यादीति कर्तव्यतया द्रव्यंसं। स्क्रे

यतः समयासामीप्येनाग्निगार्हपत्यछद्दरति वदतीति नकेवलं प्रणीतमपि च पवित्रीकरणं। कर

ग्नेः सामीप्येन दहरणं मंत्रयोनिचाद दग्ने यत्तिपवित्रमर्चिष्याग्ने वितत मंतरा ब्रह्मेति तत तूष्णीं

निवेदयेत्यग्निहोत्रगरीयसीति ग्नातः। स्याद् अग्ने वैश्वानरा समया ऽग्नेवयवाचनीवै

र्टक्षाति। वायवेच्चेत्युपघ्ने ति। उच्चैर्टक्षाति। आयुर्मयिन्नेतिप श्चादाहवनीयस्य येदन्नग्ना

स्रता स्तेषु सादयति। एषा ते अग्ने समित् अथ आहवनीये अधोन्यस्यति प्राणापानेत ५६

नाकोष्ठवायुनासिका न्यानि। सायं अपाने पुनस्तं वायुं प्रवेशयेत्। अपानपादितछांद

नि ५

संविकरणं नि(मिषे)ऽक्षिणी मीलयेत् यस्यै देवतायै होष्यन्नवति तां देवतां चिंतयेत्। तत्र प्र
त्यक्षामवाग्नः सूर्यस्य वरूपं मंत्रार्थवादन्नस्तुनामाभिजनकर्मगुणो महात्म्या तु
सारामसूर्यंचरूपं स्मरेत् प्रजापतेरप्रत्यक्षत्वान्नागमादिभिरेवावगतात द्रूपं ध्याये
त्। कर्मजन्मानं ऽप्यात्मजन्मानश्च देवाः इत्यर्थः। शारीरकेऽप्यो देवतासत्वमवासयं। प्राणा
पान निमीलने ध्याने मनःप्रसादतीत्यपदिष्टानि प्राणादीनि। छंदोगाः समिधमग्निंदुहोति
श्यनीकं तंतीवा। समिधमग्निं होति मूलाछंदोगलेपरिमासेत्युक्ते। यत्तु न समिदग्निहोत्रवाइ
त्युक्तं। तदिंधनमग्निहोतमस्य निषिध्यं। श्यनीकमदप्रत्वा नावाछिपसतापेन कृतं समिधं कु
र्वंति वा निःजुहोति न स्रुव स्वचरित्यादि सिद्धं। वचैमि यक्ष्योति दग्नेषु स्त्रा उदगग्र स्तृतेषु दर्भे
षु प्रजापतये प्रभू मे यक्ष्योतिगादपि त्वं। आवृत्या सामस्याः। नतु श्रीवा न गमात्रेणा। अवहा ने

स्त्वन चात् प्रजापतये स्वाहेति मन सोत्तरां न्यसी । उत्तरां हि तीयां । नन्त्तरा दिक् संबंधे
न । इयं होत यथाय परेत्या दिश्का ते । न्यसी उत्तराङ्कति न्ये यो होत च्ये ति वचनात् स्वाहाका
रमपि मन स्याकुर्या । दिति करणा वक्छिन्न स्य मंत्रस्य मानसत्वात् प्रजापतये स्वाहेति । तथा
स्कति । यत्र हंतीवजुहोति मन साचत न्मिथुनमिति शिष्टान्न्यि छमना नो । समया सामीप्ये
ना । मै त्रीन्चारनुदं उत्तं दक्षु खउदिशाति । कृतो छिष्टस्नकू — वि । सनिस्रजति । अथ वाउद ग्
त्पदं क्षु खीस्रुचं उदिशाति । कांद सोलिंगविनक्ति छत्यया । अथा उदग्नेर्यथा नवतितथे
दिशाति । कांद समुद शि तपु द्विंगं । अथवा शिष्टान्न्यि ष्टमिति पूर्व सूत्रेण संबध्यते । शिष्टा
न्नयिष्टमुत्तरं जुहोति । ननु वहोमो त्र प्रवंति तश्च न्यसी शिष्टान्न्यिष्टमव शेषयेदिति सु
त्रयितव्यं स्यात् । नैष दोषः । नदियावत् श्रुच्या प्रवंनि कल्पयति न्न्यिष्टं शेषयिष्यामीति ता

वत्द्धोमार्थं निपारयामस्तस्मात् क्रियमानस्य विशेषणं। यथा सं मील्पदसतीवारवंती
यमग्निष्टोमसामन्त्रेणायात्यवमिच्छुज्जुहोतीति स्यात्। तिष्ठत्येता वा। अवाचीनं कुर्यादास्याधः
सं स्थ क्रियमानं दृश्यते तत्र तस्मिन्नवाऽवमाष्टिपाणिना। अवेत्यपसव्येन पंक्तावावाचीनपदेन
पीन रुक्यात्। ऊर्जोत्य त्पूर्द्ध दि। अधआस्याद्ध्वंसं स्थं संमार्ष्टि तद्गृह्य शब्देन गतचात्।
वोमाष्टीति कष्ठायादिवा शब्दोनदुष्टं। आधानकृते। तथावोक्तो न पुरास्त्यस्योदातो नो
रुपक्रमस्योद्दरस्कोरूपेस सदोन शां प्रा। आधानात्। अतो न लिंगमिदं पच्छेदितहोमस्य
अन्ये तु स्रुवं अवस्रजंत्फ स्रजंति च दशाद दृष्ट कल्पनात्र संगात्। को दोष इति चेत्
दर्शेष्वलोपो नोपपद्यते। आयुर्मे यच्छेत्फद गदर्श्शे वदर्शे। छित्यथात्रिदेशाद्यतिक्रमे का
रणान्नावात्। अजि षधीजिन्वपाणो। क्लिष्टमवमाज्र्जनास्कराहोमजन्मनान्नेपत्र दर्ण
न्नेलतं उलनाहोमात्रपस्यान्नावादर्थत्तु मैत दधिम्न यणावेत्। प्राचीनावीतं त्वा। अ

पविचान्नचोद्धलितहस्ताशेषनिनयनेऽपि तस्मानं। प्रूषासीति। अंगुलीरूपमध्यमा।
आचम्याचम्य। यद्यामधुपर्कवत्। इतरेस्मिन्नैढि निः। प्राष लेढि जिह्वया अनुरवेप्रवेश
यंति। जठीत्फ च्यतेन जुहस्तेन स्पृष्टकस्तस्यैवैमिछंति। गंधर्वेतरा जानर्टीतिवर्तीता। स्र
निर्मिष्टायामालि च्येतिनिनेढीति निः शष्टाधे हन स्पनिर्दिष्टेतिनो पपद्यते। तस्मास्के
चोपनियनिर्निस्यात्। निः शष्टोऽनर्थको वादान्नैः प्रदानप्रत्ते। स्कक् कालेननमेवत्तुनिनीय
तीसन्निधानात्। इतरथोदकं पुनः पुनरादाय निनयनं स्यात्। नावि वयुक्तो। दन्नैः प्रदानान्यो
दकमासिच्य हस्तिनयेदितितद्यानि। दृष्टा या। अपिच हस्ती गृहणेन सर्पपिपीलिका मंत्र
निष्पत्यर्थंनिलिपन्नकालेन नमेवावगम्यते। लेपसंसृष्टस्य सर्पपिपीलिकासंप्रदेयत्वात्स स२
काशात्। इतरथा हस्ती गृहणमनर्थकं स्यात्। न्निः सारयति। संबधोमंत्रस्य निनयने। का ५६

प्राप्तौ शाखांतरात् कर्मत्राप्तिः शाखांतरात् कर्मांतरे मंत्रांतराम्नानेत्तक्षीमेव स्यात् ॥७०॥ पूर्वस्मि
न्दीचीदिङ्निष्ठत्निनयनेनभवति प्राणमम्नृते त्रा ॥ पदव्यत्यसेनामंत्रान्नदार्थविचनं ॥ अग्निहोत्र
हवणीव्रतपातनिष्पत्तीत्यर्थः ॥ इतरथादवेत ॥ विपर्ययो वा चातदा हस्तं वा प्रतथ्यौतत्य सोत्वे
यं मुदीचीपदं ॥ स्रुवेणापरयोः स्रुवग्रहणमग्निहोत्रहवणीनिवृत्त्यर्थं इति कर्त्तव्यता होमस्यादौ
अग्नेर्हपतयति स्रुवाद्वमित्य ~~स्रुवेव~~ प्रविन्नागेह्वै शर्वः समत्रविन्नागेहा ॥ अथ स्रुवमितिस्या
त् ॥ तथ्याचोह ॥ स्वाहेतिशेषमिति ॥ इतरथा स्वाहेति द्वितीयमिति स्यादेवमित्यनुवृत्तेः ॥ अन्न
पते अन्न ॥ स्रुवाह्ययिहणं दक्षिणाग्नौ होमप्रशांखवांतराद्वुपस्तौ ॥ अहोमो वापरयोरिति ॥ उभ्यो
विकल्पः ॥ अथवायत्किला अग्निहोत्रशेषेन घेदुष्टेन प्रर एपातादर्थेनिदुह्या तायावाग्वा
दिवानपुनः संस्कुर्यादिति ॥ व्यवस्थितविकल्पः ॥ यां प्रथमाग्निहोत्राय दुह्यात् सोदक्षिणा ॥
= प्रथमाग्निहोत्रं गोदोहनमप्रियपयो वानियम्यते ॥ ठानि

परिक्रियार्थ्यत्वेन प्राप्तत्वादेव च नित्यमेवाग्निहोत्रे आसितं नवतिहिरण्यादि दक्षिणापरकर्तृ
कहोममयत्वापायाद्वति अग्निहोत्रापाषस्य दक्षिणार्थता सप्रथमाग्निहोत्रे लिंगयति न तु प्र
थमाग्निहोत्रयाजुस्यात् सा दक्षिणोत्क्रम यनियामवाक्यमेवस्यात् पार्थेरुयचास्सूत्रे बाधं
दोषः॥ यत्वायं प्रथमायाग्निहोत्रायजुस्यादितिपाक्षिकोऽनुवादोऽत एव वपयो वेतिनि
दर्शनं दध्याद॥ राजन्यस्याग्निहोत्रं धार्मुकस्यानित्य राजन्यस्य राजसंबंधि अग्निहोत्रंनि
त्यं होतव्यं ऋत्विजा स न तु स धार्मुकः॥ धर्मशीलनबलिकरशुल्कप्रतिग्रोगदंडजीवी यो न भ
वतीत्यर्थः॥ पवीस्थितरस्य इतरस्य बलिकरशुल्कप्रतिग्रोगदंडजीवीन्नवतीत्यर्थः॥ राज
न्यस्य संबंधाग्निहोत्रं पर्वसु होतव्यं ऋत्विजा॥ एवं पौर्णमास्य मावास्याचोच्यते॥ न तं च नित्य
व्राह्मणेनोक्तव्यं ब्राह्मणायनित्यबल्यादि दीवी राजा दद्यात् धार्मुको न वदद्यात्॥ नित्यं होम
स्थानेन कृदहान।

न्यविधानात् अपरं राजन्यस्यविधानात् अपरं राजन्येस्येति। नत्यानां कर्त्तरि चेति षष्ठी राजन्येति
वार्मुकेण नित्यं होतव्यमग्निहोत्रं पर्वणीतरेणान्यदा। रुच्चितः। एवं ब्राह्मणस्यैव होतव्यमिति क
र्त्तरि षष्ठी। ब्राह्मणेनैव यजमानेन होतव्यमग्निहोत्रं। अयमादिर्वा एष यद्राजन्य इत्यादि ब्रा
ह्मणमन्त्र। ननु विशस्य कथं धार्मुकराजन्यस्य वद्दृष्टव्यं। तत्सदृशवृत्तिनी। विचात्। धार्मुकय
हणमतंत्रं। राजन्यस्येति च तस्य ब्राह्मणस्यापि वसंतिरवृत्तिजीविकाद्। तरस्य पर्वणी स्वि
तिद्रष्टव्यं। धार्मुकस्यैव ब्राह्मणस्य नित्यं॥ तथा चालिंगं। स तं वै सत्यमग्निहोत्र ब्राह्मणस्य
रुतं सत्यं तस्मात् ब्राह्मणस्यैव होतव्यमिति ब्राह्मणस्य गुणविशेषाश्रयेणानित्यहोमे। वि
धीयते तथा ब्राह्मणवत् यो राजन्यो वर्त्तते तस्य नित्यहोमः उक्तो न तु जातिमात्राश्रये
ण। अथोयरुतमिव सत्यमिव चरेत्तस्य होतव्यमिति श्रुतेः। अथ वाजात्यं तरिताना॥
= मधिकार एव नास्ति।

स

ब्राह्मणानां द्विपातित्पातापरधर्मेणी जीवन्नाद्दसद्यः पततिज्ञातितद्दतिवचनात् तदुक्तं। गौर
दकोन्चाणाज्जिकान् तयाकास्कश्शीलवाननुप्रेष्यान्चाकुषिकांश्चैव विप्रान्नुरूद्दृवदाचरेद्
ति। अथत्रिरात्रपंचरात्रादिपक्षहोमेवाचकथनाय द्विवानातुरस्य अग्निजातहोतद्यंश्रौ षि
तस्य च विहविहारं प्रवसतश्च। अथ समारोपसमारोपाग्निं प्रवसेत्तत्रापि दशपौर्ण
मासयोर्गाध्यं तेसायं प्रातरग्निहोत्रमाग्निमंथनं न वार्यति। तदुक्तं। एवमेवादरद्र
नमेष्यन्नसमारोपयत्फ पावरोहेति। चकारोवकेवा ष्फर्त्कं। वासेनदक्षिणाघ्क द्धत्येति। एवं
तद्दिप्रवसतः पक्षहोमेस्तियस्पोभयमसन्नविस्टहेहोताग्निहोत्रस्यपक्षिवाहः। क्रिया
नतः प्रवसतोयस्य कृत्वा संख्याय सवित्र जे। तस्याग्निहोमवेलायां पश्चीतेवग्रहोस्थिता
पक्षहोमसमारोपो गृहे वा यदि वा ध्वनि। करोति मौल्पे बौधेचायुज्यते वीरहत्यया। सा ए

ऋद्धवलीव

ग्नेप्रातरधिश्रपेत्पुत्रस्य दायस्य नाम्नय।। यदित्वरितालिंगेनन्नाश्यतस्यऽजरतूगवां।।सकृ
देकाग्निषात्फच्छात्पुनराधयमुक्त्वानुऽपिचाऽग्न्युद्देषुपदो होमस्य पविद्यातुं प्रतिनि
धिर्वा प्रतिनिधिश्चानित्या होमसाधनोपचारेणभवतीति तस्ययष्टेतरस्य ब्राह्मणा यज्ञ
कृदानेन प्रवर्तिरात्रा होमसंपत्तिः एवं होमसाधनापचारस्नकृदाननकृतन्न विष्पतिः कृ
यो ब्राह्मणायैवास्याग्राताग्रदऽऽदर्युस्तकृतमेवास्याग्निहोत्रं भवतीति श्रुते ।।छ।। दं
शावरारात्रीरुषित्वासदधनःऽया स्यन्नाधायान्यच श्रोष्यन्वान्य कृत्स्नत्फपयोगीयत्
यंगच्छतस्तत्रदीर्घात्रवसेत्प्रव्रजेतुऽपापाऽत्वान्यदनुपयोगितत्त्व कृत्वेत्यर्थाः ।।स
वच्छेतिबद्धचानुवादः ।। पाक्तिकानावश्यपबदावान चैकः संभवति प्रातरग्निहोत्राद्दर्द
सत्यादवनीयो प्रणीयोतनिगच्छेतिपरिचाकृति ।।ऽनादग्रोऽन्यनकृदौति श्राखां

ऽस्य यजमानस्यांपक्का ब्राह्मणयदातत्त्वं।

नर द्वितीयां ऽनुवदति यायावरस्य

ा तत्स्वयेकचीकं चैतत्प्रयास्यन्निति विशेषेण। दशाय्हणात्तु यो वा षित्वा यदि प्रातिष्ठा
त्तिन तदा ऊर्ध्वां हतीतियदंन्यं तं तान ऽष्टावरा संख्या। तदपि दश संख्यातथात्र द्विवासो ऽप्य
स्यनिमित्तं धनार्थ्यया —वरानिमित्तमित्यवराग्रहणं संख्याविशेषणार्थं तिनपक्षो नो षि
त्वा प्रयास्यन्नूर्ध्वां दाति। सद्धन इति यदि स परिक्षेद्दः यातीत दा ऊर्ध्वं ह्या। ऽत्र पंचरवा। शरीर
मात्रेण गत्वा तदवरा गच्छति द्विगीद्नीवा ऊर्ध्वं ता इति द्वितीयामेव वाद॥ सद्धनस्यैव प्रयास्यतउक्तं
विधानं। इदानीं शालिनस्योच्यते प्रवत्स्यता भार्यया प्रकृष्टे दाण यदा वसेत् प्रयोजनवशा
द्दाधानार्थं या सह तदा प्रयास्यं समारोप्यात्मनि प्रवसति ऽरणिग्रहणं नियमार्थं मंत्र
निधानेन समारोप्यमितरद्धयदा वारणी राग्निनि: समारोपिता: यदि गतश्री: सवन्ति सर्वानिति
सार्वषांधारणपक्षात्तिप्रायं बहुवचनं च नोपपद्यते। स्मादपवृत्तैकर्म्मणि गार्हपत्यप्रविती ५५५

=निह्निज्ञानिति स्वार २    आगमो वेदः ३

तिष्ठितोऽग्निः तिष्ठेवनेऽपि प्रवृद्य तिनह्येकपात्र्यां समारोप्यतेऽपरावरं एषोरितिवचनमस्ति
यात अथाग्नयः क्रियासंक्रियाथा वदाह्यान्स्कगराणि प्रत्नतीदाहादीनुसन्धाय दाग्वत्य र्थः
प्रवस्यं समारोपयतीति वा काशिषा॥ आत्मनि वा समारोपयति वा शब्द आगमनसूचना
र्थः॥ नच विकल्पार्थः॥ पात्रदाहान्न हि पात्राणि प्रतिपाद्य पुनः पात्रादरणमुक्तं॥ तस्मादस
र्थस्याग्निगतस्याचायं विधिः॥ पाक्षिकौ दृष्टचा॥ मृतस्य शरीरेण सह पात्राणां दाहः॥ कृतेप
जीवताधिसमारोप्यात्मसंस्थानग्नीनुत्सृज्य ज्ञानेनोपचारं गदजुवनी कृते निरोधः॥ सम
र्पस्यार्थं वशाया यावदग्नी तावदग्निहोत्रं नियोगउक्तं॥ तदुक्तं॥ यदा वै जीयते यदा त्रिमार्ग
त्यथाग्निहोत्रं संतिष्ठतइति जीयतिवसाद्वीयते आत्रिचिधिदध्यादेरथ नावा द्वार
नावाश्वनोऽर्घायामग्निहोत्रं दग्ध्वा आत्मन्नेवाग्नयः समारोपितास्फराह्वैद्विवा एषआ
त्मानायजायाजायतक्षात॥ स्मृतिश्च पतत्पहं शारीरस्य यस्यनापात तिदितिना र्यया

सद्धर्माचरितस्य। इतिवचनात्प्रच्युतेयस्यानित्यंजायतइति। प्रवत्स्यन्कालंतत्रोपतिष्ठतेप्र
वत्स्यन्नुच्यतेयस्यास्तद्दन्यत्ररात्रिंवत्स्यतिसद्यआमेनप्रयासस्तस्मिन्नह्ननिर्दोषमकाले
ऽनागमिष्यति। इतरथाहिदेवस्योपावास्थानंनैवाप्रवसतिहन्यादितोवतूत्तत्रोपस्था
नःस्यात्। अदितिंइत्यादिनिनिगदसिद्धानितिष्ठन्जपतीति। अनियमस्यान्निष्ठतोवोप
विष्टस्यैवविनिवृत्तिश्रुत्यर्थदर्णां॥ बास्तवस्ता॥ पर्वणामाग्रायणंकृतवसंतेयवानांशारदि
व्रीहीणांशारदिवसंतेपर्वणि। आग्रायणंकर्तव्यं। यवैर्वसंते। व्रीहिभिः। शारदिपर्वविशेषणः
तच्छिष्टंपर्ववाक्यार्थंविदितमभवन्नवतियदिपुनःपर्वण्याग्रायणंक्रियतेतिवाक्यंतदाव
संतेयवानाछशारदिव्रीहीणामितिनियमार्थंस्यातश्यामाशिष्टंपर्वणिदणांपरिसंख्याना
र्थंपूर्वपक्षवादः। अपाकस्येष्टानवस्याग्रीयांनैदंव्यांतरां। उत्पत्तिशिष्टानांव्रीह्याद

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नंगुणोऽपाकस्येति एकवचनं स्यात् त्यादिविवक्षया । न वस्यान्नी यादिति । अथ । तिक्रमे पापि
त्तौ वद्रपतीन वाशनमिति । तस्य अक्रमं धर्ंकालो । तेजः । तिक्रमान्न वा शने वा तिपत्तौ संके
तस्य सिद्धमानिर्वपणादुपवसथ्याद्दारम्पनउग्र सिचिं द्रमसीत्यादो स तावन्मात्रे स्यव
देनत्र सर्वेपि वसथस्य यावस्वत्वं तं तावत् कर्त्तव्य मतिदेशात् इति ॥ ८ ॥ अग्नेद्रा त्रिर्वपति
वैश्वदेवानध्यावापृथिवीयाश्चारदिसोमाय श्यामाकानामनुस्यां पात्र्यां । अन्यास्मिन्
श्राधेश्मयतोऽवसरेद वतानां द्विविशेषैः संबंधावगतोऽद्वादवतासंबंधोऽत्र इति । अ
न्यां पात्री विधात्वे अन्यशाब्द समानजातीयापेक्षोद्रष्टव्यः । अन्यं पक्षु मालभ्नते । तत एव मय
स्यां सरूप्यरिष्यां यां पात्र्यां । तद सत् सरूपद्वयं स्यात् । दृष्टांतत्वं स्यात् वचनात् नवा । तु चेत् एकै
तिवत्तुषफलीकरण विमोक सिद्धं नियमादृष्टार्थत्वात् क्षप्पेल्लि खलोदेः तस्मादिदमात्रा वै

वशाद्यो यथा काष्ठमुपलमन्यत तद्वत् सूर्पपात्री अन्यथापात्री असाम्येनान्यस्येति तिदास्मवां
णां नानिपात्राणीतिवत् अक्षविसुतनामन्यस्यामिति पूर्ववत्तुल्यमस्याजिनिवपिस्य प्रत्यासन्नतर
तदसत् एकवचनअपणात्पात्र्यामिति तत्रादे विशेषणमविवक्षितं एतेनोक्तेपरिधिमज्ज्यादि
तत्र तर्हि यूपकिमतीत्यादि कोवा ताम्रविविधाः एकदेशाः उपानस्यवांनपात्रस्य वग्रहणं सं
मार्ष्टि त्कपालस्य अग्नीनादधीत अन्यत्र वा तस्य अत्रोपात्तं चोद्दिष्य तइति वकारइदं वि
धेयविषयो एकदेशः इत्यक्च्यते नापात्रपातं चोद्दिश्य हेतुरतः प्रमाणांतरसिद्ध विशेषण
नुाद्यमविवक्षितं विशेषणं भवति यत्पुनरविज्ञातविशेषणं चोद्दिष्टं तद्विधेयवत् क्लृप्तितं
एववाप्रिष्टमवगंतव्यं तस्मात् व्रीहिलिप्तां स्कचं निर्निज्य पान्यस्याणां आनिधाय निर्वपत् शा १०१
माकानितिपात्र्याः यदासंनिविष्टा यात्र अग्निमर्शनिं ह्रदाइ छंतितत स्वां वर्षवृद्धा स्त इतिवा

नपात्रियद्रणसामर्थ्यात् ।न्यायदन्यचादन्यपात्र्याः प्रयोगसंसादनाद्यथामन्यग्रहणं
॥ ७॥ नानाबीजानां धर्मः विधास्यामः ब्रीहि शृपामाकानां नानाबीज धर्म इत्युक्तमति सामे पपिना
नाबीजस्तुप्रतिज्ञायते। वषट्कारप्रदानानां चिकक कपालानां। एककपालधर्मेत्र वत् स्यात से
च्याननान्येष्टकपाले घतिादा शब्दया प्रतिज्ञायात वषट्कारप्रदानानाग्रहणं च्य वच्छेदार्थं
किमर्थं प्रतिज्ञा सूत्र द्वयेनातिादृशोनितेनामिकास वैत्र व्याख्याते तिय न्नानाबीजैककपा
लधर्मा धिारव्याइतिविचि- र्यामित्पदोषः दृष्टगन्निमर्शनं नानाबीजानां शाकमनर्शक
मिदं कर्तुं नानापात्रत्वं चात् दृष्टगेवाग्निमर्शनं भवति। एवं तर्हि यूपपदग्निमर्शनं मात्रत्
नानाबीजग्रहणा दन्यत्र युगपदव्यवच्छेदा त्ते तेन्निरुक्ता। नानावदग्निमर्शेत् शेषं पुनर्मंत्रिण
व्याख्यातं प्राचय इत्यवो। युगपत्संत्वेयुगपदसंत्वनोक्तं। ऊहोमकमस्नापायुमस

माद्दिखीशात्रात्यवयोएषामद्रेवेत्यादिबीजग्रहणनानाबीजग्रहणानानाबीजेषुद्विष्णु
पुगपत्सु स्वेषु द्दाविंशतमाक्कयतिनत्तु वाक्कानं प्रश्लातनाक्क। त्रिर्णव द्दं तीत्यवघाते विनि
योगान्तं त्रैस्यैव तर्हि द्दविंशद्दद्दीतित्रिर्नैव सूत्राक्कयतीतिस्तत्रं विनियोजकं पवित त्रयं त्रय
वाज्यायसाच– स्यनान्तरीयकत्वेनालिंगिकं विनियोगिकं [illegible] न वाक्यान्नदायमन्यं
तयथाधर्यवेश्वं त्र नाध्यंन्यष्टमासि श्रन्ननपा: त्रस्माको सीत्यादेवा ग्विसग्रंजपा: परिश्र
तम्रवेशादौ विनियोग---- यथासंस्थ्यग्रहणं पेशाचिक बाधच्वांतरीयकत्वेन सि
द्धिस्तस्माद्द विष्यन्नदोतिय ध्रिंगादाक्कानंनदृष्टार्थं ति स्यमुस्येषु लतत्वान्नजघन्ये
षुपुनाप्रक्रियाकृतस्यपुनराधानपिष्टापषणाविनिवाएतदेव ज्ञापयति प्रयोगविधिः स १०२
स्कार्यद्वार। ॥नेच संस्कायीणि निभानितद्वारकसंस्कारो विधे॥ एकैकं कं मेनि योरिति

लघूर्थत्वाशं॥ त्रिन्नाषणां पुनर्द्वितीयपुरोडाशार्थं प्रोक्षणात् पात्रसंसादनवत् नन्वत्राधि
संस्कार्याणि व्रीहिश्यामाकादीनि भिन्नानि तेषामभिघातार्थमिमं त्रीन्विष्यति तमपि प्रयो
गविधेः प्रयुक्तं तदुपचारेण तेषामत्यं एवंजातीयकेषु तन्निदर्शितं दक्षिणस्य नदानवद्यम
ध्रयुः। प्रेषामन्वाह। तथादिः। आवपनप्रभृतिफलीकरणांतमेकैकस्य उत्तरार्थेनुवादः।
प्राप्तत्वान्निष्पवनातं यवानामनुषद्वारद्वयेन बाधेतस्यानुवादः प्राप्तत्वान्नरोः स्वेषणां व
श्रितिचातंडुलानोंधोतिः अतएव प्रकृतावपि निष्पवनातं यवानां भवति वाचनिकेचित् प्र
न्हातो स्यास्थीनां दृष्टार्थं निवस्यात् अनुषप्रवेशानां तं निष्पावनं फलीकरणानाव
तां केवलानामप्रयासरस्वतीति दोमानाबीजेषु यवानामवचनं इत्यस्तं। आग्रायणेना
नाबीजानां वातप्रतिप्रसवानावान्नस्यात् सिद्धमोपधानात् आदानात् प्रभृति लक्ष्म।

पंनद्वानिकृगली

ऊनस्य त्वारणे ऽग्नेन्द्राय द्वादशकपालान्येकं द्यावापृथिवीययोः क्रममर्थमुत्तरीयां द
वित्रविशेषप्रतीतिः। सिद्धं ह्माधिश्रयणादाग्नेन्द्रमधिश्रित्य वैश्वदेवं चरुमधिश्रयति। इ
दमपि क्रमार्थं पूर्वसूत्रवत् चरुध्वने धिकरणे व क्वास्य चरुप्रार्थः। यद्व तत्पाकाधिकरणमपि
चरुन्नं सृन्मयो न वती निर्वचनात् पवित्रां तद्दिंते पयस्यानीयतण्डुलानोप्यांगुष्ठपर्वमात्रं
कृती पलाशमात्रे द्यावापृथिवीयमधिश्रित्य सौम्यं चरुमधिश्रयति पूर्ववदेतानि क्रमार्था
नि पलाशानिकानि विदृढ्दानिलपूनिचतन्व वृत्यपलाप्रांतिस्तृणमंगुष्ठपर्वणा इतिपशूपामः
पवित्रां तद्दिंते अपस्थानीयतण्डुलानोप्यमेक्षणेन प्रदक्षिणं चरुमायपयति प्रलतचात्र रोवरो
विधानं तद्दिंतां द्विजीवतण्डुलमिति नोक्तमिति। सव्यानिचारानूक्त्वाः पाकविशेषणमिति गम्य
ताश्रन्नपादनात्रतो ऽपि। विकृतौ जीवतण्डुलमिति नास्तिन्ट दृशेडवचनात् न वतिः। श्रसौदन १०३

पवित्रा २

=॥ एकादिकं चातुर्मास्यादौ

वयद्यप्यग्निचारइह तथापि विवक्षितो न तन्त्रपतेरुक्तं सिद्धमोदनस्नानान्नाबीजेषु पिष्टेनेपनिनयनं
किं दृष्टम्युत्तरमंत्रेणेतितानोक्तमसंनवाद्वात्रैधातथ्यादिषु किमपि नोक्तं नवत्तुदृष्टकृतं त्रेणवे
तिमन्यते एककपालेमनयस्यां पान्च्यामलंकुर्वन्नभिपूरयति न वैनद्यस्यामेवनविष्ठेति समर्था
नस्यादिद्वितीयस्यापि पूरणं स्यात् एवं तद्विवित्तत्पष्ठमन्यग्रद्दणी। यत्रैककपालो बद्वा।
समस्तचातुर्मास्यादौ इतरथा वद् बएककपालेन बद्वः समस्तचातुर्मास्यादौ इतरथा बद्
वएककपालाएकस्यां प्रर्यस्त्रतत्रासादनं यथादानेस्विष्टकृते सकृस्यात् यतश्चायुक्तं प्र
तिकमपि यावदानं स्यात् इति चेत् नआशयस्यैकार्थं चाडुत्तरावसिच्यनि यतत्वाब्रत्र
न्यापात्रीन प्रयुज्यते प्रकृतादिवैककपालेस्विष्टचैवैनदर्शनात् दृष्टगृदर्शनात् प्रयोग
स्यप्रचरणवेलायां बर्हिषि सादयित्वोपस्तीर्यैककपालं सकृत्सर्वमवद्यत्पाशयेस्यान्

स्वि

सिच्चद्दिरन्निधायैषां स्वैककपालेन प्रचरति एव वषट्कृते मध्ये पाणिनाजुहोतन्यूर्ध्वं प्रतिष्ठि
तमाशायेनाजिह्मेति यदि पर्यवर्त्तेति ब्राह्मणव्याख्यातं प्रसन्नायां ------ सन्नदीति किं
सर्वस्य हरणे नैवलक्षणानि वमध्यात् पूर्वार्द्धात् सर्वस्माद्वद्यतीति स्यात्तर्हि च अहरणे किं सत्तेनमध्या
देवस्यात् सर्वमनुद्दितीयानिर्देशात् सर्वं न विष्यतीति नैवमेककपालं स्कन्दवद्यत्यवाव
यतीति प्रतीते उपांश्वहरणं किं यावनाराजन्याकाम्या निर्हरेदित्याग्रायणस्य निर्मार
काम्यागोपांश्वदेवता इति सिद्धे सत्पारं नोनियमायेति एतदेवोपांश्वमाग्नेन्द्रादीनीति उ
उपांशु प्रचरत्येतावति च सिद्धे एककपालेनेति वक्तव्यं एककपाल प्रचारधर्मप्रक्रमात्
सौर्यामककपालं यस्याकृतमित्याद्यर्थं उक्तं च वषट्कारप्रदानानां चैककपालानामिति त
दसत् नैवाग्रायणस्योपांशुत्वं सिद्धपाकद्यवात् कामयोगात् काम्यानन्नु चतन्मध्यपा १०४

तायोषितत्त्वात्पादयोनैमित्तेमित्तिकोपि। अतएवबावनिकंचोपांसुत्वेदेविकानामंत्र
प्रचाराततद्विकं। सैवानुयोगानुकल्पइतिमध्यग्रहणंसमादशोपलन्दणार्थंयत्रक्रातापर्वा
वर्त्तेतिमध्येपुरोडाशाकृतीरितिसिद्धत्वात्। आकृतीप्रासुदीचीरायातयतीत्यस्यविधेर्बाधि
नार्थंविप्रद्रुतइतिनियमार्थं। आसद्गोमादवीक्षिपयाविन्त्तेनप्रायश्चित्तं। प्रकुस्विष्टकृतः
प्रडांज्याकृतीर्जुहोतिषड्ग्रहणमेकप्रवानि:-- सत्रातिविससार्थं। अत्रद्यज्ञतषष्टीग्र
हणंस्वशाखाधीतस्पांचवैषणोपूरणार्थं। युंकुंशतायुधइत्याज्यधानीएककपालोपृ
यस्यस्विष्टकृतेसमवद्यतीतिवअवद्यतिग्रहणमवदानधर्मप्रापणार्थं। आशयेत। स्मिन्नित्या
शाय। एककपालाशायनक्रिया। विकारणमुच्यते। यजमानइडायणेप्राश्नाति। एतइत्यादि
प्रदर्शितंइडाइतिसंबंधेषष्टीदक्षिणाकालेवस: अथमजोदाक्षिणाप्रथमोजान: प्रथमो

पात्रां कृत (with त्रा written above) — उपवेशनक्रियाधारं। आज्यं॥

माज्यार

जातः प्रथमोयथानुज इतिपंचम्यामजाताद्धृत्यस्यांधृतपत्यांम्रियमाणायांकिम
पद्धःप्रथमशब्द इतिकिंप्रथमानुख्या आहोस्विज्जाताक्रीतालब्धाखननिनंयस्यप्र
थमजइतितस्मात्पूर्ववैवक्तृत्पत्तियुक्तामतिकनीयांसमपदाप्रथमजइतिअप्रती
नादिसोदरादीनांपूर्वःइवंप्रथमजाइत्युच्यंते अनुकल्पाल्पामाकनष्टाबन्धुंपिंगलंस
स्ततरंदद्यादन्नंचावक्रंपिंगलमितिविशेषणविशेष्यभावोत्र वाशब्दश्चशब्दाभावात्
विकल्पसमुच्चययोरप्रतीतिः॥ आसनरूपेणभावेवसोवसततस्त्वच्यते। किमर्थमिदं
सूत्रंबुद्धितोन्नाभावेशरत्पूर्वकालंविनापिशामाकेनइष्टासोमंश्यामाकेनानुंजी
तन्तुनवान्नाद्यादिनिष्ठाशा। माकेनव्रीह्यादीनपिभुंजीतऊतनद्विश्यामाकेनाष्टत्यन्ते १०५
नासताआयणादवतायष्टुंनेन्यात। सोमंसमस्तश्यामाकाग्रायणेनप्रत्यनिजायते।

ऽप्यासंनत्वान्निष्ठ्यान्नायणंनवस्या। अग्रीयादिति प्रतिषेधएववचनस्तस्यान्नावासनं। आ
ग्रायणं सशाखान्तत्सर्वेग्रदेण श्यामाकेन प्राप्तितं स्याज्जीवनार्थं अकाले श्यामाकेन
स्तुतुदं निति विप्राषातूयद्वै वशारदिपुनः श्यामाकैस्तस्याप्राप्तेः तत्त्वा दक्षिणादानं पु
नर्नवत्वेवा॥ ब्लो॥ उच्चातुर्मास्यान्यारभ्यमानाः॥ चातुर्मास्यानीति संज्ञा कर्मणां वैश्वदेवा
दी वीनां स्तुनासीर्यपर्वतानां पर्वतिमनिर्दिष्टे तेषु नासीर्यंनारंभणीयस्यात। पूर्वपौर्णमा
सीमुपोष्याउपवसनार्थमितत्। प्रतितपदि वैश्वदेवयागे पौर्णमास्यामारंभणीयाशि
ष्टि॥ अतः आरंभ्याऽपि आरंभणीयाको नियतएव रससमन्निलं नियमोऽस्तु वादोयुक्तः॥
च्चकाले कर्त्तव्यारंभणीयापूर्वपक्षादिप्रतीक्ष्यते। प्राचीनप्रवणे वैश्वदेवेन यजेत वैश्व
देवेनेति। आसावारंभ्ये च। फाल्गुन्यां चित्रायां वसंते वा वसंतग्रहणं विशारदृष्टं तेन संगतं

संप्रयोऽन्वयंति। तेन फाल्गुनचैत्रीस्यां विनापि वसंते वैश्वदेवे शारद्यमावास्यायां वा
पूर्वपक्षे वाऽपि वा समस्तपर्वार्थं वि संतग्रहणं न वैश्वदेवार्थं।। वैश्वदेवे सद्यः पौ
र्णमासीत्यकृत्वा वसंत बाध्यता। अस्ति गुणाधीनः प्रधाननियमः।। कात्यानोऽपि वसंत
म समस्तपक्षे पौर्णमास्यां मष्टकाष्टदे व संतग्रहणं समतार्थं ननु प्रतिपर्वणो सद्यः
पौर्णमासीमित्युक्तं। तथापि न विश्वदेवार्थं किंच फाल्गुन्यां वसंते वेति सिद्धं चैत्र्यां वै
श्वदेवी। चैत्रीग्रहणस्यानर्थकं प्राप्नोति। यदि कथ्यं। तद्ग्रहणो समस्तार्थः।। तदा चैत्री
पदमनर्थकं। विश्वदेवायति। अतो युक्तं। वसंतग्रहणं समस्तार्थं। आ। शाखाणि पौर्ण
मास्यां समस्तानीति तदुक्तं। तावन्मात्रं दृष्टा खलु समस्तपक्षे ऽपि प्रतिपद्युतु पौर्णमासी २०६
पिकन्यपूर्वचातुर्नीपव साथवातुर्मास्येषु केशश्मश्रुयजमानावापयेत्। उपवसथे

तिमान्तूतसन्नयरादिषु प्रतिषेधे इत्युक्तं। यजमानग्रहणं पत्नीमन्वनुजानीते। केशश्म
श्रुग्रहणं न खलोमानि। चात्वालस्येषु च परप्रतिषेध उपवस्त्रथादीनामपवादाऽनर्थ
कस्यात्तन्नैवं व्याख्यातं। प्रसूनाः प्रस्तर इति न करोमन्च [illegible] थाः। यस्तदेकधामंत्रेण
सनह्यतीति इध्मस्यादि होत्नागो त्वक्षीमित्यादिसिद्धानामपूर्वे मंत्रेण प्राप्तिमाभाव
स्तेऽन्ताः तन्निवृत्त्यर्थं त्वक्षीमिति त्वक्ती ग्रहणं। चरुकपालानि कपालानि प्रथम
छितीयामाज्यस्थालीस्रुचं च आज्यधानपात्रमपेक्षं छितीयेति। अदितिर नाछि
न्नपत्रेति स्थालीशब्दप्रयोगात् देवस्थालीमितिवक्तव्ये आज्यस्थालीग्रहणं अद
नमंत्रार्थः। तत्राज्यस्थालीप्रयोग एतदर्थं हितः आज्यधानपात्रीमिति च स्रुक्षुपिष्ट १०७
नागूपूषा यत्र केन पूषा सर्वत्र तत्रासामापौष्णवचनान्नेन्द्रापौष्णेन नवति अनुम

ंद्व्वी ८ षाधिश्रयतिन्नाधिश्रपणकाले चरूरधिश्रयणं दर्शयति च। कपालोपधानकाल
एवमनुपूर्वं द्विरधिश्रयणं भवति मारुतमधिकृत्य नायं परिग्रहो मारुतः सप्तकपाल
मिति कल्पितस्य स्वतन्त्रस्यो निरूप्या चात्रस्यैव लक्षणार्थमिदं सायं दोहग्रहणं दोव
धर्मार्थितद्वक्तं अतोपि तस्य शाखामहत्येत्यादिएतनाम्निदासर्वत्रमैत्रावरुणोपय
मी स्यादो समानधर्मं निधाय एव वाष्ट्रासमानधर्मनिर्वोधिश्रयणोद्विवचो नियतत्वात् णां
समानं संमार्जनाय थाउपन्नतदानमन्त्रस्तथा स्वाल्पाऽदितिरसीति पूषदाज्यमि
वीपउपन्नतु शाद्व्रयोगेन पृषदाज्यधानी शाब्दस्य अदानमन्त्रे सादने च दधिवि
षणवेदपंधिश्रयणादपि स्यात् प्राग्निधारणाद्वाजिनस्याग्निधारणेनास्यत्रान्ते १०१
ष्यन्त्राद्यद्यस्ते किमिति नोक्तमग्निधारणं वाजिनमुत्करे सादयेत् सिमपि मद्धणान्

त्राग्रहणं वा जिनमुक्त्वेरे सादयेतृस्मिद्धमपि मध्ये णात्। प्रागग्रहणं किमग्निविधिनिरासा
र्थं तावत् पंचहोत्राग्निमर्शयंतीय घटवानूनिमंथ्यं प्रधानादनंतरं घट तएवाग्निमर्शी
नादनंतरं स्याग्रंशाद्दे स्याग्निविधिश्चानिरासार्थं पंचहोत्रेति प्रकृतं तान्निवर्त्यैते पदेशि
कश्चादन्वारब्धे यजमाने मतिब्रूहीति प्रैष्याग्निः संवादयंतीति। यथाग्नीनोपस्थानं कु
रुतइति प्रैष्यं। नौकमुपस्थापयतीति ब्रूहीति। निंवइति वियाकरणा। वानुमास्य
नाष्ठेयग्रथमंषंड:॥ छ॥ सिद्धमाग्नयाजेन्यंश्रा श्रावग्रहणं कर्त्तव्यं। व्रातन्तं पं च संख्या
संबंधादिह नव संख्यायमरख्यातृ गुणविधिज्ञापकाय अपणग्रहणात्नोपन्नत हवी
ष्ष्यग्निघारयंतीति हृदग्रहणादग्निघारस्य चानुयाजार्थत्वादाग्निदायादर्शनानु
पन्नति सर्वसमानेन रित्वयायां प्राग्निब्रूते। ग्निघारणास्याद् पात्राग्निघारणामामंसीदेदं

धर्क्षवां पुनर्क्षवा सुपन्नतमं ततइति प्रकृतौ पात्रग्रहणं संस्रावता रिवाजिघारणं का
निवारयति उपांशु संप्रति वषट्कारप्रदानानां एककपालानां उपांशुत्वे सिद्धे पुनरि
दृवचनं सावित्रेणात्क्रम्यते तन्निवृत्त्यर्थं प्राकृस्विष्टकृतमर्थादावयमंतथावक्रमलिं
गानां मासनामानि तु होत्कृत यत्र स्विष्टतीति सिद्ध मानुयाजेभ्यः प्रकृतो च यंत्रित
८१ मास्रवैणामिदन वसंख्यायानि वारयतोमन्मातिरथाय तु पुनरुक्तं वाजवत्योपन्नतु
मदग्रग्योर्दनमंत्रे वाजवती शब्दः प्राकृतधर्मेदं नंनत्वपूर्वमिति दर्शयितुं संवरक्षा
तो अपन्नते प्रदत्तोऽर्हतिस्त्रिष्टनुवाजिनं रक्षातो प्रं तावद्दिग्रहणे संबध्यात
तहोमो होमेपि संबंधं घ्नंति परिधि संधितान वहारस्य संज्ञवादपेतु शेषसमं वे १०८
त्रोसमशब्दः संख्यावचनइहता प्रत्ययात् सद्यः पौर्णमासी संस्थाघ्य कृतमिवप

न्तेनपौर्णमासीप्रयोगमध्येदर्शपतिस्मसंस्थामात्रंप्रयोगंदर्शयित्वंपौर्णमासी
रूपसद्यकालोन्नावात्प्रधानकालस्यसत्वात्सद्यएवन्नवत्याधानदर्शनात्निवर्त्ते
तत्वपरयोर्युगपन्मंत्रसंबंधसंभवात्उरुप्रथेतात्ततात्स्यचर्थप्रायश्चित्तार्थमिदंमां
सप्रतिषेधान्मधुप्रतिषेधेसतिमध्वश्मातीत्यनुज्ञातमृतुगमनवत्ननुत्रचेङ्ग
मर्दशनमृत्वनुगमनानुज्ञानसाहचर्यात्कथंमांसनिषेधेमधुनिषेधः॥ऽथावमधु
मांसेप्राश्नीयादितिचेदेनासमासकरणान्मांसकार्यंमधुनोऽपिकारनिषाधलव
णस्यापि।किंचक्रत्वंगंसांयद्यवगम्येतततदामांसनिषाधिधातुमानंततस्त्वान्यन्मा
षमांसास्वच्छत्यत्रमधुप्रतिषेधेनभवतीतिशास्त्रार्थः॥छ॥वात्रमास्यनाष्ये
द्वितीयखंडः समाप्तः॥छ॥ ॥छ॥ ॥छ॥ ॥छ॥ ॥छ॥ ॥छ॥ ॥छ॥

आषाढी

वैश्वदेवप्रथमं पर्व समाप्तं॥ ॥वरुणप्रघासाश्चतुर्षु मासेषु। अथार्द्रं आवणी
वर्षा अवफल। फाल्गुन्यादिकालविकल्पत्रयाऽन्निम्नायेनेति। विश्वदेविकं। विधानं ॥ धा २
पंच संचराणां संचरंतीति संचा णीसर्वेषु पर्वसु पंचाग्नेयादीनि संचरंतीति। वि
धानमधिश्रयणादि सन्नत संनर्द्यं प्रतिप्रस्थाता यथान्वतितथा संनह्यति प्रति
प्रस्थाता पृथक् ग्रहणमनुवादे निरर्थकम त्रैवैकधा स्नन दनया सो ह संनवं। वि
स्पष्टार्थं वा। एवं पृथक् दोह यत इत्यत्रापि स्रुवपंच माश्वरुस्थाल्यो। नतु ह
। द्वि ग्रहणमविवक्षितं यथा हे अधीइति पृथग्ग्रहणं प्रोक्षणादीनां तत्र प्रसंग
यकन्निरस्यतु पात्राणां न द्वंपरिगणनं। पात्राणां सतेऽपीत् प्रोक्षणीपात्रं प्रतिप्रस्था
तापात्रषुद्वषे ग्रहणादेवलन्यातं च रुस्थाल्यादीनि यथारथाल्यो तु विपन्ने परि १०५

गणानप्रदर्शनार्थं मंदधियोनुग्रहाय। सिद्धमानिर्वापे द्राह्मकायमिति द्वितीयां क
ल्पोसुक्तमिति पर्यायं दर्शयन्नुक्रममनुवदति। यथाकालमामिद्धेष्यगिति वा ति
ष्ठवारिष्ठा॥ ष्टष्यगूववचनं किंयावेदुक्त शद्दं संन्नष्टा नामति यत्र शद्धो नास्ति तद्विशे
षाभिधायिकस्तत्र न तावद्विशेषानुष्ठितिरिति दर्शयति तेन ज्ञायते पात्रं प्रायेणा के
षां नंशाष्टमासितं बहुत्वात् रुडामाम्प्यात्मसंन्नवत्वाविवात् कृतिर्द्धि ध वा तू जडे यथा
पवरिष्यातं तारनासितं सपर्व एष्वनुषानंत थान्यत्रापि एवं चाग्निप्रणयने त्रत्य कृत्स्न स्वत
दृश्याद्वितित्रिषुप्रक्रमेत्यनुगत्योष्ठितपर्थः॥ अपरिमितेवोन्यत्रिरुद्धे मपरिमितं तद्दशा द
बात् तस्माद नियमोपरिमिते देशात् पुनः प्रक्रमे एकवचनांतत्वात् प्रक्रमास्संबंधवे
दादानप्रभृति धर्मा इति देशो वा केन प्रकृतौ वा पठ्यते विशिष्टादशविधानाय द्विरि

भावितस्तिहृतिद्वितीयमात्रे ऽऽधारेयः पूर्वाधीनस्तत्रेऽइत्यर्थः। नियंतावलक्षणासन्नमी
हतरथा विद्वितीयमात्रगतिस्यात् त्रिषु प्रक्रमेषु यावानात्रादारा स्वयं प्रत्यस्माकं त्र
ग्रेणोच्चरं स्यादशकालात् प्रक्रममात्रगातउत करस्याग्रतस्था चालं निमीतो ऽर्थयुक्त
मपि मैत्रे क्रमेते इति प्राङ्मुखताउत्करान्निघातद्वत्यां स्वं पदान प्रत्यङ्मुखस्ये तथा नियं
माथं प्राङ्मुखेग्रहणं स्यात्तु स्वनिष्ठं। तस्मात् प्रत्यङ्मुखाद। ‾कारविद्याउ कंरं वेद्यं गच्छ
डु क्रमसौक ग्रहणं। द्वितीयनिहत्यर्थं तनयच्च विदिस्तत्रोचकरइतिसिद्धः। अपरे णाक्करां
स्कन्द राणायं से। वर्षीत्र तत्र द्विसोऽनापनियतार्थं प्रोद्यणास्तिष्ठ ति। आसादनार्थं वि पि
टन्नस्त्रं वति दक्षिणात् शेष निनीते प्रोक्षिणी आसादनार्थं पुनां संस्करणं स्यात् पंचगृहीत
ननिक्रम माज्योत्पन्नि स्तिष्ठति। ततः पंचगृहीतं प्रसर्पति स्थेति स्तत्र विदन्न क्रांवे वं न्त

स्याज्यार्थं निनिनिर्वपिपात्रं प्रसादितत्वात् तथा च द्वितीयमाज्यस्थालीमिति योग्ये तेसघ
दृष्टतीयां किमिति न स्मरति। अधिश्रयणादिकं वंति। संस्कारं कथं देवाकुर्विड्ढौरकु
र्वंति चक्षु गृहीतमाज्यावोद्धरेदित्यंता। आहवनीयेग्निप्रणयनात्। आहवनीयादग्नि
प्रणयना। अधिष्ठितं प्रौतीके विशेषणं कारंगु रगुत्। अग्निन्योवतिकर्षई सद्धंते वरु
ण प्रघासेग्न्ये प्रणीयमानायानुब्रूहीत्यकृत्यनुवादादग्निशब्दस्य सांसिद्धिंतिद्रष्ट
व्यावायुक्तं वितदिति। अपारकथं मंत्रानो ह्येतोपाशानिति वनूयत्रैव काक होमेआ
ज्यस्तु कां यद्वान्यदेवा तुवं किंचन्यान्निर्वापमात्र संस्कारं। अध्वर्युरवाग्नीध्राय प्रयछति
वचनान्न प्रतिप्रस्थाता प्रयछतीति दृष्टार्थत्वाद् धयेत्पव होमे यज्ञाः प्रत्यक्षादिति
अवोद्य प्रतिप्रस्थातेति निदधातीति। अनदृष्टैस्तत्रन्नियोग शिष्टवान्मत्रोन वर्त
ते।

परिशदचान्नास्ति दक्षिणत आहवनीयस्योप। एकवचनं न चात्र समासोऽपि विशेषवादेः
कस्यचिदाहवनीयस्य दक्षिणता हीहात् उच्यमाणता ब्रह्मता वगमात ब्रह्मतं वाहवनी
यद्वयं यो यान प्रणीतस्तस्य दक्षिणतस्तिन्न कर्तृकत्वात् तत्प्रयमनीनां यद्वाच्यदपतेति
प्रविताबाज्ञातिन्नानि।ष्टहानिति प्रतियंति उलपराजिम्पा माहवनीयो एवमधिप्रयोगे
नवतीति दर्शयति। यद्वा हितीयो आहवनीय संज्ञानिर्देशार्थं हि वचनं। दृष्टप्रकृ कर्माणि
कृतपस्विनां सार्थं सूत्रं। अत्रापवादमाह अध्वर्युः प्रैषानादेति। युक्तं वै तदेकेनापि सन्नो
ष्टतो होताब्रह्मा वा प्रैषार्थमितराति षट्तिद्वान्यामपि प्रसंगेनोपजीवतीतरा। अत एव परि
गृहीतं यजुः इत्यादि कृत्स्नेन समस्तितादि प्रसंगे सति ऊर्द सूत्रे च दयथाहेव दात्तनामं ११
ताकश्चिदिमा गाथा व्यति यजुदत्तोपि तदर्थः प्रसंगनोपजीवनिसो पिन तदर्थं प्रियतना

चू हृतस्य प्रणुतमिति ॥ ७ ॥ चातुर्मास्यनाष्ये तृतीयखंडे वरुणप्रघासपर्वणि ॥ ॥ उत्तरतो
गार्हपत्यस्यातिदेशान्नियमः । आमयवपिष्टानामिन्निष्टतीर्थाद्येषष्टी । एको द्वि निशरावान्
तीनि । येमात्यानन्तेष्यानन्तु सपिंडांगो त्रिणा । लिंगमविवक्षितं स्त्रियः पत्नीमिति ज्ञापकात्
प्रद्दाल्पोसंमिषयोः । स्त्रे षृयतत्नो मशोन्नवत् इति श्रुतेः । परः शतान्यधिकशतानि परःश
तादित्यर्थः ॥ विश्वामि दैपाच्यौरवं वै उः । उत्तरा धेनुं वादः । वारुण्या मेष मारुत्या मानयति
मेषीमारुत्यां वारुण्यामिति उपत्र निर्मथ्याः प्रयोगात् गत्वात् सकृदाशंकात द्रष्टास्यपसं
स्कारः प्रतिद्रष्टमावर्त्तितदृत्फन यत्र अहरणं पुरस्तात्प्रत्यं चावतिष्ठेते द्विवचनात् पत्नी
जमानौ नद्धे तेउ त्तरतस्ति ष्ठन् पन्त्यन् पुनरग्ने । पुरस्तात्प्रत्यंचे इति श्रुते । अध्वर्युः प्रवरान्
प्रवृणीते प्रयोगं गत्वात् संप्रेष्य अहरणं । अध्वर्यु प्रैषानिति स्यात् मासनामानि जुहोति

तिप्रतिप्रस्थात्रा निवृत्तये समानीयेन किमवदेयार्थेत्यात्रेयदेयेति कर्यवित्ता मिथुनौ
ह्वाइतरेतरापेक्षया द्विवचनात् तेन विनष्टसमासः उभौ वा जिन्यां यारव्यानुवा
क्ययोस्तत्र संबधचादादृत्पन्ना व सिद्धः प्रयोगः गृह्येति नवति दक्षिणास्मिन्प्रतिप्र
स्थातोत्रयत्नेति वाच्ये दक्षिणाग्रहणं विविच्यार्थं आज्यशेषे द्वितीया द्विवचनां तंत्र
नीः काषा लौकिकाग्नेरनीकमिति अग्नेव कार्यं अग्नेव धर्मकमित्यर्थः अग्नेचाघारवत्
धर्मातिदेशश्चत्तु गृहीतस्येति षष्ठी द्वितीयार्थे आतान्यश्चत्तु गृहीतं प्रयाजार्थं अत्र
संबंधे षष्ठी ततः प्रयोजनेन्यां श्रिष्टाजुहूक्रियात् यदि मंत्रवत् तत्वा यं पदौ प्र यावत्
कं तदाह्रवं इति शेषेणेति सर्वविदानार्थं तृतीया समिधावाहरंति समिधाविति प्रत्ये
कसंबंधः गार्हपत्यपत्नी तदर्शनात् दक्षिणस्मिन् प्रतिप्रस्थाता प्रतिप्रस्थात्र ग्रहणं

पौ
मन्यनिहत्यपशुंविधिवदनुवादोवास्त्रैसद्यः। हर्सविानिकातत्रमध्येसरस्त्राशारखांतरा
तद्रुतरथातत्यजमानंतरंसघएवस्यातु।।८।।चातुर्मास्यनाष्ठेचतुर्थःकांडः।।८।।
वरुणप्रघासानामद्वितीयं।पर्वसमाप्तं।।८।।साकमेधाश्चतुर्षुमासेषुकार्त्तिक्यांमार्गशी
र्ष्यांवाहेमंतेवैतिपूर्वकन्मत्रयंपूर्वापौर्णमासीहेमंतेऽनियतेफले।आरंभणीयापूर्वे।
सिद्धेष्टिःपौर्णमासीवत्संतिष्ठतेइतिमान्नत्वात्।।तिःप्रागवर्हिःप्रहरणात्।सिद्धेष्टिरिति
पुनरुक्तंपूर्वमेधीयेत्वाक्षीकंवत्सापाकरणंवैरं।परिभाषितंवत्सापाकरणमंत्रनिवृत्य तंद्रूः
र्थंग्निहामधीयावसरेपरिभाषायदिक्रियते।साचानेनकरणेनसंबध्यतानुपचोपाक
रणंस्यात्कर्मणि --- द्वौमंत्रवत्स्यांतन्मान्नदिति।तर्हियदनीकवतस्यऽनीकवतंसातप
नाया।समानंबर्हिःऽतेस्तनाशनात्संनाद्यतातद्युक्तंहिपौर्णमासीदितिनिरीहंसोप

दर्शेत्तु पुनः सन्नद्धमनिकवतीं प्रयुंक्ते। अत्र निःपन्नत्वात्रद्धमोपि देशस्तु प्राप्त इत बर्हिषोन
र्थकत्वात् इदं न स्यात् अतः समानायाद्द्वयोर्बर्हिर्नाशृन्यन्त्रांस्त्रीति बर्हिरनुप्रहरतीति
किं संदेहे। इह संतिष्ठते इति नासिद्धं प्रहरणं। इदं मेधीयार्थवार्येताशाखां तरातन्नतु इदं
मेधीयां— ह्यानि बर्हिरिति ताव द्वयति। अत्रैव सांतपनीय बर्हिष संनद्धं नवमाविज्ञासि
ष्टेति दर्शयति। तेनेदं स्रुगब्धप्रस्न्नेति सन्नद्धनाशंका निवृत्त्यर्थं बर्हिरनुप्रहरतीति वच
नं ज्ञापकं नापनं यस्तु त्वेव प्रस्नेति। अनेकाशातं बर्हिः सन्नह्यतीत्यर्थः। स्पो स्पकृते साय मग्नि
होत्रं इति। इदं मेधीयार्थे विहार इदं मेधीयाश्चविहारे। अग्निहोत्रं दर्शयुति बर्हिः सं
नद्धनोत्तरदेमप्रवणात् अग्निहोत्रात् सामध्यापाराङ्क्विभ्यां तु कृते एव सिद्धसाय मे २१३
दनेबर्हिः सन्नद्धनोत्तरवचनामकविहारार्थस्य उपवसान्नावोत्तोनार्यार्थे विहारा

र्बर्हिः सन्नद्धनवं च बर्हिः। तेष्वग्निषु नवति वत्सापाकरणवत्। अपूर्ववचात्तु इदमेधीया
र्थविहारः अग्निहोत्रं दर्शयति। बर्हिः सन्नद्धनोत्तरहोमश्रवणात्। अग्निहोत्रविहा
रस्यापराह्णिकत्वाद्धुतमेव सिद्धं सा नियमो दानवक्लि संनद्ध– उत्तरं वचनमेकविहार
स्यापवसथ्या नातिवाग्नौ नयार्थोऽपि विहारः। बर्हिः सन्नद्धं च बर्हिः स्तेष्वग्निषु नवति
वत्सापाकरणं वत् इदमधीयस्यादिमार्थ्या होमो - - - - रवद्धते अपराह्णेऽपि सायं
प्रातः सायां होमे इति तत्र मानूदितिनियमार्थ्यो क्रु तइति वचनं प्रपयतीति यजतिचोदना
द्रव्यदेवतासंबंधानिर्वपतीति तानुप्रपयति शूद्रं निर्वपनिदृष्टेः अपावृत्ता दोहय
ति। दोहधर्मप्रवृत्तप्रयपवित्रमात्रनिषधाद्देहनसंख्यानन्निनियाना। तंडुलानौकिके
निर्वपति आज्यं निर्वपतीत्यादियावदूक्तप्रयोर्थं कर्मप्रदर्शितं॥ नियुक्त ततरांपद्धत्यां स्तत्रं

त्तिव्याख्यातानितस्यनैवाकृतेःप्रातरग्निहोत्रइतिनतुहोतएवहोमेनाक्रीडतद्यस्तु
रग्निषुप्रवयात्‌एवतद्विनियमार्थमान्हद्वाछत्यांप्राकृहामाकुद्यम्यआरग्निषुद्यक्तं
तेप्रायोनपुनरितिदर्शितंमरुद्भ्याक्रीडिडयप्रतिनिरुक्तब्राह्मणंतेनक्रीडेत्येवाक्री
डिमाप्रियाधामानिक्रीडयतिदंहविरितिप्रयोस्फरद्दसत्ाइद्रं त्यंयात्रस्यदेव
तातद्धितेत्यातपतःक्रीडिनस्याक्रीडिनीषुपंचदशतियाज्यायाक्रीडिनपयोधां
इनत्रप्रयोगोतस्मात्क्रीडिनोयज्ञक्रीडिनांप्रियाधामानिक्रीडिनइदमितिप्रयोग
भवंतिअग्नेवेदैत्रमितिचतुर्गृहीतस्यास्त्रौवमाघारमाघारयतीतिअत्रकेचित्प्रा
कृस्विष्टकृदितिसंबंधयंतिस्त्रैशाखांतरंवोदाहरंतितदसत्उक्तोक्रियाविध ११५
नतत्कृतोप्रादशस्याविताहिरण्यगर्भवत्याघारवत्शाखांतरेखंतावेवतद्वचन

न्मासनामानि च वकारस्यानुवृत्तिर्नास्ति। प्राकृत्स्विष्टकृतो मासनामानि जुहोतीति ननूक्तं
चचारि साकमेधेष्टीति। एवं तर्हि परिसंख्यार्थमानूवं नानीकवतादिषु साकमेधत्वा
न्नीकवतादिषु प्राप्नुवंति तस्मात् अत्रापरिसंख्येति रूपं निर्दिष्टेन अनीकवतादि
षु अन्वाहार्यस्य कामवशात् वाच्यत्वात् सर्वे प्रधानं च तथा च व्यपदेशः साकमेधे
षु अग्निर्देवतास्य स्वतिकाकामधवार्हत्वे वमादित्रा च कारादौ रवयवशब्देन व्यपदिष्ट
साकमेधावयवो अनीकवते प्रारभ्येत्यादि विशिष्ट पुनः ननु अंगशब्दे न॥ छ॥ वाउम
स्यन्नाष्ट्ये पंचमं षेडशः॥ छ॥ प्राग्दक्षिणा वा राद इत्यादि निर्दिशकं न भवति उपमूलं बर्हि
हीति बक्र वचनं ब्रह्मयजमानापदं अन्यत्र प्रस्तराद् इतीति संबंधः॥ न पुनरन्यत् प्रस्ता
द् उपमूलमिति संबंधः॥ यद्यन्यत् प्रस्तराद् य इध्माबर्हिः संनह्यतीति संबंधः प्रस्तोनाद्व

न्तरइत्यमूलदितंयद्दीक्षतेन्यत्रपरोपरिस्तीर्य्येतिवांवनिकंनन्नवतित्रनतिदेशा
नत्वात्तत्रन्यतंत्रपतितवांश्वा।एकैकंमदाद्विरथ्यंयसंस्कृतंतस्माद्दक्षिणाप्रात्राणि
नयुनक्तिदक्षिणान्तोनिष्टपतिपरिस्नाषासर्वापयेणिसंबध्नातिशास्त्रांतनासिलनि
ष्पनंसिद्धं।दक्षिणतोग्निष्ठान्निर्वपतीतिकिमयंगुणविधिःपाक्षिकस्याग्निष्ठान्निर्वपस्या
नियमार्थमग्निष्ठानुवादनेतिचितायद्यन्तरःपक्षस्तदापात्र्यानन्नवतित्रपूर्वस्तद्दक्षि
णाइतिपाक्ष्यांगुणोनन्नवतिपाक्षिकाप्यनियमाशङ्कवानयोक्तस्यव्याधपूतिचित्यंसिद्ध
माधिश्रयणात्तुसिद्धमायवानामधिश्रयणमात्रंनन्तूपधानंकपालवद्दंडोकृतपाद्दाना
पिपवित्रांतद्दितंवरुवतुत्रपूर्वत्वातदतरोयमन्वयः।नात्राहाम्नशास्त्रीयमनोनानिधा १२५
रयेत्।वरुक्रमणकथमक्रमः।पुरोडाशश्वेतचात्पूर्वधाहासिद्धमानिवासनात्।व

ग्नेस्त्वं वंश्यादयतीत्यतरत्येते। अपरिमितेवावकाशोऽपरिमितेवाकाशशब्दोविशेष
ण विशेष्यत्वेनिकाधिकरणसमर्थः॥ त्रिषु प्रक्रमेषु वकाशार्थमुस्त्वेष्वुपस्था
परिमिततरेतावावकाशं संवरइति ब्रूमः। प्रतिचतुरात्रेतिनोच्यते उष्टाष्टकेष्टाना
त् दक्षिणा इत्यादिः। एकोल्मुकं धमदग्नेः काष्ठं गोमयं वाप्युद्धृत्य तत्स्थीमप्रवर्ग्या
पात्रण परिक्रियापदेशात्वात्तत्स्थीमनिधायेत्यादि च तत्स्थीमधिश्रयणान्तदक्ष
त होतज्जातावकाः प्रादशोऽत्र वतिपिष्टलेपं निनयेत्यादि तत्र रतः प्रोक्षणीतासु
त्स्फ्यगार्हपत्यान्नवीयगृह्णाति नत्वेषुक्तमातिषु चातुर्मास्येषु चतुर्गृहीतानि स्त्रा
व्याज्यप्रभृतितिष्पन्नता गृह्णा प्रयाजानुयाजस्य संगृह्णातीति एवं मन्यते अपन्न

नाचीनप्रयाजईयमईनानुयजतमुतत्रापबर्हिषइतितर्दिइयानांवादिकंक्त्तुर्हि
ही तेनन्टह्मांम्यादाऊत्रित्रयार्थेनइवत्तुर्ट्दीति।ह्वचत्तुर्टहीति।इक्तुर्टदीतिन्टह्मा
तीतिवक्तव्येप्रहणंसमानपात्रेप्रव्दातोसिद्दमास्तरणं।उदीरणात्प्रन्प्रतिमंत्रेणास्त
रणंतथाहिन्टह्मीयद्दणप्रस्तरेयुज्यतेविस्तोस्तुपइतिजुष्टेतेधूस्युप्रक्रमाणुष्टिमं
त्रास्तनवां।उद्दाद्दानहूयमानेथ्यविशिष्टंयेतान्प्रस्तरंवाकूरोतीतिनिवर्त्यप्रस
रिसाधनांनंतरमनिवार्ध्यायाइतिश्रलेन्न्तेत्यादिपाठक्रामणा।उदत्तुंनजुहादी
निद्दबीधंछितथ्यापराणिवेदादीनिस्यादिति दोत्राशाष्टरद्दितांत्रयोगांकर्त्तव्यम् १२६
तिदशाप्रतितत्रावन्त्तप्राचीनावीतिना[redacted]तिप्रधानानांप्राचीनावीतीप्रचारः।शा

मि१

स्वांतरा तउविशति॥ अथ यथास्थानमंत्रेण विनदास्यसदस्य। अतः। उपविशति॥ अथ
यथास्थानमात्रेण वितदास्यसदनस्याग्र तउपविशति कर्त्तर्ध्यो। ऽत्र यन्नां उत्तराताश्र
लाकिमापाद्वोत्तरश्राद्ध प्रतियतनीयं। षट्‌त्रिंशद्विरनिघाराणानां। ध्रुवायदक्षिणावद्य
त्तोत तउदङ्। अतिक्रम्य तिदक्षिणोतिष्ठन्‌ दक्षिणामुखइत्यर्थः। इदं धर्मपत्यस्य मनु
दविशेषमावधायइडापात्रीनत्रव तिमतोदृशतिनमंथमिजापाच्योत्तवातिशाकांदे
के त्यग्निउ। देवाय ज्ञातियु कंचितत्‌ यदाप्रथामदेवशाद्ध प्रयोगदाक्षिणाग्निको। वा
वनिकं सपूं सुवाकानुपूरमाप्राश्निर्वेदिस्तरणं नित्यं नवतीउदकांजलिप्रत्नतिं॥ अ
न्यद्धामादितत्तुवादारनैकिपुपिंडाउद्वासनावाद्धृत्स्पा निदधाति स्नातवाकायुतषष्ठा
दारग्न्या वंचीवावीनां सत्तुदेवपनिमार्जनं नानोच्चारणकालसमं॥ अत्र पितरइत्यादि

स्कृंकयाफोण

ववनां तेयोऽयं। तत्र ते दर्वी। उदरेमित्यपरेणाग्नेः। विवर्हितं पिंडानिति बर्हुव वनं मनेन
मध्यमपिंडं पत्नी न द्यति। वदध्यापतिता वेदि स्त्रेष्वरणेषु दत्यमानेषु वेदिमध्य दर्शतिय
त्या।।६।।उत्तरतो गार्हपत्यस्य त्वाप्यपूर्वचायावडुक्तं न्त्रं बकानकस्यचिद्धिकारस्नूत
त्वादिषा तस्तमयतीति निर्वपिं त्रुष्णीमुपचारितग्रहणं यथा तूष्णीमुपचारेतां वे
नैकंकपालोनि त्यादौ। ननु यथा देवतमभिधास्यति तदापात्र तूष्णीमभिधारणं
सिद्धं। अभिघारणं वक्तव्यं तद्यापि निर्वपाणा वा देव संबधना वस्तव्यापि हे। मकामे
देवता संबाधान्नविष्यति। तेन मंत्रेणमान्नदिति तूष्णीग्रहणमात्रं वदाज्यानिर्वाप
मात्रबर्हु बहुद्वार व त्। उल्मुकं धूपाययामि त्यर्थः। पराचीनदरती शरीरां तत्पस्त्री वं १०
मध्यमपास्य सर्वेषांसमवदान अथ दान धर्मजातध मेपादश कच्चादवदाय पदसो ११

इध्यगादायपुरोडाशानेकैकं द्वौ द्वौ वाऽन्त तां तान्यजमानाय समाचर्यंति इति नि
र्वचनात् एकैकं सवनीयपतितत् यजमानाय समावपंतिवचनं घटते समिधावद्र
तातियकर्त्रीयो त्रयन्त्र॥ उच्यते इति स्तोत्रं॥ अत्र दक्षिणांत्रिरित्य वयुद्वाद वटति स्त त्र
हणात् इति रथ्यानर्थकं तिस्र शब्दस्यात् उदस्पोदस्येति वीप्सा बहुकृचथा
नुच्यते विनष्ट्वा याचूता॥ धाम्न इति तद्व्याख्याते तच्छब्दस्य कोऽर्थः॥ त एकैके स्म
पात्मकर्ईकचादं तरीवृचनात् कश्चिदिति॥ अरूपाद धिकमूह्याय मर्थः॥ धाम्नो धा
म्न इति तत् व्याख्यानं अग्नेण ता एव सामवोनन्न वति॥ आदित्या येत्यादि येत्यादि अ
परस्मिन्नग्नि तेत्र आदित्ये नेति वद्यति ततश्च न्यायप्राप्तं न वै त तेने हापि द्रष्टव्यं॥
एतावत् सरीयास्त्र समिष्टयजुर्होत्वेति सिद्धो ष्टिरिति॥ अंतरवेदिके बर्हिरनुप्रह

रणादारभ्येति तत्साद्ध्वयतियजमानतंत्रेणातन्यदित्यस्यपृथक्संस्थासंतिष्ठतइत्
स्यान्नावाश्रुनासीर्यंचतुर्ष्षुमासेषुफाल्गुन्यांचैत्र्यांवसंतवसतिसद्यः त्रतिपद्दिपौ
र्णमासीष्ष्ष्कवपनानंतरसद्यउपवसथ्यादौचतुर्दचतुर्देगतेवाचतुर्थेदन्यूपक्रम्
पंचमेयागाःशुष्मपीवावैश्वदेवनद्यास्यातमाग्नेयोऽष्टाकपालोनियोगः प्राचीननि
योगतः प्राचीनप्रवणानद्यतिकदेशोयैकितर्दिवाजुमास्यधर्माश्रिंबर्हिः सन्नदना
दीनांसाधारणानामपिस्तत्रनिर्वापत्वेनतत्रतत्रसर्वास्विष्टिषुप्रकृतिविकारत्वेपि
प्राचीनप्रवणमानसप्तम्येतिवेदग्रहणात्प्राकृस्विष्टकृतनिवृत्त----कृशुनासीर्य
मान्नूतत्रानिर्देशिकानिविकल्पेषासद्याप्रध्यानिचत्वारियद्वाप्रतिपश्वसतंदाम ११
संन्नामान्ध्वकोनिध्यारथ्यातांशंकानिवृत्यथ्यानितानिमाकृक्षितपरिगणनंयस्तेन

तन्निवृत्त्यर्थंपुनरुक्तंमासंबंधाद्दार्यहान्यधिकरणेनामजुहोतीति।द्वादशानियुक्तं
वर्षाणामस्यर्धयुर्यद्यपिसद्यःस्फुन्नरावापोस्मिन्मासीसंस्थानमन्नितथापियेनसमाशति
कर्तव्यविधिमात्रचात्तस्याथथानन्नावातनवइध्मावर्हिःसन्नद्धनानावपिदपिच्चव
शाचेतएवमिदंपर्वयोरंतरासोमेनयजतकिंतस्मिन्नेवनिर्वाणत्वाद्पर्वणीति।उक्तम
धस्तात्वसंतग्रहणंसमस्तसर्वार्थमितोवर्षासुशरदिचसमस्ति।सर्वाणिरिज्यंतेइत
रथापर्यंत्रग्रहणंसमस्यार्थस्यात्।यतोनसांवत्सरिकेष्वनासीराणांपौर्णमासीसमा
प्तिरमावास्याद्यवधाभात्नचपर्वशब्दस्यविछिद्यवाचकस्यामेवृत्तिःपन्नर्थमु
पादानं।युक्तंतस्मात्यदिवसंतपर्वाणिपर्वाणिद्रव्यपन्नेयजेतदापर्वणीतिपौर्ण
मासार्थमपियुज्यते।तथाचवृद्धाचार्याःसर्वपर्वाणिवसंतवर्षास्विचयागगतद्यवो

चद्रतष्टयगाज्यान्निधारणं प्रतिपर्वणि स्रो मेनियतवचनात्पश्चियां। तं समाधीयंजु
तां अतंत्र एतिवचनादनंतरमेवस्याद्यदिपर्वणीति न स्यात ॥६॥ अथ संवत्सरकाणि
अथ येति चातुर्मास्यान्तर प्रकारो रोतिसांवत्सरिकान्ये तानि अथेदानीं पंचसांवत्सरिका
णि वक्तुं प्रकृतास्विति वैश्वानरपर्जन्येति स्वरान्तं द्वितीयं पदं बहुव्रीहिः समासः आ
रंभणीयातं त्रेनारंभणीयाः संबध्यते न पुनरावर्ततिप्रतिसंवत्सरं स्थं चैतत्प्रयो
गभेदात्प्रतिसिद्धैः प्रथमाः संवत्सराः सांवत्सरिकैः समानमितपर्थं सादृश्यपरं तु द्वैमासि वै
तिपश्चात्तद्यावत्तीयं चतुर्मासं दात स्यांतेयाद्रवैनिसृत्रं यदि फाल्गुण्यां पौर्णमासं रंभणस्तदा
फल्गुयोवतस्यांते --- वैश्वारंभणीस्तदा वैश्रीति प्रसिद्धिद्वितीयः ॥ सोपिफाल्गु
णारंभणः ॥ वैश्वारंभणो वायो नरातं विश्वदेवायेति वचनात् तथा च --- एवं सोऽपि १९

प्रसिद्ध इत्यर्थः। तस्यां तेन्यासे प्रतिपत्पौर्णमासीतस्य द्वितीयस्य संवत्सरे स्यां ते
सायं प्रति नित्य नमस्कार्या गच्छेत ध्यायेवन्नेत इति सोपवं सच्छस्तु पूर्वस्यां तथा
तीय इत्येतेन पूर्वस्यांस्तु नासीरे स्यां न फाल्गुनी चैत्री वा उत्तरा तांस्तु नासीर्या
पवसथा दिए तदेव संप्रति ग्रहणं ज्ञाप---मासीशाष्टः। संप्रत्यव याग स्यांतं
निवृत्तये संप्रतिग्रहणान्मा सम्भु मा स्मनीषकादीनिप मा कुर्यादेवो स्फुर्जे निमि
त्यन्निप्राय।। ऋजू स्त्री निष्ठा व उर्थमितु स्टजे तेतिश्रुते। वैश्वदेवेन चैत्र्यां मासमुत
स्टजेतिवचनात्रि विद्यारंभणापक्षे प्रसिद्धस्य चतुर्थ्यां संवत्सरा यथा यो द्वौ---
तस्यां तेयाभूवातस्यांस्तु नासीर---मात्रापि प्रसिद्धग्रहणात्यापंचमा। योत्तरातां

वैश्वदेवाप्रवर्त्तिततथायथोत्तरासाकमेधिस्यतं च संवत्सराय साकमेधास्तेभ्य
ऊर्द्धं पंचसु मासेषु वैशाखं ज्यैष्ठं चोपक्रमादतस्त्रत्राक्कुः पंचसु मासेषुशुना
सीरीयश्च मनेकस्तुद्वौपराद्धेतिनिरूध्यतोतथा वाराहसूत्रमात्राविरुद्धं मन्यंते फा
ल्गुन्यांप-- नादनीसमस्य नास्त्रीनिष्ठावैत्रीसमाप रोदीयनाणां चतुर्मासा
तरालेनात्रिर्वरणे-अत्रोच्यते शाखांतर वात् पंचसु मासेषु मनुना सूत्रितेयद
वापंचवि- मासैद्वौ संवत्सरा विष्टोन्नवति इति मेधेतदेशां शाटत्रिंशति विना
रत्यांचतुर्विंशत्यासुप संपादयते तमन्नियन्-- तंत्रयोदशं मासं तादयः
पंचस्थितिविदा तमन्नियन्तत्र नासीरेण ननुमनस्सा---- वतथ्या नेत्यर्थः १२
नागमोमनाथ्यं सत्रं सं॥ ग्रंथसंख्या॥२२००॥छ॥ कुमारेनेनार्थं समाप्तं॥ ॥छ॥ ॥छ॥

॥छ॥ ॥छ॥ संवत १६ ४२ प्रवर्त्तमाने दक्षिणायने शरदऋतौ कार्तिकमासे शु
क्लपक्षे अद्येह वाराणसीवास्तव्यं॥ ज्ञानी मदीधरसुत देवर्षीके स्यपठि
नार्थं॥ ॥छ॥ ॥छ॥ ॥छ॥ उ॰ छाईकेन पुस्तकमिदं लिखितं मू॥ ॥छ॥ ॥
लेषकपाठकयोस्तु शुभं भवतु॥ ॥कल्याणमस्तु॥ ॥यादृशं पुस्तकं दृष्ट्वा ता
दृशं लिखितं मया॥ यदि शुद्धमशुद्धं वा मम दोषो न दीयते॥॥॥॥ ॥॥ ॥॥